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VOL. IV.

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CHRISTIAN CHARITY EXPLAINED:

OR, THE

INFLUENCE OF RELIGION UPON TEMPER STATED,

IN AN EXPOSITION OF THE THIRTEENTH CHAPTER OF THE FIRST EPISTLE TO THE CORINTHIANS.

BY JOHN ANGELL JAMES,

AUTHOR OF THE CHRISTIAN FATHER'S PRESENT, &C.

"Truth and Love are two of the most powerful things in the world; and when they both go together, they cannot easily be withstood. The golden beams of Truth, and the silken cords of Love, twisted together, will draw men on with a sweet violence, whether they will or no."—*Cudworth.*

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PREFACE.

A work which the author published a few years since, on the Duties of Church Members, concludes with the following sentence:—"Let us remember, that HUMILITY and LOVE are the necessary fruits of our doctrines, the highest beauty of our character, and the guardian angels of our churches." To prove and elucidate this sentiment, and to state at greater length than it was possible for him to do in that treatise, the nature, operations, and importance of CHARITY, he was induced to enter upon a series of Discourses on the chapter which is the subject of this volume: these Discourses were heard with much attention, and apparent interest. Before they were finished, many requests were presented for their publication; a promise was given to that effect, and the intention announced to the public. On a further inspection of his notes, the author saw so little that was either novel, or on any account worthy to meet the public eye, that he had for two years quite abandoned his intention of printing. Circumstances which need not be mentioned, together with frequent inquiries from his friends after the forthcoming treatise, drew his attention again to the subject a few months since, and revived the original purpose of sending from the press the substance of these plain and practical Discourses. That intention is now executed; with what results, the sovereign grace of Jehovah, to which it is humbly commended, must determine.

The author offers this volume primarily and chiefly to his own friends, to whom it is dedicated. He has, however, by publishing it, placed it within the reach of the public, though he can truly say, that he does not expect much interest to be produced by his work, in the minds of many, beyond those who are prepared, by friendship, to value it above its intrinsic merits. One thing is certain, the subject is confessedly important, and it is as plain as it is important. It requires little argument to explain or to defend it; and as for eloquence to recommend and enforce it, the only power that can render it effectual for practical benefit, is the demonstration of the Spirit: without this aid, a giant in literature could do nothing, and the feeblest effort, by such assistance, may be successful. Too much has not been said, and cannot be said, about the *doctrines* of the gospel; but too little may be said, and too little is said and thought, about its *spirit*. To contribute something towards supplying this deficiency in the treasures of the temple, the author offers this small volume; and though it be but as the widow's two mites, yet, as it is all he has to give, as it is given willingly, and with a desire to glorify God, he humbly hopes that however it may be despised by those, who he rejoices to know, are so much richer than himself in intellectual and moral affluence, it will not be rejected by him, who more regards the motive than the amount of every offering that is carried to his altar.

The author can easily suppose, that among many other faults which the scrutinizing eye of criticism will discover in his work, and which its stern voice will condemn, one is the tautologies, of which, in some places, it appears to be guilty. In answer to this, he can only remark, that in the discussion of such a subject, where the parts are divided by such almost imperceptible lines, and softened down so much into each other, he found it very difficult to avoid this repetition, which, after all, is perhaps not always a fault—at least not a capital one.

Edgbaston, April 22, 1828.

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CHRISTIAN CHARITY.

CHAPTER I.

THE OCCASION OF PAUL'S DESCRIPTION AND ENFORCEMENT OF CHRISTIAN CHARITY.

THE credibility of the Gospel, as a revelation from heaven, was attested by miracles, as had been predicted by the prophet Joel. "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and the handmaidens in those days, I will pour out my Spirit." This prophecy began to receive its accomplishment when our Lord entered upon his public ministry,—but was yet more remarkably fulfilled, according to the testimony of Peter, on the day of Pentecost, when the disciples "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;" and still continued to be fulfilled till the power of working miracles was withdrawn from the Church. Our Lord Jesus Christ ceased not, during his continuance on earth, to prove, by these splendid achievements, the truth of his claims as the Son of God; and constantly appeal to them in his controversy with the Jews, as the reasons and the grounds of faith in his communications. By him the power of working miracles was conferred on his apostles, who, in the exercise of this extraordinary gift, cast out demons, and "healed all manner of sickness, and all manner of disease." Christ also assured them that, under the dispensation of the Spirit, which was to commence after his decease, their miraculous powers should be so much enlarged and multiplied, as to exceed those which had been exercised by himself. This took place on the day of Pentecost, when the ability to speak all languages without previous study was conferred upon them. The apostles, as the ambassadors and messengers of their risen Lord, were authorized and enabled to invest others with the high distinction; for, to confer the power of working miracles, was a prerogative confined to the apostolic office. This is evident from many parts of the New Testament.—But while apostles only could *communicate* this power, any one, not excepting the most obscure and illiterate member of the churches, could receive it; as it was not confined to Church officers, whether ordinary or extraordinary. It is probable that these gifts were sometimes distributed among all the original members of a church: as the society increased, they were confined to a more limited number, and granted only to such as were more eminent among the brethren, till at length they were probably confined to the elders; thus being as gradually withdrawn from the Church as they had been communicated.

These miraculous powers were of various kinds, which are enumerated at length in the epistle to the Romans. "Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion (analogy) of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation; or he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." They are set forth still more at length, in the twelfth chapter of the first Epistle to the Corinthians. "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal: for to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers tongues: to another the interpretation of tongues."

It is not necessary that we should here explain the nature, and trace the distinction, of these endowments—a task which has been acknowledged by all expositors to be difficult, and which is thought by some to be impossible. But vague and general as is the idea of them which we possess, we can form some conception of the strange and novel spectacle presented by a society in which they were in full operation. They constituted the light which fell from heaven upon the Church, and to which she appealed, as the proofs of her divine origin. It is not easy for us to conceive of any thing so striking and impressive, as a community of men thus remarkably endowed. We may entertain a general, though not an adequate, idea of the spiritual glory which shone upon an assembly, where one member would pour forth, in strains of inspired eloquence, the profoundest views of the divine economy, and would be succeeded by another, who, in the exercise of the gift of knowledge, would explain the mysteries of truth, concealed under the symbols of the Jewish dispensation;—where one, known perhaps to be illiterate, would rise, and in a language which he had never studied, descant, without hesitation and without embarrassment, on the sublimest topics of revealed truth; and would be followed by another, who, in the capacity of an interpreter, would render into the vernacular tongue all that had been spoken; where one would heal the most inveterate diseases of the body with a word, and another discern by a glance the secrets of the mind, and disclose the hypocrisy which lurked under the veil of the most specious exterior. What seeming confusion, and yet what real grandeur, must have attended such a scene? What were the disputations of the schools, the eloquence of the forum, or the martial pomp, the accumulating wealth, the literary renown of the Augustan age of the Roman Empire to this extraordinary spectacle? Yea, what was the gorgeous splendor of the temple of Solomon, in the zenith of its beauty, compared with this? Here were the tokens and displays of a present though invisible Deity; a glory altogether unearthly and inimitable, and on that account the more remarkable.

For the possession and exercise of these gifts, the Church at Corinth was eminently distinguished.—This is evident from the testimony of Paul,—"I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus; that in every thing ye are enriched by him in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift:" and in another place he asks them "What is it, wherein ye were inferior to other

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Churches?" It is, indeed, both a humiliating and an admonitory consideration, that the Church which, of all those planted by the apostles, was the most distinguished for its gifts, should have been the least eminent for its graces; for this was the case with the Christian Society at Corinth. What a scandalous abuse and profanation of the Lord's Supper had crept in! What a schismatical spirit prevailed! What a connivance at sin existed!—What resistance to apostolic authority was set up!

To account for this, it should be recollected, that the possession of miraculous gifts by no means implied the existence and influence of sanctifying grace. Those extraordinary powers were entirely distinct from the qualities which are essential to the character of a real Christian. They were powers conferred not at all, or in a very subordinate degree, for the benefit of the individual himself, but were distributed according to the sovereignty of the Divine will, for the edification of believers and the conviction of unbelievers. Hence saith the apostle, —"Tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." Our Lord has informed us, that miraculous endowments were not necessarily connected with, but were often disconnected from, personal piety. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye workers of iniquity." Paul supposes the same thing in the commencement of this chapter, where he says,—"Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge:—and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—This hypothetical mode of speech certainly implies, that gifts and grace are not necessarily connected.

This is a very awful consideration, and, by showing how far self-deception may be carried, ought to be felt as a solemn admonition to all professing Christians, to be very careful and diligent in the great business of self-examination.

It is evident, both from the nature of things, and from the reasoning of the apostle, that some of the miraculous powers were more admired, and therefore more popular, than others. The gift of tongues, as is plain from the reasoning in the fourteenth chapter, appears to have been most coveted, because eloquence was so much cultivated by the Greeks: to reason and declaim in public, as a talent, was much admired and as a practice, was exceedingly common: schools were established to teach the art, and places of public resort were frequented to display it. Hence, in the Church of Christ, and especially with those whose hearts were unsanctified by Divine grace, and who converted miraculous operations into a means of personal ambition, the gift of tongues was the most admired of all these extraordinary powers. A desire after conformity to the envied distinctions of the world, has ever been the snare and the reproach of many of the members of the Christian community.

Where distinctions exist, many evils will be sure to follow, as long as human nature is in an imperfect state. Talents, or the power of fixing attention and raising admiration, will be valued above virtues; and the more popular talents will occupy, in the estimate of ambition, a higher rank than those that are useful. Consequently, we must expect, wherever opportunities present themselves, to see on the one hand, pride, vanity, arrogance, love of display, boasting, selfishness, conscious superiority, and a susceptibility of offence; while on the other, we shall witness an equally offensive exhibition of envy, suspicion, imputation of evil, exultation over failures, and a disposition to magnify and report offences. Such passions are not entirely excluded from the Church of God, at least during its militant state; and they were most abundantly exhibited among the Christians at Corinth. Those who had gifts, were too apt to exult over those that had none; while the latter indulged in envy, and ill-will toward the former: those who were favored with the most distinguished endowments, vaunted of their achievements over those who attained only to the humbler powers; and all the train of the irrascible passions was indulged to such a degree, as well nigh to banish Christian love from the fellowship of the faithful. This unhappy state of things the apostle found it necessary to correct, which he did by a series of most conclusive arguments; such, for instance, as that all these gifts are the bestowments of the Spirit, who in distributing them exercises a wise but irresponsible sovereignty—that they are bestowed for mutual advantage, and not for personal glory—that this variety is essential to general edification—that the useful ones are to be more valued than those of a dazzling nature—that they are dependent on each other for their efficiency; and he then concludes his expostulation and representation, by introducing to their notice that heavenly virtue which he so beautifully describes in the chapter under consideration, and which he exalts in value and importance above the most coveted miraculous powers. "Now, ye earnestly desire (for the words should be rendered indicatively, and not imperatively,) the best gifts, but yet I show unto you a more excellent way." "Ye are ambitious to obtain those endowments which shall cause you to be esteemed as the most honorable and distinguished persons in the Church; but, notwithstanding your high notions of the respect due to those who excel in miracles, I now point out to you a way to still greater honor, by a road open to you all, and in which your success will neither produce pride in yourselves, nor excite envy in others. FOLLOW AFTER CHARITY, for the possession and exercise of this grace is infinitely to be preferred to the most splendid gift."

Admirable encomium—exalted eulogium on Charity! What more could be said, or be said more properly, to raise it in our esteem, and to impress it upon our heart? The age of miracles is past; the signs, and the tokens, and the powers which accompanied it, and which, like brilliant lights from heaven, hung in bright effulgence over the Church, are vanished. No longer can the members or ministers of Christ confound the mighty, perplex the wise, or guide the simple inquirer after truth, by the demonstration of the Spirit, and of power: the control of the laws of nature, and of the spirits of darkness, is no longer intrusted to us; but that which is more excellent and more heavenly remains: that which is more valuable in itself, and less liable to abuse, continues; and that is, CHARITY. Miracles were but the credentials of Christianity, but CHARITY is its essence; miracles but its witnesses, which, having ushered it into the world, and borne their testimony, retired for ever;—but CHARITY is its very soul, which, when disencumbered of all that is earthly, shall ascend to its native seat —the paradise and the presence of the eternal God.

CHAPTER II.

THE NATURE OF CHARITY.

IN the discussion of every subject, it is of great importance to ascertain, and to fix with precision, the

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meaning of the terms by which it is expressed; more especially in those cases where, as in the present instance, the principal word has acquired, by the changes of time and usages of society, more senses than one. Formerly, the English word *charity* signified good-will or benevolence: when restricted to this meaning, it was significant enough of the Greek term employed by the apostle in this chapter; but in modern times the word charity is often employed to signify almsgiving—a circumstance which has thrown a partial obscurity over many passages of Scripture, and has led, indeed, to the most gross perversion of Divine truth and the circulation of the most dangerous errors. That the charity which is the subject of the present treatise cannot mean almsgiving, is evident from the assertion of the apostle, where he says—"Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing." The meaning of the term is LOVE, and so it is rendered in many other passages of the New Testament; such, for instance, as the following: "Love worketh no ill to its neighbor." "The fruit of the Spirit is love." "Love is the fulfilling of the law." "Faith which worketh by love." It is the same word in all these texts, which in the present chapter and in the following passages, is rendered charity.

"The end of the commandment is charity."—"Charity covereth a multitude of sins." The employment of the term charity, instead of love, in the last quoted passage, is peculiarly to be regretted, as in consequence of the modern meaning attached to it, many have taken up the false and dangerous notion, that pecuniary liberality to the poor will make an atonement for human guilt; an error which could have had no countenance from Scripture, had the word been rendered as it is in other places.—"*Love* covereth a multitude of sins." This is not the only case in which our translators, by the capricious employment in different places of two English words for the same Greek term, have helped to confuse the English reader of the Holy Scriptures.

We shall in this treatise substitute for charity the word LOVE, which is a correct translation of the original. If, however, the word *charity* should be occasionally used to avoid a too frequent repetition of *love*, we beg that it may be understood as synonymous with that term.

Of what *kind* of love does the apostle treat? Not of love *to God*, as is evident from the whole chapter, for the properties which are here enumerated have no direct reference to Jehovah, but relate in every instance to man. It is a disposition founded, no doubt, upon love to God, but it is not the same.

Nor is it, as many have represented, the love of the *brethren*. Without all question, we are under special obligations to love those who are the children of God, and joint heirs with us in Christ. "This is my commandment," says Christ, "that ye love one another." "By this shall all men know that ye are my disciples, if ye love one another." Our brethren in Christ should be the first and dearest objects of our regard. Love to *them* is the badge of discipleship—the proof, both to ourselves and to the world, that we have passed from death unto life.—And although we are "to do good to all men," yet we are especially to regard "the household of faith." But still, brotherly love, or the love of the brethren as such, is not the disposition, any otherwise than as included in it, which is here enjoined.

A far more comprehensive duty is laid down, which is LOVE TO MANKIND IN GENERAL. As a proof of this I refer to the nature of its exercises. Do they not as much respect the unconverted as the converted; the unbeliever as the believer? Are we not as much bound to be meek and kind, humble, forgiving, and patient, towards all men, as we are towards our brethren? Or, may we be envious, passionate, proud, and revengeful, towards "those that are without," though not towards those "that are within?" We have only to consider the operations and effects of love as here described, and to recollect that they are as much required in our intercourse with the world, as with the Church, to perceive at once, that it is love *to man*, as such, that is the subject of this chapter. Nor is this the only place where universal philanthropy is enjoined. The apostle Peter, in his chain of graces, makes this the last link, and distinguishes it from "brotherly kindness," to which, says he, add "charity," or, as it should be rendered, "love." The disposition inculcated in this chapter is, that love which Peter commands us to *add* to brotherly kindness; it is, in fact, the very state of mind which is the compendium of the second table of the moral law. "Thou shalt *love thy neighbor* as thyself."

The temper so beautifully set forth by Paul, is a most lively, luminous and eloquent exposition of this summary of duty to our neighbor, which is given us by our Lord.

Strange, indeed, would it be, if Christianity, the most perfect system, of duty as well as of doctrine, that God ever gave to the world, should contain no injunction to cultivate a spirit of general good-will. Strange, indeed, if that system, which rises upon the earth with the smiling aspect of universal benevolence, did not breathe its own spirit into the hearts of its believers. Strange, indeed, if, while God loved the world, and Christ died for it, the world in no sense was to be an object of a Christian's regard.—Strange, indeed, if the energies, the exercises, and propensities of true piety, were to be confined within the narrow boundaries of the Church, and to be allowed no excursions into the widely extended regions that lie beyond, and have no sympathies for the countless millions by which these regions are peopled. It would have been regarded as a blank in Christianity, as a deep wide chasm, had philanthropy gained no place, or but a small one, amidst its duties; and such an omission must ever have presented a want of harmony between its doctrines and its precepts; a point of dissimilarity between the perfection of the divine, and the required completeness of the human, character. Here, then, is the disposition inculcated: *a spirit of universal love;* good-will to man; a delight in human happiness; a carefulness to avoid whatever would lessen, and to do whatever would increase, the amount of the felicity of mankind: a love that is limited to no circle; that is restricted by no partialities, no friendships, no relationships; around which neither prejudices nor aversions are allowed to draw a boundary; which realizes, as its proper objects, friends, strangers, and enemies; which requires no recommendation of any one but that he is a man, and which searches after man wherever he is to be found. It is an affection which binds its possessor to all of his kind, and makes him a good citizen of the universe. We must possess domestic affections, to render us good members of a family; we must have the more extended principles of patriotism, to render us good members of the state; and for the same reason, we must possess universal benevolence, to render us good members of a system which comprises the whole human race. This is the generic virtue, the one simple principle out of which so many and such beautiful ramifications of holy benevolence evolve. All the actings of love, so finely described by the apostle, may be traced up to this delight in happiness; they all consist in doing that which will promote the comfort of others, or in not doing that which will hinder their peace;—whether they consist in passive or in active properties, they have a direct bearing on general well-being.

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It will be proper to remark here, that by universal benevolence, we mean nothing that bears the most distant resemblance to the spurious philanthropy advocated some few years since by a school of modern infidels, who resolved all virtue into a chimerical passion for the public good; and the characteristic feature of whose system it was, to build up general benevolence on the destruction of individual tenderness. Reason and revelation unite in teaching us, that in the development of the passions we must advance from the private to public affections, and that extended benevolence is the last and most perfect fruit of individual regards.

But although we represent this love as consisting in a principle of universal benevolence, we would remark that instead of satisfying itself with mere speculations on the desirableness of the well-being of the whole, or with mere good wishes for the happiness of mankind in general; instead of that indolent sentimentalism which would convert its inability to benefit the great body into an excuse for doing good to none of its members:—it will put forth its energies, and engage its activities, for those which are within its reach: it would, if it could, touch the extreme parts; but as this cannot be done, it will exert a beneficial influence on those which are near; its very distance from the circumference will be felt as a motive to greater zeal in promoting the comfort of all that may be contiguous; and it will consider that the best and only way of reaching the last, is by an impulse given to what is next. It will view every individual it has to do with as a representative of his species, and consider him as preferring strong claims, both on his own account and on the account of his race. Towards all, it will retain a feeling of good-will, a preparedness for benevolent activity; and towards those who come within the sphere of its influence, it will go forth in the actings of kindness. Like the organ of vision, it can dilate, to comprehend, though but dimly, the whole prospect; or it can contract its view, and concentrate its attention upon each individual object that comes under its inspection. The persons with whom we daily converse and act, are those on whom our benevolence is first and most constantly to express itself, because these are the parts of the whole, which give us the opportunity of calling into exercise our universal philanthropy. But to them it is not to be confined, either in feeling or action; for, as we have opportunity, we are to do good to all men, and send abroad our beneficent regards to the great family of man.

Nor are we to confound this virtue with a mere natural amiableness of disposition. It is often our lot to witness a species of philanthropy which, like the painting or the bust, is a very near resemblance of the original; but which still is only a picture, or a statue, that wants the mysterious principle of life. From that mere good-will to man, which even unconverted persons may possess, the love described by the apostle differs in the following particulars.

1. *It is one of the fruits of regeneration.* "The fruit of the Spirit is love." Unless a man be born of the Spirit, he can do nothing that is spiritually good. We are by nature corrupt and unholy—destitute of all love to God—and till renewed by the Holy Ghost in the spirit of our mind, we can do nothing well pleasing to God. "If any man be in Christ, he is a new creature;" and this love of our species is a part of the new creation. It is, in the strictest sense of the term, a *holy* virtue, and one great branch of holiness itself; for what is holiness, but love to God, and love to man? And without that previous change which is denominated being "born again," we can no more love man as we ought to do, than we can love God. Divine grace is as essentially necessary for the production and the exercise of philanthropy, as it is for piety; and the former is no less a part of religion than the latter. Love is the Divine nature, the image of God, which is communicated to the soul of man by the renewing influence of the Holy Ghost.

2. This love *is the effect of faith:* hence it is said by the apostle, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, *but faith which worketh by love.*" And by another inspired writer, it is represented as a part of the superstructure which is raised on the basis of faith:—"Add to your faith—love." It is certain that there can be no proper regard to man, which does not result from faith in Christ. It is the belief of the truth which makes love to be felt as a duty, and which brings before the mind the great examples, the powerful motives, furnished by the Scriptures to promote its exercise. Nothing spiritually excellent can be performed without faith. It is by faith alone, that any thing we do is truly and properly religion: this is the identifying Christian principle, separate and apart from which, whatever excellence men may exhibit, is but mere morality. By faith we submit to the authority of God's law; by faith we are united to Christ, and "receive from his fulness and grace for grace;" by faith we contemplate the love of God in Christ; by faith our conduct becomes acceptable to God through Christ.

3. *This love is exercised in obedience to the authority of God's word.* It is a principle, not merely a feeling; it is cultivated and exercised as a duty, not yielded to merely as a generous instinct; it is a submission to God's command, not merely an indulgence of our own propensities; it is the constraint of conscience, not merely the impulse of constitutional tenderness. It may be, and often is, found where there is no natural softness or amiableness of temper: where this exists, it will grow with greater rapidity, and expand to greater magnitude, and flourish in greater beauty, like the mountain ash in the rich mould of the valley; but it still may be planted, like that noble tree, in a less congenial situation, and thrive, in obedience to the law of its nature, amidst barrenness and rocks. Multitudes, who have nothing of sentimentalism in their nature, have love to man; they rarely can melt into tears, or kindle into rapture—but they can be all energy and activity for the relief of misery, and for the promotion of human happiness: their temperament of mind partakes more of the frigid than of the torrid, and their summer seasons of the soul are short and cold; but still, amidst their mild and even lovely winter, charity, like the rose of Pæstum, blooms in fragrance and in beauty. This is their motto—"God has commanded me to love my neighbor as myself; and in obedience to him I restrain my natural tendency, and forgive the injuries, and relieve the miseries, and build up the comfort, and hide the faults, of all around me."

4. *It is founded upon, and grows out of love to God.* We are to love God for his own sake, and men for God's sake. Our Lord has laid down this as the order and rule of our affections. We must first love God with all our heart, and soul, and mind, and *then* our neighbor as ourselves. Now, there can be no proper religious affection for our neighbor, which does not spring out of supreme regard for Jehovah; since our love to our neighbor must respect him as the offspring and workmanship of God: "and if we love not him that begat, how can we love him that is begotten of him?" Besides, as we are to exercise this disposition in obedience to the authority of God, and as no obedience to his authority can be valuable in itself, or acceptable to him, which is not an operation of love, no kindness to our neighbor can come up to the nature of the duty here enjoined, which does not arise out of a

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proper state of heart towards God. We love any thing more truly and properly, the more explicitly we acknowledge and love God in it; upon the view of those strokes and lineaments of the divine beauty, and the characters of his glory, which are discernible in all his creatures, our love should someway be commensurate with the occasion, and comprehend the universe in its large and complacential embraces. Though, as any thing is of higher excellency, and hath more lively touches and resemblances of God upon it, or, by the disposition of his providence and law more nearly approaches us, and is more immediately presented to our notice, converse, use, or engagement; so our love should be towards it more explicitly, in a higher degree, or with more frequency. As man, therefore, hath in him more of divine resemblance of God's natural likeness and image—good men, of his moral holy image—we ought to love men more than the inferior creatures, and those that are good and holy more than other men; and those with whom we are more concerned, with a more definite love, and which is required to be more frequent in its exercise: but all from the attraction of somewhat divine appearing in the object. So that all rational love, or that is capable of being regulated and measured by a law, is only so far right in its own kind, as we love God in every thing, and every thing upon his account, and for his sake.—The nature and spirit of man is, by the apostacy, become disaffected and strange to God—alienated from the divine life—addicted to a particular limited good, to the creature for itself, apart from God; whereupon the things men love are their idols, and men's love is idolatry. But when, by regeneration, a due propension towards God is restored, the universal good draws their minds; they become inclined and enlarged towards it; and, as that is diffused, their love follows it, and flows towards it every where. They love all things principally in and for God; and therefore such men most, as excel in goodness, and in whom the Divine image more brightly shines.*

Let us, then, remember that the beautiful superstructure of philanthropy, which the apostle has raised in this chapter, has for its foundation a supreme regard for the great and blessed God. The utmost kindness and sympathy; the most tender compassion, united with the most munificent liberality; if it do not rest on the love of God, is not the temper here set forth—is not the grace which has the principle of immortality in its nature, and which will live and flourish in eternity, when faith and hope shall cease. Human excellence, however distinguished, whatever good it may diffuse upon others, or whatever glory it may draw around itself, if it be not sanctified and supported by this holy principle, is corruptible and mortal, and cannot dwell in the presence of God, nor exist amidst the glories of eternity; but is only the flower of the grass which shall wither away in the rebuke of the Almighty. For want of this vital and essential principle of all true religion, how much of amiable compassion, and of tender attention to the woes of humanity—how much of kindly feeling and active benevolence,—is daily expended, which, while it yields its amiable though unrenewed professor much honor and delight, has not the weight of a feather in the scales of his eternal destiny.

5. *This disposition is cherished in our heart by a sense of God's love in Christ Jesus to us.*

There is this peculiarity in the morality of the New Testament;—it is not only enforced by the consideration of Divine power, but by a distinct and repeated reference to Divine goodness. Not that any motive is absolutely necessary to make a command binding upon our conscience, beyond God's right to issue it; the obligation to duty is complete, in the absence of every other consideration than the rightful authority of the command: but as man is a creature capable of being moved by appeals to his gratitude, as well as by motives addressed to his fear, it is both wise and condescending, on the part of Jehovah, thus to deal with him, and to "make him *willing* in the day of his power." He thus not only drives us by the force of his terrors, but draws us by the cords of his love.

The great evangelical inducement to mutual affection between man and man, is God's love in Christ Jesus to us. God has commended and manifested his love to us in a manner that will fill immensity and eternity with astonishment: He has "so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This stupendous exhibition of divine mercy is presented by the sacred writers, not only as a source of strong consolation, but also as a powerful motive to action; we are not only to contemplate it for the purpose of joy, but also of imitation. Mark the beautiful reasoning of the apostle John—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."—Similar to this is also the inference of Paul—"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers (imitators) of God, as dear children, and walk in love as Christ who hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savor." How forcible, yet how tender is such language! there is a charm in such a motive, which no terms can describe. The love of God, then, in its existence and arrangements from eternity; in its manifestation in time by the cross of our Lord Jesus Christ; in its topless height, its fathomless depth, its measureless length and breadth;—is the grand inducement to universal affection: and is it not enough to soften a heart of stone—to melt a heart of ice? The love spoken of in the chapter under consideration, is that impulse towards our fellowmen which is given us by the cross of Christ: it is not mere natural kindness, but it is love for Christ's sake; it is not the mere operations of a generous temper, but it is the feeling which moved in the apostle's breast, when he exclaimed, "The love of Christ constraineth us;" it is not natural religion, but Christianity; it is, so to speak, a plant which grows on Calvary, and entwines itself for support around the cross. It is a disposition which argues in this way: "Has God indeed thus loved me, so as to give his Son for my salvation? and is he kind to me daily for the sake of Christ? Has he forgiven all my numberless and aggravated transgressions? Does he still, with infinite patience, bear with all my infirmities and provocations? Then what is there, in the way of most generous affection, I ought not to be willing to do, or to bear, or to sacrifice, for others? Do they *offend* me, let me bear with them, and forgive them; for how has God forborne with me, and blotted out my sins? Do they *want*, let me be forward to supply their necessities; for how has God supplied mine!" Here, then, is love—that deep sense of God's love to us, which shows us the necessity, the reasonableness, the duty, of being kind to others; the feeling of a heart, which, laboring under the weight of its obligations to God, and finding itself too poor to extend its goodness to him, looks round, and gives utterance to its exuberant gratitude in acts of kindness to man.

* Howe on Charity in Reference to other Men's Sins.

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6. *It is that good-will to man which, while its proximate object is the welfare of our fellow-creatures, is ultimately directed to the glory of God.*

It is the sublime characteristic of every truly Christian virtue, that whatever inferior ends it may seek, and through whatever intervening medium it may pass, it is directed ultimately to the praise of Jehovah: it may put forth its excellences before the admiring eyes of mortals, and exert its energies for their happiness; but neither to attract their applause, nor to build up their interests, must be its highest aim. The rule of our conduct, as to its chief end, is thus explicitly and comprehensively laid down: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—This is not mere advice, but a command—and it is a command extending to all our conduct. To glorify God is to act so as that his authority shall be recognized and upheld by us in the world; it is to be seen submitting to his will, and behaving so as that his word and ways shall be better thought of by mankind. Our actions must appear to have a reference to God; and without this, they cannot partake of the character of religion, however excellent and beneficial they may seem.

But perhaps this disposition of mind will be best illustrated by exhibiting an example of it; and where shall we find one suited to our purpose? Every mind will perhaps immediately revert to HIM who was love incarnate; and we might indeed point to every action of his benevolent career as a display of the purest philanthropy: but as his example will hereafter be considered, we shall now select one from men of like passions with ourselves; but we must go for it to "the chamber where the good man meets his fate," rather than to the resorts of the healthy and the active; for it seems as if the brightest beauties of this love were reserved, like those of the setting sun, for the eve of its departure to another hemisphere. How often have we beheld the dying Christian, who, during long and mortal sickness, has exhibited, as he stood on the verge of heaven, something of the spirit of a glorified immortal. The natural infirmities of temper, which attended him through life, and which sometimes dimmed the lustre of his piety, disquieted his own peace, and lessened the pleasure of his friends, had all departed, or had sunk into the shade of those holy graces which then stood out in bold and commanding relief upon his soul. The beams of heaven now falling upon his spirit were reflected, not only in the faith that is the confidence of things not seen—not only in the hope which entereth within the veil,—but in the love which is the greatest in the trinity of Christian virtues. How lowly in the heart did he seem—how entirely clothed with humility! Instead of being puffed up with any thing of his own, or uttering a single boasting expression, it was like a wound in his heart to hear any one remind him either of his good deeds or dispositions; and he appeared in his own eyes less than ever, while, like his emblem, the setting sun, he expanded every moment into greater magnitude in the view of every spectator. Instead of envying the possessions or the excellences of other men, it was a cordial to his departing spirit that he was leaving them thus distinguished: how kind was he to his friends!—and as for his enemies, he had none; enmity had died in his heart, he forgave all that was manifestly evil, and kindly interpreted all that was only equivocally so. Nothing lived in his recollection, as to the conduct of others, but their acts of kindness. When intelligence reached his ear of the misconduct of those who had been his adversaries, he grieved in spirit, even as he rejoiced when told of their coming back to public esteem by deeds of excellence. His very opinions seemed under the influence of his love; and, as he wished well, he believed well, or hoped well, of many of whom he had formerly thought evil. His meekness and patience were touching, his kindness indescribable; the trouble he gave, and the favors he received, drew tears from his own eyes, and were acknowledged in expressions that drew tears from all around. There was an ineffable tenderness in his looks, and his words were the very accents of benignity. He lay a pattern of all the passive virtues; and having thus thrown off much that was of the earth, earthy, and put on charity as a garment, and dressed himself for heaven, in his antechamber, his sick room, he departed to be with Christ, and to be for ever perfect in Love.

There was a man in whom this was realized, and some extracts from his invaluable Memoir, will prove it; I mean Mr. SCOTT, the author of the Commentary.

"His mind," says his biographer, "dwelt much upon love: God is love, and he that dwelleth in love dwelleth in God, and God in him. Faith worketh by love. He seemed full of tenderness and affection to all around him. 'One evidence,' he said, "I *have* of meetness for heaven: I feel much love to all mankind—to *every* man upon earth—to those who have most opposed and slandered me.' To his servant he said, 'I thank you for all your kindness to me. If at any time I have been hasty and short, forgive me, and pray to God to forgive me; but lay the blame upon *me*, not upon religion.'"

"His tender affection for us all is astonishing in such a state of extreme suffering, and cuts us to the heart. He begged his curate to forgive him, if he had been occasionally rough and sharp. 'I meant it for your good, but, like every thing of mine, it was mixed with sin; impute it not, however, to my religion, but to my want of religion.' He is so gentle and loving—it is so delightful to attend upon him,—that his servants, finding themselves in danger of contention which should wait upon him, agreed to take it by turns, that each might have her due share of the pleasure and benefit; and yet he is continually begging our forgiveness for his want of patience and thankfulness. His kindness and affection to all who approached him were carried to the greatest height, and showed themselves in a singularly minute attention to all their feelings, and, whatever might be for their comfort, to a degree that was quite affecting—especially when he was suffering so much himself, often in mind as well as body. There was an astonishing absence of selfish feelings: even in his worst hours he thought of the health of us all; observed if we sat up long, and insisted on our retiring; and was much afraid of paining or hurting us in any way. Mr. D. said something on the permanency of his Commentary; 'Ah!' he cried, with a semi-contemptuous smile; and added, 'you know not what a proud heart I have, and how you help the Devil.' He proceeded: 'There is one feeling I cannot have, if I would: those that have opposed my doctrine, have slandered me sadly; but I cannot feel any resentment; I can only love and pity them, and pray for their salvation. I never did feel any resentment towards them; I only regret that I did not more ardently long and pray for their salvation.'—This *is love*, and how lovely is it?"

Can we conceive of a more beautiful exemplification of the virtue I am describing? and this is the temper we ought all to seek. This is the grace, blended with all our living habits, diffused through all our conduct, forming our character, breathing in our desires, speaking in our words, beaming in

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our eyes; in short, a living part of our living selves. And *this*, be it remembered, is religion—practical religion.

CHAPTER III.

CHRISTIAN LOVE IS NOT TO BE CONFOUNDED WITH THAT SPURIOUS CANDOR WHICH CONSISTS IN INDIFFERENCE TO RELIGIOUS SENTIMENT, OR IN CONNIVANCE AT SINFUL PRACTICES.

A SEPARATE and entire section is devoted to this distinction of love from a counterfeit resemblance of it, because of the importance of the subject, and the frequency with which the mistake is made of confounding things which are so different from each other. No terms have been more misunderstood or abused than candor and charity. Some have found in them an act of toleration for all religious opinions, however opposed to one another or to the word of God, and a bull of indulgences for all sinful practices which do not transgress the laws of our country: so that, by the aid of these two words, all truth and holiness may be driven out of the world; for if error be innocent, truth must be unimportant; and if we are to be indulgent towards the sins of others, under the sanction and by the command of Scripture, holiness can be of no consequence either to them or ourselves.

If we were to hearken to some, we should conceive of Charity, not as she really is—a spirit of ineffable beauty, descending from heaven upon our distracted earth, holding in her hand the torch of truth, which she had lighted at the fountain of celestial radiance, and clad in a vest of unsullied purity; and who, as she entered upon the scene of discord, proclaimed "glory to God in the highest," as well as "peace on earth, good-will to men;" and having with these magic words healed the troubled waters of strife, proceeding to draw men closer to each other, by drawing them closer to Christ, the common centre of believers; and then hushing the clamors of contention, by removing the pride, the ignorance, and the depravity, which produced them.* No: but we should think of her as a lying spirit—clad, indeed, in some of the attire of an angel of light, but bearing no heavenly impress, holding no torch of truth, wearing no robe of holiness; smiling, perhaps, but like a sycophant, upon all without distinction; calling upon men, as they are combating for truth and striving against sin, to sheathe their swords and cast away their shields, to be indulgent towards each other's vices and tolerant of each other's errors; because they all mean and feel so substantially alike, though they have different modes of expressing their opinions and of giving utterance to their feelings. Is this charity?—No: it is Satan in the habiliments of Gabriel.

That there is much of this spurious candor in the world, and that it is advocated by great names, will appear by the following quotation from Dr. Priestley:—"If we could be so happy, as to believe that there are no errors but what men may be so circumstanced as to be *innocently* betrayed into; that *any* mistake of the head is very consistent with rectitude of heart; and that all differences in modes of worship may be only the different methods by which different men, who are equally the offspring of God, are endeavoring to honor and obey their common parent;—our difference of opinion would have no tendency to lessen our mutual love and esteem." Dr. Priestley, and the followers of his religious system, are not peculiar in this sentiment. Pope's Universal Prayer is to the same effect.

"Father of all, in every age,
In every clime adored,
By saint, by savage, or by sage,
Jehovah, Jove, or Lord."

The well-known metrical adage of this poet is adapted, to the full extent of its spirit and design, by great multitudes who suppose that they are quite orthodox both in opinion and practice, and who perhaps boast of their charity, while they exclaim—

"For modes of faith, let graceless zealots fight;
His can't be wrong, whose life is in the right."

It is, I imagine, generally thought, by at least a great part of mankind, that it is of little consequence what a man's religious opinions are, provided his conduct be tolerably correct; that charity requires us to think well of his state; and that it is the very essence of bigotry to question the validity of his claim to the character of a Christian, or to doubt of the safety of his soul; in other words, it is pretended that benevolence requires us to think well of men, irrespective of religious opinions; and that it is almost a violation of the rule of love to attempt to unsettle their convictions, or to render them uneasy in the possession of their sentiments, although we may conclude them to be fundamentally wrong. But does this disregard of all opinions—at least, this disposition to think well of persons as to their religious character, and the safety of their souls, whatever may be the doctrines they hold,—enter essentially into the nature of love? Most certainly not; but actually opposes it. Benevolence is good-will to men, but this is a very different thing from a good opinion of their principles and practices; so different, that the former may not only exist in all its force without the latter, but be actually incompatible with it; for if I believe that a man holds opinions that endanger his safety, benevolence requires, not that I should shut my eyes to his danger, and lull him into false confidence, but that I should bear my testimony and express my fears concerning his situation. Benevolence is a very different thing from complacency or esteem. These are founded on approbation of character; the other is nothing more than a desire to promote happiness.

The question, whether love is to be confounded with indifference to religious principle,—for such does the spurious candor I am contending against amount to,—is best decided by an appeal to Scripture. "Ye shall know the truth," said Christ; "and the truth shall make you free." "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." With what emphasis did the apostle speak of the conduct of those who attempted to pervert the great doctrine

* An anonymous American writer has given the following eloquent description.

"Her thrones seemed ivory, and over her white robes floated an azure mantle besprinkled with drops of heavenly lustre. On her head was a chaplet of such flowers as spring in the regions of bliss; and the summit of the diadem, was distinguished by a centre of rays that resembled the morning star. The bloom of eternal youth was in her countenance, but her majestic form can only be described in the language of that world where she is fully known. In her right hand was "the Sword of the Spirit," and at her side the symbols of power and majesty. Beneath her feet the clouds were condensed in awful darkness, and her chariot was borne along by the breath of the Almighty."

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of justification by faith, by introducing the obsolete ceremonies of the Jewish law. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any preach any other gospel unto you than that ye have received, let him be accursed." Now, certainly, this is any thing but indifference to religious opinion; for, be it observed, it was matter of opinion, and not the duties of morality, or of practical religion, that was here so strenuously opposed. The apostle commands Timothy "To hold fast the form of sound words; and to give himself to doctrine." The apostle John has this strong language:—"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine, of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." Jude commands us to "contend earnestly for the faith once delivered to the saints." From these, and many other passages which might be quoted, it is evident, not only that truth is important and necessary to salvation, but that error is guilty, and in many instances is connected with the loss of the soul. "If a man may disbelieve one truth, and yet be free from sin for so doing, he may disbelieve two; and if two, four; and if four, ten; and if ten, half the Bible; and if half the Bible, the whole: and if he may be a Deist, and yet be in a safe state; he may be an Athiest and still go to heaven." To such awful lengths may the principle be pushed, that there is no guilt in mental error. "Let those," says Dr. Priestley, "who maintain that the mere holding of opinions (without regard to the motives and state of the mind through which men may have been led to form them,) will necessarily exclude them from the favor of God, be particularly careful with respect to the premises from which they draw so alarming a conclusion." Nothing can be more sophistical than this passage; for we do not in maintaining the guiltiness of a false opinion, leave out the state of the heart; but contend that all errors in the judgment have their origin in the depravity of our nature, and, in so far as they prevail, discover a heart not brought into subjection to Christ. A perfectly holy mind could not err in the opinion it derived from the word of God: and it may be most fairly presumed that there are certain fundamental truths, which cannot be rejected, without such a degree of depravity of heart, as is utterly incompatible with true piety towards God.

It is to be recollected, that the holiness required in the word of God, is a very superior thing to what is called morality. Holiness is a right state of mind towards God, and it is enforced by motives drawn from the view which the Scriptures give us of the Divine nature, and of the Divine conduct towards us. If our views of God, and of his scheme of mercy, be incorrect, the motives which influence us cannot be correct. Hence all right feeling and conduct are traced up by the sacred writers to the *truth*. Do they speak of regeneration? they tell us we are "begotten by the incorruptible seed of the word." Do they speak of sanctification? they ascribe it, so far as instrumentality is concerned, to the truth; and the truth itself is characterized as a "doctrine according to godliness." It is evident, that without the truth, or in other words, without right opinions, we can neither be born again of the Spirit, nor partake of true holiness. The whole process of practical and experimental religion is carried on by the instrumentality of right sentiments; and to suppose that holiness could be produced in the soul as well by error as by truth, is not only contrary to revelation, but no less contrary to reason. If truth sanctify, error must in some way or other pollute; for to suppose that two causes, not only so distinct but so opposite, can produce the same effect, is absurd; and the Scriptures every where insist upon the importance of the truth, not merely on its own account, but on account of its moral effect upon the soul.

If this view of the subject be correct, Christian charity cannot mean indifference to religious sentiment; for if so, it would be a temper of mind in direct opposition to a large portion of Scripture: nor are we required, by this virtue, to give the least countenance to what we think is error. We may, indeed, be called bigots; for this term in the lips of many, means nothing more than a reproach for attaching importance to right sentiments. No word has been more misunderstood than this. If by bigotry is meant such an overweening attachment to our opinions, as makes us refuse to listen to argument; such a blind regard to our own views, as closes the avenues of conviction; such a selfish zeal for our creed, as actually destroys benevolence, and causes us to hate those who differ from us;—it is an evil state of mind, manifestly at variance with love: but if, as is generally the case, it means, by those who use it, only zeal for truth, it is perfectly consistent with love, and actually a part of it; for "charity rejoiceth in the truth." It is quite compatible with good will to men, therefore, to attach high importance to doctrines, to condemn error, to deny the Christianity and safety of those who withhold their assent from fundamental truths, and to abstain from all such religious communion with them as would imply, in the least possible degree, any thing like indifference to opinion. It does appear to me, that the most perfect benevolence to men, is that which, instead of looking with complacency on their errors, warns them of their danger, and admonishes them to escape. It is no matter that *they* think they are in the right—this only makes their case the more alarming; and to act towards them as if we thought their mistaken views of no consequence, is only to confirm their delusion, and to aid their destruction.

It is true we are neither to despise them nor persecute them; we are neither to oppress nor ridicule them; we are neither to look upon them with haughty scorn, nor with callous indifference;—but while we set ourselves against their errors, we are to pity them with unaffected compassion, and to labor for their conversion with disinterested kindness. We are to bear, with unruffled meekness, all their provoking sarcasms; and to sustain, with deep humility, the consciousness of our clearer perceptions; and to convince them that, with the steadiest resistance of their principles, we unite the tenderest concern for their persons.

And, if charity do not imply indifference to religious opinions, so neither does it mean *connivance at sin*. There are some persons whose views of the evil of sin are so dim and contracted, or their good nature is so accommodating and unscriptural, that they make all kinds of excuses for men's transgressions, and allow of any latitude that is asked, for human frailty. The greatest sins, if they are not committed against the laws of society, are reduced to the mere infirmities of our fallen nature, which should not be visited with harsh censure; and as for the lesser ones, they are mere specks upon a bright and polished surface, which nothing but a most fastidious precision would ever notice. Such persons condemn, as sour and rigid ascetics, all who oppose and condemn iniquity; revile them as uniting in a kind of malignant opposition to the cheerfulness of society, the very dregs of puritan-

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ism and barbarism; and reproach them as being destitute of all the charities and courtesies of life. But if candor be a confounding of the distinctions between sin and holiness, a depreciating of the excellence of the latter, and at the same time a diminishing of the evil of the former; if it necessarily lead us to connive with an easy and good natured air at iniquity, and to smile with a kind and gentle aspect upon the transgressions which we witness; —then it must be something openly at variance with the letter and the spirit of revelation: and surely that candor which runs counter to the mind of God, cannot be the love on which St. Paul passes such an eulogium in this chapter. We are told by the word of God, that sin is exceedingly sinful: that it is the abominable thing which God hates; that the wages of it are death; that by an unholy *feeling* we violate the law: we are commanded to abstain from its very appearance; we are warned against excusing it in ourselves, or in each other; we are admonished to reprove it, to resist it, and to oppose it, to the uttermost. Certainly, then, it cannot be required by the law of love, that we should look with a mild and tolerant eye on sin. Love to man arises out of Love to God; but can it be possible to love God, and not to hate sin? it is the fruit of faith, but faith purifies the heart; it is cherished by a sense of redeeming love; but the very end of the scheme of redemption is the destruction of sin. Indulgence of men in their sins, connivance at their iniquity, instead of being an act of benevolence, is the greatest cruelty: hence the emphatic language of God to the Israelites—"Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Would it be benevolence to connive at that conduct by which any individual was bringing disease upon his body, or poverty into his circumstances? If not, how can it be benevolent to leave him, without a warning, to do that which will involve his soul in ruin. To think more lightly of the evil of sin than the word of God does; to call that good, or even indifferent, which by it is called evil; to make allowances which it does not make, for human frailty; to frame excuses for sin which it disallows; to lull the consciences of men, by considerations in extenuation of guilt which it forbids; or to do any thing to produce other views and feelings in reference to iniquity, than such as are warranted by the Scripture,—is not charity, but a participation in other men's sins.

It is the nature of charity, I admit, not to be hasty to impute evil motives to actions of a doubtful nature: not to take pleasure in finding out the faults of others; not to magnify them beyond the reality, but to make all the allowance that a regard to truth will admit of; to hope the best in the absence of proof; and to be willing to forgive the offence when it has been committed against ourselves: but to carry it beyond this, and let it degenerate into a complaisance which is afraid to rebuke, or oppose, or condemn sin, lest we should offend the transgressor, or violate the law of courtesy, or subject ourselves to the reproach of being a censorious bigot; which courts the good-will and promotes the self-satisfaction of others, by conniving at their sins; which seeks to ingratiate itself in their affections, by being indulgent to their vices; is to violate at once the law both of the first and of the second Table; is to forget every obligation which we are laid under, both to love God and our neighbor. If this be candor, it is no less opposed to piety than to humanity, and can never be the love enjoined in so many places in the New Testament. No, Christian charity is not a poor old dotard, creeping about the world, too blind to perceive the distinction between good and evil; or a fawning sycophant, too timid to reprove the bold transgressor, and smiling with parasitical and imbecile complacency upon the errors and iniquities of the human race;—but a vigorous and healthy virtue, with an eye keen to discern the boundaries between right and wrong, a hand strong and ready to help the transgressor out of his miserable condition, a heart full of mercy for the sinner and the sufferer; a disposition to forgive rather than to revenge, to extenuate rather than to aggravate, to conceal rather than to expose, to be kind rather than severe, to be hopeful of good rather than suspicious of evil,—but withal, the inflexible, immutable friend of holiness, and the equally inflexible and immutable enemy of sin.

We are not allowed, it is true, to be scornful and proud towards the wicked, nor censorious towards any; we are not to make the most distant approach to the temper which says, "Stand by, I am holier than thou!" we are not to hunt for the failings of others, nor, when we see them without hunting for them, to condemn them in a tone of arrogance, or with a spirit of acerbity; but still we must maintain that temper which, while it reflects the beauty of a God of Love, no less brightly reflects his glory as a God of holiness, and a God of truth.

CHAPTER IV.

THE INDISPENSABLE NECESSITY OF CHRISTIAN LOVE.

A DISTINCTION has been introduced into the subject of religion, which, although not wholly free from objection, is sufficient to answer the purpose for which it is employed; I mean that which exists between essentials and non-essentials. It would be a difficult task to trace the boundary line by which these classes are divided; but the truth of the general idea cannot be questioned—that there are some things, both in faith and practice, which, for want of perceiving the grounds of their obligations, we may neglect, and yet not be destitute of true religion; while there are others, the absence of which necessarily implies an unrenewed heart. Among the essentials of true piety, must be reckoned the disposition we are now considering. It is not to be classed with those observances and views, which, though important, are not absolutely essential to salvation: we must possess it, or we are not Christians now, and shall not be admitted into heaven hereafter. The apostle has expressed this necessity in the clearest and the strongest manner. He has put a hypothetical case of the most impressive kind, which I shall now illustrate.

"*Though I speak with the tongues of men or of angels, and have not* CHARITY, *I am become as sounding brass or a tinkling cymbal.*"—Verse 1.

By the tongues of men and of angels, we are not to understand the powers of the loftiest eloquence, but the miraculous gift of tongues, accompanied by an ability to convey ideas according to the method of celestial beings. Should a man be invested with these stupendous endowments, and employ them in the service of the gospel; still, if his heart were not a partaker of love, he would be no more acceptable to God, than was the clangor of the brazen instruments employed in the idolatrous worship of the Egyptian Isis, or the noise of the tinkling cymbals which accompanied the orgies of the Grecian Cybele. Such a man's profession of religion is not only *worthless* in the sight of God, but disagreeable and disgusting. The comparison is remarkably strong, inasmuch as it refers not to soft melodious sounds, as of the flute or of the harp—not to the harmonious chords of a concert—but to the harsh dissonance of instruments of the most inharmonious character:

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und if, as is probable, the allusion be to the noisy clank of *idolatrous* musicians, the idea is as strongly presented as it is possible for the force of language to express it.

"*And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not* CHARITY, *I am nothing.*"—Verse 2.

Paul still alludes to miraculous endowments.—Prophecy, in the Scripture use of the term, is not limited to the foretelling of future events, but means, to speak by inspiration of God; and its exercise, in this instance, refers to the power of explaining, without premeditation or mistake, the typical and predictive parts of the Old Testament dispensation, together with the facts and doctrines of the Christian economy. "The faith that could remove mountains," is an allusion to an expression of our Lord's, which occurs in the gospel history. "Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." This faith is of a distinct nature altogether from that by which men are justified, and become the children of God. It has been called the faith of miracles, and seems to have consisted in a firm persuasion of the power or ability of God to do any miraculous thing for the support of the gospel. It operated two ways: the first was a belief on the part of the person who wrought the miracle, that he was the subject of a divine impulse, and called at that time to perform such an act; and the other was a belief on the part of the person on whom a miracle was about to be performed, that such an effect would be really produced. Now the apostle declared, that although a man had been gifted with prophecy, so as to explain the deepest mysteries of the Jewish or the Christian systems, and in addition, possessed that miraculous faith by which the most difficult and astonishing changes would have been effected, he was nothing, and less than nothing, without love.

"*And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not* CHARITY, *it profiteth me nothing.*"—Verse 3.

This representation of the indispensable necessity of love is most striking; it supposes it possible that a man may distribute all his substance in acts of apparent beneficence, and yet, after all, be without true religion. Actions derive their moral character from the motives under the influence of which they are performed; and many which are beneficial to man, may still be sinful in the sight of God, because they are not done from a right inducement. The most diffusive liberality, if prompted by pride, vanity, or self-righteousness, is of no value in the eyes of the omniscient Jehovah: on the contrary, it is very sinful. And is it not too evident to be questioned, that many of the alms-deeds of which we are the witnesses, are done from any motives but the right ones? We can readily imagine that multitudes are lavish in their pecuniary contributions, who are at the same time totally destitute of love to God and love to man; and if destitute of these sacred virtues, they are, as it respects real religion, less than nothing, although they should spend every farthing of their property in relieving the wants of the poor. If our munificence, however great or self-denying, be the operation of mere selfish regard to ourselves, to our own reputation, or to our own safety, and not of pure love, it may do good to others, but will do none to ourselves. "And though I give my body to be burned," *i. e.* as a martyr for religion, "and have not charity, it profiteth me nothing." Whether such a case as this ever existed, we know not; it is not impossible, nor improbable; but if it did, not the tortures of an agonizing death, nor the courage that endured them, nor the seeming zeal for religion which led to them, would be accepted in lieu of love to man. Such an instance of self-devotedness must have been the result either of that self-righteousness which substitutes its own sufferings for those of Christ, or of that love of fame which scruples not to seek it even in the fires of martyrdom;—in either case it partakes not of the nature, nor will it receive the reward, of true religion. It will help to convince us, not only of the necessity, but of the importance, of this temper of mind, if we bring into a narrow compass the many and various representations of it which are to be found in the New Testament.

1. *It is the object of the divine decree in predestination.* "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Ephes. i. 4.

2. *It is the end and purpose of the moral law.* "The end of the commandment is charity (love.") "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it—Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 37—40. "Love is the fulfilling of the Law."

3. *It is the evidence of regeneration.* "Love is of God, and every one that loveth is born of God."—1 John iv. 7.

4. *It is the necessary operation and effect of saving faith.* "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

5. *It is that grace by which both personal and mutual edification is promoted.* "Knowledge puffeth up, but charity (love) edifieth." 1 Cor. viii. 1.—"Maketh increase of the body to the edifying of itself in love." Eph. iv. 16.

6. *It is the proof of a mutual inhabitation between God and his people.* "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John iv. 12—16.

7. *It is declared to be the greatest of all the Christian virtues.* "The greatest of these is charity (love.")

8. *It is represented as the perfection of religion.* "Above all these things, put on charity (love,) which is the bond of perfectness." Col. iii. 4.

What encomiums are these! what striking proofs of the supreme importance of the disposition now under consideration! Who has not been guilty of some neglect of it? Who has not had his attention drawn too much from it? Who can read these passages of Holy Writ, and not feel convinced that not only mankind in general, but the professors of spiritual religion also, have too much mistaken the nature of true piety? What are clear and orthodox views—what are strong feelings—what is our faith—what our enjoyment—what our freedom from gross immorality—without this spirit of pure and universal benevolence?

Whether an instance, we again repeat, ever existed of an individual whose circumstances answered to the supposition of the apostle, we cannot determine; the statement certainly suggests to us a most alarming idea of our liability to self-deception in reference to our personal religion. Delusion on this subject prevails to an extent truly appalling. Millions are in error as to the real condition of their souls, and are travelling to perdition, while,

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according to their own idea, they are journeying to the celestial Canaan. Oh fearful mistake! Oh fatal imposture! What terrible disappointment awaits them! What horror, and anguish, and despair, will take eternal possession of their souls, in that moment of revelation, when, instead of awaking from the sleep of death amidst the glories of the heavenly city, they shall lift up their eyes, "being in torment." No pen can describe the overwhelming anguish of such a disappointment, and the imagination shrinks with amazement and torture from the contemplation of her own faint sketch of the insupportable scene.

To be led on by the power of delusion, so far as to commit an error of consequence to our *temporal* interests: to have impaired our health, our reputation, or our property; is sufficiently painful, especially where there is no prospect, or but a faint one, of repairing the mischief: yet, in this case, religion opens a balm for the wounded spirit, and eternity presents a prospect, where the sorrows of time will be forgotten. But, oh! to be in error on the nature of religion itself, and to build our hopes of immortality on the sand instead of the rock; to see the lamp of our deceitful profession which has served to amuse us in life, and even to guide us in false peace through the dark valley of the shadow of death, suddenly extinguished as we cross the threshold of eternity, and leaving us amidst the darkness of rayless, endless night, instead of quietly expiring amidst the blaze of everlasting day! Is such a delusion *possible?* Has it ever happened in *one* solitary instance? Do the annals of the unseen world record one such case, and the prison of lost souls contain one miserable spirit that perished by delusion? Then what deep solicitude ought the *possibility* of such an event to circulate through the hearts of all, to avoid the error of a self-deceived mind? Is it possible to be mistaken in our judgment of our state?—then how deeply anxious ought we all to feel, not to be misled by false criteria in forming our decision. But what if, instead of *one* case, millions should have occurred, of souls irrecoverably lost by self-deception? What if delusion should be the most crowded avenue to the bottomless pit? What if it should be the common infatuation, the epidemic blindness, which has fallen upon the multitudes of the inhabitants of Christendom? What if this moral insanity should have infected and destroyed very many who have made even a stricter profession of religion than others? How shall we explain, much more justify, that want of anxiety about their everlasting welfare—that destitution of care to examine into the nature and evidences of true piety—that willingness to be imposed upon, in reference to eternity—which many exhibit? Jesus Christ *does* tell us that MANY, in that day, shall say, "Lord, Lord, did we not prophesy in thy name?" to whom he will say, "Depart from me, I never knew you, ye workers of iniquity." He says, that "MANY are called, but few chosen." He says, that of the four classes of those who hear the word, only *one* hears it to advantage. He says, that of the ten virgins, to whom he likens the kingdom of heaven, *five* only were wise, while the other five were deceiving themselves with the unfed lamp of a deceitful profession. He intimates most plainly, that self-deception in religion is fearfully common—and common amongst those who make a more serious profession than others. It is *he* that has sounded the alarm to awaken slumbering professors of religion from their carnal security. It is *he* that hath said, "He that hath ears to hear, let him hear."—"I know thy works, how that thou hast a name that thou livest and art dead." How careful, then, ought we to be, not to be imposed upon by false evidences of religion, and not to conclude that we are Christians, while we are destitute of those things which the word of God declares to be essential to genuine piety. We must have love, therefore, or all else is insufficient.

1. Some conclude, that because *they are regular in their attendance upon the services of religion*, they are true Christians: they go punctually to church or to meeting—they receive the Lord's Supper—they frequent the meetings for social prayer—they, perhaps, repeat prayers in secret, and read the Scriptures. All this is well, if it be done with right views, and in connection with right dispositions: but it is the whole of their religion; a mere abstraction of devotional exercise; a thing separate and apart from the heart, and temper, and conduct; a business of the closet, and of the sanctuary; a sort of composition paid to the Almighty, to be released from all the other demands of Scripture and obligations of piety; an expression of their willingness to be devout in the church, and on the Sabbath, provided they may be as earthly-minded, as selfish, as malicious, and as unkind, as they please, in all places and all times besides. *This* is not religion.

2. *Others are depending upon the clearness of their views, and their attainments in evangelical knowledge.* They pretend to a singular zeal for the truth, and are great sticklers for the doctrines of grace, of which they profess to have an acquaintance little short of inspiration. They look upon all, besides a few of their own class, as mere babes in knowledge, or as individuals who, like the man in the gospel, have their eyes only half opened, and who see "men as trees walking." They are the eagles who soar to the sun, and bask in his beams; while the rest of mankind are the moles that burrow, and the bats that flutter in the dark. Doctrine is every thing; clear views of the gospel are the great desideratum; and in their zeal for these things they suppose they can never say things extravagant enough, nor absurd enough, nor angry enough, against good works, practical religion, or Christian temper. Puffed up with pride, selfish, unkind, irritable, censorious, malicious—they manifest a total want of that humility and kindness which are the prominent features of true Christianity. Clear views, even where they have no resemblance to the monstrous caricatures and frightful deformities of modern antinomianism, are of themselves no evidence of religion, any more than right theoretical notions of the constitution are the proofs of loyalty; and as a man, with these notions in his mind, may be a traitor in his heart, so may a professor of religion be an enemy to God in his soul, with an evangelical creed upon his tongue. Many profess to be very fond of the lamp of truth, grasp it firmly in their hands, admit its flame, pity or blame those who are following the delusive and meteoric fires of error; but, after all, make no other use of it, than to illuminate the path that leads them to perdition: their religion begins and ends in adopting a form of sound words for their creed, approving an evangelical ministry, admiring the popular champions of the truth, and joining in the reprobation of fundamental error. As to any spirituality of mind, any heavenliness of affection, any Christian love—in short, as to any of the natural tendency, the appropriate energy, the vital elevating influence, of those very doctrines to which they profess to be attached—they are as destitute as the veriest worldling; and, like him, are perhaps selfish, revengeful, implacable, and unkind. This is a religion but too common in the present day, when evangelical sentiments are becoming increasingly popular; a religion but too common in our churches; a religion, cold, heartless, and uninfluential; a sort of lunar light which reflects the beams of the sun, but not his warmth.

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3. On the other hand, *some are satisfied with the vividness and the violence of their feelings.* Possessed of much excitability and want of temperament, they are, of course, susceptible of deep and powerful impression from the ordinances of religion. They are not without their religious joy, for even the stony ground hearers rejoiced for a while; and they are not without their religious sorrows. Their tears are plentiful, and their smiles in proportion. See them in the house of God, and none appear to feel more under the word than they. The sermon exerts a plastic power over their affections, and the preacher seems to have their hearts at command. They talk loudly of "happy frames," "precious seasons," "comfortable opportunities." But follow them from the house of God to their own habitation, and, oh, how changed the scene! the least offence, perhaps an unintentional one, raises a storm of passion, and the man that looked like a seraph in the sanctuary, seems more like a fury at home: follow them from the Sabbath into the days of the week; and you will see the man who appeared all for heaven on the Sunday, all for earth on the Monday: follow them from the assembly of the saints to the chief places of concourse, where they buy, and sell, and get gain; and you will see the man who looked so devout, irritated and litigious, selfish and overreaching, rude and insulting, envious and malicious, suspicious and defamatory. Yes; and perhaps in the evening of the same day, you will see him at a prayer meeting, enjoying, as he supposes, the holy season, Such is the delusion under which many are living. *Their* religion is in great part, a mere susceptibility of impression from religious subjects; it is a selfish, religious voluptuousness.

It is certain, that more importance is often times attached to "sensible enjoyment," as it is called—to lively frames and feelings—than belongs to them. There is a great variety in the constitution of the human mind, not only as it respects the power of thinking, but also of feeling: some feel far more acutely than others; this is observable separate and apart from godliness. The grace of God in conversion, operates a *moral*, not a physical change; it gives a new direction to the faculties, but leaves the faculties *themselves* as they were; consequently, with equal depth of conviction, and equal strength of principle, there will be various degrees of feeling, in different persons: the susceptibility of the mind to impression, and its liability to vivid feeling, were there before conversion, and they remain after it; and often times the lively emotion produced by affecting scenes, or seasons, or sermons, is partly an operation of nature, and partly of grace. A man may feel but little, and yet, if that little lead him to do much, it is great piety notwithstanding. Of two persons who listen to an affecting tale, one is seen to weep profusely, and is overwhelmed by the story; the other is attentive and thoughtful, but neither weeps nor sobs. They retire: the former, perhaps, to wipe her tears, and to forget the misery, which caused them; the latter to seek out the sufferer and relieve him. Which had most feeling? The former. Which most benevolence? The latter. The conduct of one was the result of nature, that of the other the effect of principle. Take another illustration, still more in point. Conceive of two real Christians listening to a sermon in which the preacher is discoursing from such a text as this —"Beloved, if God so loved us, we ought also to love one another;" or this—"Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes he became poor, that ye, through his poverty might become rich." His object, as that of every man should be, who preaches from such a text, is to show that a sense of divine love to *us*, should fill *us* with benevolence towards others. In order to bring the heart to feel its obligations, he gives a vivid description of God's love to man; and then, while his hearers are affected with God's mercy he calls upon them, in imitation of Jehovah, to relieve those who are in want; to bear with those who are vexatious; to forgive those who have injured them; to lay aside their wrath, and abound in all the expressions of genuine affection to their fellow-christians. One of the individuals is deeply interested and affected by the first part of the discourse, sheds many tears, and is wrought up to a high pitch of feeling, while the preacher paints in glowing colors the love of God: the other hears with fixed attention, with genuine faith, the *whole* sermon, but his emotions are not powerful; he feels it is true, but it is tranquil feeling, unattended by either smiles or tears. They go home; the latter perhaps in silence, the former exclaiming to his friends, "Oh, what a delightful sermon! what a precious season! did you ever hear the love of God so impressively, so beautifully described?" With all his feeling, however, he does not go forth to relieve one child of want, nor does he attempt to extinguish one angry or implacable feeling towards an individual who had offended him. He is as passionate and unforgiving, as unkind and selfish, after the sermon, as he was before he heard it. The other retires with more of calm reflection than of strong emotion. Hearken to his soliloquy:—"The preacher has given us a most astonishing idea of the love of God to us, and most clearly and affectingly deduced from it our obligations to love one another. Am I interested in this love? What! has this ineffable grace lavished all its benefits on *me*, a rebel against God, upon *me* a sinner? And shall I not feel this love constraining me to relieve the wants, to heal the sorrows, to forgive the offences, of my fellow-creatures? I will bear ill-will no longer; I will put out the kindling spark of revenge; I will go in a spirit of meekness and of love, and forgive the offender, and be reconciled to my brother." By that grace on which he depended, he is enabled to act up to his resolution. He becomes, upon principle, upon conviction, more merciful, more meek, more affectionate. Which has most feeling? The former. Which has most religion? The latter.

Any emotion, however pleasurable or intense, that does not lead to action, is mere natural, not holy, feeling: while that, however feeble it may seem, which leads us to do the will of God, is unfeigned piety. In order to ascertain our degree of religion, we must not merely ask, how we feel under sermons, but how this feeling leads us to act afterwards. The operative strength of our principles, and not the contemplative strength of our feelings, is the test of godliness. All that imaginative emotion, produced by a sense of God's love to us, which does not lead to a cultivation of the virtue considered in this treatise, is one of the delusive fires, which, instead of guiding aright, misleads the souls of men.

4. It is to be feared that many, in the present day, satisfy themselves that they are Christians, *because of their zeal in the cause of religion.* Happily, for the church of God, happily for the world at large, there is now a great and general eagerness for the diffusion of knowledge and piety. Throwing off the torpor of ages, the friends of Christ are laboring to extend his kingdom in every direction. Almost every possible object of Christian philanthropy is seized upon; societies are organized; means, adapted to every kind of instruments, are employed; the whole levy *en masse* of the religious world is called out; and Christendom presents an interesting scene of benevolent energy. Such a state of things,

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however, has its dangers in reference to personal religion, and may become an occasion of delusion to many. It does not require genuine piety to associate us with these movements: from a natural liberality of disposition, or regard to reputation, or a desire of influence, or by the compulsion of example, we may give our property; for all these motives are no doubt in partial operation, when giving is in fashion. And as to personal exertions, how many inducements may lead to this, besides a sincere and an ardent love to Christ; an inherent fondness for activity, a love of display, the spirit of party, the persuasion of friends—may all operate, and unquestionably do operate, in many cases, to produce astonishing efforts in the cause of religious benevolence, where there is a total absence of genuine piety. The mind of man, prone to self-deception and anxious to find some reasons to satisfy itself in reference to its eternal state, short of the true evidence of a renewed heart, is too apt to derive a false peace from the contemplation of its zeal. In proportion as the cause of the delusion approximates to the nature of true religion, is its power to blind and to mislead the judgment. If the mind can perceive any thing in itself, or in its operations, which bears the semblance of godliness, it will convert it into a means of lulling the conscience and removing anxiety. This is to many persons the fatal opiate, the soul-destroying imposture—their activity in the cause of Christian zeal: none are more diligent in their devotedness to the duties of committees, none are more constant in their attendance upon public meetings; others, again, weary themselves in their weekly rounds to collect the contributions of the rich or the offerings of the poor. These things, if they do not lead them coolly to reason and to conclude that they are believers, take off their attention from the real condition of their souls, leave them no leisure for reflection, repress the rising fear, and either stifle the voice of conscience, or enable them to drown its remonstrances in the eloquence of the platform, or in the discussions of the committee-room. We doubt not that some unworthy professors of religion, in the present age, resort to public meetings for the same reason as many a guilty votary of pleasure does to public amusements —to forget his own condition, and to turn away his ear, for a short season, from the voice that speaks to him from within. Individuals are known to us all, who, amidst the greatest zeal for various public institutions, are living in malice and all uncharitableness, in the indulgence of a predominate selfishness, and uncontrolled wrath. But it will not do.—This is not piety. Could we support the whole expenditure of the Missionary Society by our affluence, and direct its councils by our wisdom, and keep alive its energy by our ardor, and yet at the same time were destitute of love,—we should perish eternally, amidst the munificence of our liberality.

And of those who *have* the grace of love, and who are real believers, some are far more deficient in its influence and activity than they should be; and endeavor to quiet an accusing conscience with the wretched sophistry, "that as a Christian cannot be supposed to excel in every thing, their forte lies in the *active* virtues of religion more than in the *passive* graces; and that, therefore, any little deficiency in the latter is made up by their greater abundance of the former." This reasoning is as false in its principle, as it is frequent, we fear, in its adoption. Where, in all the word of God, is this species of moral composition of duties taught or sanctioned? This is really carrying the popish principle of indulgences into our own private concerns, and creating a surplus stock of one virtue to be available for the deficiencies of another.

It is to be apprehended, that as every age is marked with a peculiar tendency, either to some prevailing error or defect, the tendency of the prevailing age is to exalt the *active* virtues of piety, at the expense of the *passive* ones; and, while the former are forced into an increasing luxuriance, to permit the latter to wither in their shade; or, at least, there is a disposition to devote all that time and attention to the culture of one which ought to be shared between both. It cannot be denied that our love of activity and of display, will generally incline us to prefer the cultivation of public spirit, rather than the more private and self-denying tempers of meekness, humility, and forbearance; for it is inconceivably more easy, and more pleasant, to float upon the tide of public feeling towards the objects of religious zeal, than to wade against the stream of our own corrupt tendencies, and to accomplish an end which he only who seeth in secret will duly appreciate.

5. May it not be said, that in many cases, a PROFESSION *of religion* seems to release individuals from all obligation to cultivate the dispositions which it necessarily implies; who, instead of deriving from this circumstance a stimulus to seek after the Christian temper, find in it a reason for general negligence?

They have been admitted as members of a church, and have thus received, as it were, a certificate of personal religion; and, instead of being anxious from that moment to excel in every virtue that can adorn the doctrine of God their Saviour, they sink into carelessness and lukewarmness. A profession of religion, unsupported by Christian love, will only increase our guilt here, and sink us immeasurably lower in the bottomless pit hereafter. Woe, eternal woe, will be upon that man who bears the name of our Lord Jesus without his image. Woe, eternal woe, will be upon those members of our churches, who are content to find their way into the fellowship of the faithful, without adding to their character the lustre of this sacred virtue.

Thus have we shown how many things there are, which, though good in themselves, when performed from right motives and in connection with other parts of religion, cannot, in the absence of love, be depended upon as unequivocal evidences of personal piety. Let us beware of self-deception in this awfully important business: for it will be dreadful beyond the power of imagination to conceive of, to find ourselves the next moment after death, amidst the horrors of the infernal pit, instead of the felicities of the celestial city. Love is required by God, as an essential part of true religion; and the total absence of it as necessarily prevents a man from being a true Christian, as the want of temperance or purity. Besides this is the temper of heaven; this is the unvarying state of mind in the innumerable company of angels, and the spirits of just men made perfect; this is the heart of Jesus, the mediator of the new covenant, and the image of God the Judge of all. Without this, there would be no meetness for the society of Paradise, no fitness for an association of which the bond of fellowship is love; without this there can be no grace here, and therefore, no glory hereafter.

CHAPTER V.

ON THE PROPERTIES OF CHRISTIAN LOVE AS STATED BY THE APOSTLE.

By a beautiful personification, the apostle has described this grace under the figure of an interesting female, who, like an angel of light, lifts her cherubic form and smiling countenance amidst the children of men; shedding, as she passes along, a healing influence on the wounds of society, hushing the

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notes of discord, driving before her the spirits of mischief, bringing the graces in her train, and converting earth into a resemblance of heaven. Her charms are sufficient to captivate every heart, if every heart were as it should be; and her influence such as every mind should court. "Love suffereth long, and is kind: love envieth not: love vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

1. The first remark which I make on these properties, is, *that they describe such expressions of our love as have a particular reference* to our TEMPER.

By the temper, we mean the prevailing spirit and disposition of the mind, as it respects the irascible or selfish affections. If we examine, we shall find that all the qualities here enumerated, bear on these dispositions. There are other operations and manifestations of charity, beside those which are here specified—such, for instance, as justice and chastity; for it is impossible to love mankind, and violate the rules of either of these duties: but the apostle restricts his specification to those properties of it which are comprehended in the word *temper*. Nothing, surely, can teach more clearly, or more impressively, the great truth,—that religion must govern the temper,—than this chapter. It is strange, but true, that many seem to think that temper is that part of a man's self and conduct, over which religion has no legal jurisdiction. They admit their obligations to be holy, and moral, and devout; but they do not feel, at least do not acknowledge, that it is their duty to be meek, gentle, and kind. They may not affirm so much in words, but it is the secret and tacit system of conduct which they have adopted.—Hence it is, that although they are correct in their morals, and regular in their attendance on the means of grace, they are withal so apt to receive offence, and so forward to give it; they are either so passionate, or so sullen; so implacable or revengeful;—that the real excellences of their character are lost sight of in the deep shadow of their infirmities and the ways of godliness are spoken ill of on their account. This arises from their not being sufficiently convinced of the evil of such infirmities; and this blindness itself is the consequence of a supposition, that the removal of the evil is physically impossible. "Our temper," say they, "is as much a part of ourselves, as the color of our skins, or the conformation of our body; it is naturally inherent in us, and we cannot help it." As long as this is the conviction of the judgment, or the admission of a deceitful heart, it is almost vain to hope for a reformation. But let us reason with such persons.

It must be admitted, that there do exist constitutional tendencies to the exercise of particular passions: without being able to account for these effects, or whether the cause be wholly in the body or partly in the mind, the effects are too obvious to be denied. Nay, these constitutional tendencies are no less hereditary, sometimes, than direct physical disease. One man is naturally propense to passion; another to sullenness; a third to envy; a fourth to pride; all this is indisputable. But these tendencies are not uncontrollable: they are impulses, but not constraints; incitements, but not compulsions. It would subvert the whole system of moral obligation, to suppose that we were under a physical necessity of sinning, which we certainly should be, if inherent tendencies were beyond the power of moral restraint. That cannot be duty which a man could not do if he would; nor can that be sin, which he cannot avoid by any exercise of disposition or will. If, therefore, we cannot help indulging revenge, envy, pride, unkindness, they are no sins: and, in this case would such vices have been condemned, if there were an impossibility in the way of avoiding them? Certainly not. It is no actual sin to have the liability; the guilt consists in indulging it.

If the existence of constitutional propensities be an excuse for their indulgence, the *licentious* man may plead it in justification of his sensuality; for he may have stronger incitements to his besetting sin, than many others who run not to the same excess of riot. But if licentiousness or cruelty cannot be excused on this ground, why should anger, revenge, or envy? Once let it be granted, that physical tendency is an excuse for any kind of sinful indulgence, no matter of what kind, and you at once overturn the whole system of Christian morals.

Besides, natural propensities, of the most impetuous kinds, have been, in innumerable instances, not only successfully resisted, but almost entirely vanquished. We have known persons, who were once addicted to all kinds of impure gratifications, but who have become as distinguished for chastity as they once were for lewdness; drunkards have become sober; men as furious as enraged tigers, have become gentleness itself. It is said of that eminently holy and useful man, Mr. FLETCHER, of MADELEY, that "he was meek, like his Master, as well as lowly in heart. Not that he was so by nature, but a man of strong passions, and prone to anger in particular; insomuch that he has frequently spent the greater part of the night bathed in tears, imploring victory over his own spirit. And he did not strive in vain. He did obtain the victory in a very eminent degree. Yea, so thoroughly had grace subdued nature; so fully was he renewed in the spirit of his mind;—that for many years before his death, I believe he was never observed by any one, friend or foe, to be out of temper on any provocation whatever. The testimony that Bishop Burnet bears of Archbishop Leighton, might be borne of him with equal propriety. After an intimate acquaintance with the Archbishop for many years, and after being with him by night and by day, at home and abroad, in public and in private; I must say, I never heard an idle word drop from his lips; I never saw him in any temper, in which I myself would not have wished to be found at death." What a character! What a testimony! But it is not the beauty, the inexpressible moral loveliness of it alone, which should be remarked, but the convincing proof which it furnishes, that a naturally bad temper may be subdued. Many instances of this kind have existed, which accumulate accusation and reproach upon the man who indulges in a sinful, constitutional tendency of any kind, under the mistaken idea, that it is not only absolutely invincible, but altogether irresistible.

That every thing which pertains to our *physical* nature will remain after our conversion, is true, for grace produces no change in the bodily organization; and that occasional ebullitions of inherent natural temper will occur in our renewed state, is allowed, for very few attain to Mr. Fletcher's eminence of piety; but if we are as passionate and revengeful, as proud and envious, as selfish and unkind, as we were before our supposed conversion, we may be assured that it is but a *supposed* conversion. It is nothing that we go regularly to worship—it is nothing that we feel under sermons—it is nothing that we have holy frames and feelings; for a heart under the predominant influence of irascible passions, can no more have undergone the change of the new birth, than one that is filled with a prevailing lasciviousness: and where the heart *is* renewed, and the badness of the temper is not constant, but only occasional—is not regnant, but only

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prominent,—it is, in so far as it prevails, a deduction from real piety.

True it is, that inherent natural tendency will require more vigorous resistance and unsleeping vigilance, more laborious effort, more painful mortification, more earnest prayer, on the part of those who are conscious of it, than is necessary on theirs in whom it does not exist. It is not uncommon for such persons to be contented with a few feeble struggles, and then to flatter themselves with the idea that there is more grace displayed in those efforts than in the conduct of others, who, being naturally good tempered, are never exposed to *their* temptations. To adorn religion, will certainly cost them far more labor than it does those of a better natural temper; just as a man afflicted with a weakly constitution, or a chronic disease, must take more pains with himself than one who has sound health —and he will, after all, look more sickly than the other; but as his bodily malady does exist, he must give himself this trouble, or he cannot rationally expect the least share of health: so it is with the soul, if the disease of an evil temper be there, immense and unwearied pains must be taken to resist and suppress it. This is what is meant by our "plucking out a right eye, or cutting off a right hand;" by "denying ourselves;" by "mortifying the deeds of the body;" by "the spirit struggling against the flesh;" by "casting aside every weight, and the sin which doth most easily beset us." The subjection of our temper to the control of religion, is a thing which *must be done*. It is that to which we must apply, as to a matter of indispensable necessity; it is an object which we must accomplish by any mortification of feeling, and by any expenditure of labor. The virtues which we are about to consider, will spring up in no soil without culture; but there are some soils peculiarly unfriendly to their growth, and in which productions of an opposite kind thrive spontaneously, and grow with frightful luxuriance: with these greater pains must be taken, and greater patience exercised, till at length the beautiful imagery of the prophet shall be realized—"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

But for effecting such a transformation, there must be a degree of labor and painstaking, which very few are willing to endure: "This kind goeth not forth but by prayer and fasting."

To obtain this victory over ourselves, much time must be spent in the closet—much communion with God must be maintained—much strong crying with tears must be poured forth. We must undergo what the apostle calls, by a term very appropriate, as well as strikingly descriptive, a "crucifixion;"—"we must *crucify* the flesh with the affections and lusts thereof;"—"we must keep," or as the word signifies, "*beat under* our body;"—we must bring our mind, from time to time, under the influence of redeeming grace; we must ascend the hill of Calvary, and gaze upon that scene of love, till our cold hearts melt, our hard hearts soften, and all the cruel selfishness of our nature relaxes into gentleness; we must make all the doctines of the gospel, with all the motives they contain, bear upon our nature: the example of the meek and lowly Jesus must be contemplated, and admired, and copied; and especially, after all, must we breathe forth internal longings for the influence of the Holy Ghost, without whose aid our souls will no more yield to the influence of motives than the polar ice will melt by the feeble beams of the great northern constellation. We must pray for the Spirit, long for the Spirit, expect the Spirit, live, walk, struggle, in the Spirit. Thus must we *set ourselves to work* to obtain more of that love, which alone can subdue our evil temper.

2. *The properties here enumerated are* ALL *included in love, and must* ALL *be sought by every real Christian.*

The general disposition includes all these particular and distinct operations, and opposes all these separate evils; it is as much opposed to envy as to revenge, and is as humble as it is kind. Consequently, we are not to select for ourselves such modes of its operation as we may think most adapted to our taste and to our circumstances—giving to these all our attention, and neglecting the rest. One is not to say, "I am most inclined to kindness, and I shall cherish this property, which I find to be more easy and pleasant than to cultivate humility and meekness." Another is not to say, "I find no great difficulty in forgiving injuries, and I shall practice this: but as for envy, I am so propense to it, that I shall give up all attempts to eradicate this weed from my heart." This parcelling out of the disposition, and selecting that part which is most congenial to our constitutional tendency, will not do. Yet is the attempt made by many, who, to appease, in some measure, the clamorous importunity of their conscience, and at the same time to avoid the obligations of benevolence as a whole, thus impose upon themselves with a supposed attention to some partial view of the subject. They carry on a wretched and useless attempt to balance those points in which they succeed against those in which they fail: their excellences against their defects. It may be said, in reference to this law of our duty, as well as to the still more comprehensive one, that "He that offendeth but in one point is guilty of all;" for that authority which saith, "Be ye kind," saith also, "Thou shalt not think evil of thy neighbor." These amiable properties must go together; the general principle which comprises them must be taken as a whole. It is one and indivisible, and as such must be received by us. "Charity is the bond of perfectness." Like the band round the sheaf, it holds all the separate ears together. Instead, therefore, of allowing ourselves to select, we must open our hearts to its whole and undivided influence; and if, indeed, there be any one of its properties in which we are more than ordinarily deficient, to that one we must direct a still greater portion of our attention.

3. These properties *are perfectly homogeneous.*—They are of the same nature, and are, therefore, helpful to each other. In reality, if we cultivate one, we are preparing the way for others. There is no contrariety of influence, no discordant operation, no clashing demands. When we are rooting up one evil by love, we drag up others with it: when we subdue pride, we weaken our susceptibility of offence: when we cherish kindness, we impoverish selfishness. This is an immense advantage in the cultivation of the Christian temper; and it shows us that if there be one besetting sinful propensity in the heart, it draws all the energy of the mind to itself, and throws a dark and chilling shadow over the whole soul. The subjugation of this one bad temper will weaken many others that depend for existence upon its support; and make way for an opposite excellence, which is as extensively beneficial as the other was injurious. This is a powerful incentive to the arduous and necessary duty of self-improvement: an evil disposition eradicated, is a good one implanted; and one good one implanted, is a way made for others to follow.

4. As these properties, *while they are separate as to their nature, all unite in a common and generic disposition, our first and chief attention must be to that which is the common principle.* These tempers are so many modes in which love operates, so many

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streams from a common fountain, so many branches from the same root. While, therefore, we seek to guide the separate streams, and trim the different branches aright, our care must be exercised chiefly in reference to the parent source. We must aim steadily, and labor constantly, at the increase of love itself. We must do every thing we can to strengthen the principle of benevolence to man. In every step of our progress through the treatise before us, we must constantly keep in mind its connection with this great master principle. The way to abound in the effects is to increase the power of the cause.

5. We are to recollect, that these properties *are to be expected only in proportion to the degree in which love itself exists in the heart.*

On reading this chapter, and seeing what is required of the Christian, and comparing it with the usual conduct of religious people, we feel almost involuntarily led to say, "If this be love, where then, except in heaven, is it to be found." To this I reply, the apostle does not say that every man who pretends to this virtue acts thus: nor does he say that every one who possesses it, acts thus in all instances, but that love itself does it. This is the way in which it acts, when allowed to exert its own energies: if it were suffered to have its full scope, and to bear sway in us without any check, this would be the invariable effect: our not seeing, therefore, a perfect exemplification of this principle, is no proof that it does not possess these properties, but only that *we* are imperfectly under its influence. This branch of piety, like every other, may be possessed in various degrees; and, of course, it is only in proportion as we possess the disposition that we shall manifest its operations. This should prepare us to distinguish between the utter want and the weakness of love; a distinction necessary from our proneness to despondency in reference to ourselves, and to censoriousness in reference to our neighbors.

CHAPTER VI.

THE MEEKNESS OF LOVE.

"Charity suffereth long—is not easily provoked."

I CLASS these two together, because they bear a near affinity to each other. The word in the original translated "suffereth long," signifies "to have a long mind," to the end of whose patience, provocations cannot easily reach. It does not mean patience in reference to the afflictions which come from God, but to the injuries and provocations which come from man—perhaps the most correct idea which we can attach to it is, *forbearance;* a disposition which under long continued offences holds back anger, and is not hasty to punish or to revenge. Its kindred property, here classed with it, is nearly allied to it, "is not easily provoked," or "is not exasperated." The word signifies a violent emotion of the mind, a paroxysm of anger; so that the distinction between the two terms appears to be this: the property intended by the latter seems to be the power of love to curb our wrath, and that intended by the former its ability to repress revenge.

There are three things which Christian love, in reference to the irascible passions, will prevent.

1. An *irritable* and *petulant* disposition. There is in some persons an excessive liability to be offended: a morbid sensibility, which is kindled to anger by the least possible injury, whether that injury be intentional or unintentional. They are all combustible, and ignite by a spark. A word, nay, a look, is enough to inflame them. They are ever ready to quarrel with any, or every body; and remind us of what Cromwell said of John Lilburne, "that he was so quarrelsome, that if he could find nobody else to quarrel with, John would quarrel with Lilburne, and Lilburne with John." The whole soul seems one entire sensitiveness of offence. Instead of "suffering long," they do not suffer at all; and instead of not being easily provoked, they are provoked by any thing, and sometimes by nothing. Love will prevent all this, and produce a disposition the very reverse. It is concerned for the happiness of others; and will not wantonly afflict them, and render them wretched, by such an exhibition of unlovely and unchristian temper. It will remove this diseased sensibility, and without blunting the natural feelings, will calm this sinful excitability. Many things it will not see or hear—judging them quite beneath its dignity to notice; others it will pass by, as not of sufficient consequence to require explanation. It will keep a strict guard over its feelings, holding the reign with a tight hand. Its first business is with the disposition itself. This is important for us to notice; for if we indulge the *feeling* of anger, it will be impossible to smother the flame in our bosom; like the burning materials of a volcano, it will at length burst out in fiery eruptions. Here, then, is our first object: to gain that forbearance of disposition which does not allow itself to be irritated or soured; to acquire that command, not only over our words and actions, but over our emotions, which shall make us patient and tranquil amidst insults and injuries; which shall keep down the temperament of the soul, and preserve the greatest coolness. Irritability, I know, is in part a physical quality; but it is in our power, by God's help, to calm it. Love will make us willing to think the best of those with whom we have to do; it will disarm us of that suspicion and mistrust, which make us regard every body as intending to injure us; will cause us to find out pleas for those who have done us harm, and when this is impossible, will lead us to pity their weakness or forgive their wickedness.

What an enemy to himself is an irritable man! He is a self-tormentor of the worst kind. He is scarcely ever at peace. His bosom is always in a state of tumult. To him the calm sunshine of the breast is unknown. A thousand petty vexations disturb his repose. Unhappy man, even though he so far succeed, as to restrain the agitations of his mind from bursting out into passion, yet has the burning sense of torment within. Regard to his own happiness, as well as to the happiness of others, calls upon him to cultivate that love, which shall allay the inflammatory state of his mind, and restore a soundness which will not be thus wounded by every touch.

2. The next thing which love prevents, *is immoderate anger;* that anger which the apostle has described in the expression we are now elucidating, as amounting to a paroxysm of wrath; or which, in ordinary language, we call "being in a passion." It would be to oppose both reason and revelation, to assert that all anger is sin. "Be ye angry," saith the apostle, "and sin not." "A violent suppression of the natural feelings is not, perhaps, the best expedient for obviating their injurious effects; and though nothing requires a more vigilant restraint than the emotion of anger, the uneasiness of which it is productive is, perhaps, best allayed by its natural and *temperate* expression; not to say that it is a wise provision in the economy of nature, for the expression of injury and the preservation of the peace and decorum of society." A wise and temperate expression of our displeasure against injuries or offences, is by no means incompatible with Christian love; this grace intending only to check those furious sallies of our wrath, which are tor-

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menting to ourselves and injurious to those with whom we have to do. Sinful anger is lamentably common, and is not sufficiently subdued among the professors of religion. In cases of offence, they are too often excited to criminal degrees of passion; their countenance is flushed, their brow lowers, their eye darts indignant flashes, and their tongue pours forth loud and stormy words of reviling accusations. To diminish and prevent this disposition, let us dwell much upon the *evil consequences* of it.

It disturbs our peace, and interrupts our happiness; and this is an evil about which we ought not to be indifferent. A passionate man cannot be a happy man; he is the victim of a temper, which, like a serpent, dwells in his bosom to sting and torment him.

It destroys the comfort of *those with whom he has to do:* his children often bear the fury of the tempest; his wife has her cup of conjugal felicity embittered by the venom; his servants tremble as at the rage of a tyrant; and those with whom he transacts the business of this life, dread the gusts of his passion, by which they have often been rendered uncomfortable. He is a common disturber of the circle in which he moves.

It interrupts his enjoyment of religion, brings guilt upon his conscience, and unfits him for the season and the act of communion with God. A beautiful illustration of this part of the subject may be here introduced from one of the most striking of English writers:—"Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity, and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and, therefore, is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds: but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant—descending more at every breath of the tempest, than it could recover by the libration and frequent weighing of its wings; till the little creature was forced to sit down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries here below. So is the prayer of a good man: when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity; his duty met with the infirmities of a man, and anger was its instrument; and the instrument became stronger than the prime agent, and raised a tempest and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention: and the good man sighs for his infirmity, but must be content to lose the prayer; and he must recover it when his anger is removed, and his spirit is becalmed—made even as the brow of Jesus and smooth as the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dew of heaven."*

Sinful anger dishonors religion, and causes the ways of godliness to be spoken ill of. The mists of passion envelope religion with a dense medium, through which its lustre is but dimly seen. A passionate Christian is an object of sport to the profane, a butt of ridicule to fools, whose scorn is reflected from *him* upon piety itself.

But, perhaps, it will be said, "Tell us how we may cure the disposition; its existence we admit, and its evil we know by experience, and deplore." I say, then,

Look at the disposition as it really is, attentively consider its evil nature, and trace its mischievous consequences. "Anger sets the house on fire, and all the spirits are busy upon trouble, and intend propulsion and defence, displeasure and revenge; it is a short madness, and an eternal enemy to discourse, and sober counsels, and fair conversation; it is a fever in the heart, and a calenture in the head, and a fire in the face, and a sword in the hand, and a fury all over. It hath in it the trouble of sorrow, and the heats of lust, and the disease of revenge, and the bodings of a fever, and the rashness of precipitancy, and the disturbance of persecution. If it proceed from a great cause, it turns to fury; if from a small cause, it is peevishness: and so it is always terrible or ridiculous. It makes a man's body deformed and contemptible, the voice horrid, the eyes cruel, the face pale or fiery, the gait fierce. It is neither manly nor ingenuous, and is a passion fitter for flies and wasps than for persons professing nobleness and bounty. It is a confluence of all the irregular passions.—There is in it envy and scorn, fear and sorrow, pride and prejudice, rashness and inconsideration, rejoicing in evil, and a desire to inflict it."*

Such is the portraiture of this disposition, drawn by the hand of no mean artist. Let the passionate man look at the picture, and learn to hate it; for, like an infuriated serpent, it need only be seen to be abhorred.

Let us *reject all excuses for the indulgence of it;* for so long as we palliate it, we shall not attempt to mortify it. It cannot be defended, either on the ground of constitutional tendency, or the greatness of the provocation, or the suddenness of the offence, or the transient duration of the fit, or that there is less evil in gusts of anger than in seasons of sullenness: no—nothing can justify it: and if we are sincere in our desires to control it, we shall admit that it is indefensible and criminal, and condemn it without hesitation or extenuation.

We must be persuaded that it is possible to control it; for if we despair of victory, we shall not engage in the conflict. Hope of success is essential to success itself.

It is certain that by using right means a hasty temper may be subdued, for it has been conquered in very many instances. It is said of SOCRATES, the wisest and most virtuous of heathen sages, that in the midst of domestic vexations and public disorders, he maintained such an undisturbed serenity, that he was never seen to leave his own house or return to it with a ruffled countenance. If on any occasion he felt a propensity to anger, he checked the rising storm by lowering the tone of his voice, and resolutely assuming a more than usual gentleness of aspect and manner. He not only refrained from acts of revenge, but triumphed over his adversaries, by disregarding the insults and injuries they offered him. This was more remarkable, as in acquiring this dominion over his passions, he had to struggle against natural propensities which ran in an opposite direction. ZOPHYRUS, an eminent physiognomist, declared that he discovered in the

* Bishop Jeremy Taylor.

* Bishop Jeremy Taylor.

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features of the philosopher evident traces of many vicious inclinations: the friends of SOCRATES, who were present, ridiculed the ignorance of this pretender to extraordinary sagacity; but the sage ingenuously acknowledged the penetration of ZOPHYRUS, and confessed that he was naturally prone to vice, but that he had subdued his inclinations by the power of reason and philosophy. Let professing Christians learn, from this distinguished heathen, that it is possible to subdue natural temper, however bad and however violent it may be.

Make its cure a matter of desire. What we ardently long for, we shall vigorously pursue. Confess your sin: frankly say, "I am indeed too irritable, too passionate, too revengeful. I see the sinfulness of indulging such a temper; I am disturbed and disgraced by it; and by God's help I will subdue it. I will spare no pains, shrink from no sacrifice, be discouraged by no defeat, till I gain the victory over myself."

Meditate upon the patience of God, who bears with your innumerable offences against *Him*, and forgive them all. Consider the example of Jesus Christ, who meekly "endured the contradiction of sinners against himself; and amidst ingratitude, insults, and provocations of the basest kind, was mild as the morning sun in Autumn."

Seek to acquire a habit of self-control—a power over your feelings, which will enable you to be ever on your guard, and to repress the first emotions of passion. If possible, seal your lips in silence when the storm is rising: shut up your anger in your own bosom, and, like fire that wants air and vent, it will soon expire. Angry words often prove a fan to the spark: many persons, who in the beginning are but slightly displeased, talk themselves at length into a violent passion. Never speak till you are cool; the man who can command his tongue, will find no difficulty in governing his spirit. And when you *do* speak, let it be in meekness: "a soft answer turneth away wrath." When you see others angry, let it be an admonition to you to be cool; thus you will receive the furious indiscretions of others like a stone into a bed of moss, where it will lie quietly without rebounding.

Stop your anger in the beginning. It is easier to put out a spark than a conflagration. It would be well always to terminate the conversation, and quit the company of an individual, when anger is creeping in. "Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge."

Avoid disputations, which often engender strifes; and especially avoid them in reference to persons of known irritability. Who would contend with a snake or a hornet?

Brood not over injuries; "Else," says Mr. Baxter, "you will be devils to yourselves, tempt yourselves when you have no others to tempt you, and make your solitude as dangerously provoking as company."*

Beware of tale-bearers, and do not suffer their reports to rouse your resentments.

"*Be not inquisitive into the affairs of other men*, nor the faults of thy servants, nor the mistakes of thy friends; lest thou go out to gather sticks to kindle a fire, which shall burn thine own house."

Look at others who are addicted to passion, and see how unlovely they appear.

Commission some faithful and affectionate friend, to watch over and admonish you.

But especially *mortify pride and cultivate* HUMILITY.—"Only by pride cometh contention." "He that is of a proud heart, stirreth up strife." Passion is the daughter of pride, meekness the offspring of humility. Humility is the best cure for anger, sullenness, and revenge. He that thinks much of himself, will think much of every little offence committed against him, while he that thinks little of his own importance, will think lightly of what is done to offend him. Every irritable, passionate, or revengeful person is certainly a proud one, and should begin the cure of his passion by the removal of his pride.

But we need go no further than the chapter before us, for an antidote to anger. LOVE is sufficient of itself; we must seek to have more of this heavenly virtue. Love cannot be either passionate or revengeful. Love is full of benevolence and goodwill, and therefore cannot allow itself to indulge those tempers which are unfriendly to the happiness of mankind. Let us seek to strengthen this parent principle, which will prevent the growth of whatever is evil, and promote the advancement of all that is excellent.

One caution may here be suggested for the encouragement of those who are particularly tried with an irritable temper, and that is—not to despond; if, in the work of mortification, they meet with many defeats, do not be in a passion with yourselves, for *being* in a passion, for this will only increase the evil you are anxious to destroy. Go calmly, yet courageously, to the conflict; if victorious be not elated, if defeated be not disheartened. Often you will have to mourn your failures, and sometimes be ready to imagine that you are doomed to the hopeless task of Sysiphus, whose stone always rolled back again, when, by immense labor, he had urged it nearly to the summit of the hill. Do not expect an easy or a perfect conquest. Mourn your defeats, but do not despair. Many, after a few unsuccessful efforts, give up the cause, and abandon themselves to the tyranny of their passions. In this conflict, unsuccessful struggles are more honorable than unresisting submission.

3. Love will of course prevent *revenge.*

Revenge is a term that a Christian should blot out from his vocabulary with his own penitential tears, or with the drops of his gratitude for the pardon he has received from God. There is no passion more hostile to the very genius of Christianity, or more frequently forbidden by its authority, than this; and there is none to which the depravity of human nature more powerfully excites us. The volume of history is stained, from the beginning to the end, with the blood which has been shed by the demon of revenge. Mankind, in every age and country, have groaned under the misery inflicted by this restless and cruel spirit, which no mischief can satisfy, no suffering appease. Revenge has converted men into wild beasts, and inspired them with a wish to tear each other to pieces. It is not likely that such a temper as this would meet with the least toleration or sanction in the religion of the meek and lowly Jesus, whose person was an incarnation, and whose gospel is an emanation, of love. Revenge is admitted by some as justifiable to a certain extent: by the reasoning and conduct of the world, the principle is allowed, yea honored, and only condemned in its most vicious excess. Wars, duels, railings, private animosities, that do not infringe on the peace of society, are all justified on this ground.—Mankind alter the golden rule, and do unto others, not as they would that others *should* do, but as others *do* unto them in a way of evil; and this, so far from being blamed, is generally applauded as honorable and dignified. In the estimate of the people of the world, the man who refuses to resent an injury which he has received, is a poor mean-spirited creature, unworthy to associate with men of honor,

* Baxter's Catholic Directions; from which vast fund of practical theology, many of the particulars of this chapter are derived.

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But whatever may be the maxims of the *world*, revenge is certainly forbidden by every page of the word of God. "The discretion of a man defereth his anger, and it is his glory to pass over a transgression." Private revenge was certainly forbidden under the Old Testament, and still more explicitly under the New. "Blessed are the poor in spirit," said our Lord, "for theirs is the kingdom of heaven." "Blessed are the meek, for they shall inherit the earth." "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you: that you may be the children of your Father, which is in heaven." The same sentiments are enjoined by the apostles.

"Recompense to no man evil for evil. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine: I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." These passages are decisive upon the point, that revenge in any form, or in any measure, is forbidden by the Christian religion.

The misfortune of many is, that they mistake the meaning of the term revenge—or rather they confine its application to the grosser, more mischievous, and more violent expressions of wrath: they think that nothing is revenge but cutting or maiming the person, openly slandering the reputation, or wantonly injuring the property. Such, it must be admitted, are fearful ebullitions of this destructive passion; but they are not the *only* ways in which it expresses itself. There are a thousand petty acts of spite and ill-will, by which a revengeful spirit may operate. If we refuse to speak to another by whom we have been injured, and pass him with silent or manifest scorn; if we take delight in talking of his failings, and in lowering him in the opinion of others; if we show ill will to his children or relations on his account: if we watch for an opportunity to perform some little act of annoyance towards him, and feel gratified in the thought that we have given him trouble or pain;—all this is done in a spirit of retaliation, and is as truly though not so dreadfully, the actings of revenge, as if we proceeded to inflict bodily injury. The spirit of revenge simply means returning evil for evil, and taking pleasure in doing so. It may go to the extremes of calumny and murder, or may confine itself to the infliction of minor wrongs; but if we, in any way, resent an injury with ill will towards the person who committed it, this is revenge.

A question will here arise, whether, according to this view, we are not forbidden to defend our persons, our property, and our reputation, from the aggressions of lawless mischief? Certainly not. If an assassin attempt to maim or to murder me, I am allowed to resist the attack, even to extremity; for this is not avenging an evil, but an effort to prevent one. If our character in society be aspersed, we must endeavor, by peaceful means to gain an apology and exculpation; and if this cannot be obtained, we are authorized to appeal to the law: for, if calumny were not punished, society could not exist. If, however, instead of appealing to the law, we were to calumniate in return; if we were to inflict bodily injury on the aggressor, to take delight in injuring, but in other ways;—this would be revenge; but to seek the protection of the law, without, at the same time, indulging in malice,—this is self-defence, and the defence of society. If we are injured, or are likely to be injured, in our property, we must try, by all private and honorable means, to prevent the aggression; be willing to settle the affair by the mediation of wise and impartial men, and keep our minds free from anger, ill-will, and malice, towards the aggressors: and, as a last resource, we are justifiable in submitting the cause, if it cannot be settled by any other means, to the decision of a court of justice. No Christian should resort to the tribunal of public justice till every method of private adjustment has failed.

As it respects the propriety of Christians going to law *with each other*, the testimony of the apostle is decisive. "Dare any of you, having a matter against another, to go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" Men professing godliness, especially members of the same religious community, ought, in cases of difference about property or character, to settle all their disputes by the mediation of their own brethren; and if either party decline such arbitration, he must be accountable for all the scandal thrown on the Christian profession by the legal measures to which the other may find it necessary to resort for the protection of his rights. In this case, the guilt of infringing the apostolic regulation lies on him who refuses to accede to this Scriptural method of settling the differences that may arise among those who profess to be the disciples of Christ. Whatever award is made, in the case of private arbitration, both parties should abide by it; nor must the individual against whom the decision is given, feel any ill-will, or cherish any revenge, towards his successful competitor.

The law of love requires that innumerable minor offences should be passed over without being noticed, or suffered to disturb our peace of mind. And those which we find it necessary to have explained, require the utmost caution and delicacy. In these cases, love will lead us to the offender, in the spirit of meekness, to ask, not to demand—to solicit, in the most gentle manner—an explanation of the injurious treatment. In a great majority of cases, this line of conduct would stifle the animosity while it is yet a spark. If, on the contrary, we permit ourselves to take offence, and have our feelings wounded, or our anger roused; if, instead of mildly and affectionately expostulating, and seeking reconciliation, we brood over the injury, and retire in disgust, to indulge in sullenness, or to watch for an opportunity of revenge;—this is being "easily provoked," and the very opposite of "suffering long."

CHAPTER VII.

ON THE KINDNESS OF LOVE.

"Charity is kind."

It is a decisive proof, and a striking display, of the excellence of the Christian religion, that it enjoins

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not only the loftier and more rigid excellences of the human character, but those also which are delicately amiable and tender; not only the masculine virtues, but the feminine graces; in short, that it not only prepares its possessor to be a patriot on the great theatre of his country, or a spectacle of heroic martyrdom to God, to angels, and to men,—but a sympathizing friend in the social and domestic circles. Love can either expand its benevolence to the claims of the whole human family, or concentrate its emotions, for a time, in one individual object of pity, or affection. "Love is kind." Kindness means a disposition to please—an anxiety, manifested by our conduct, to promote the comfort of our species. Pity commiserates their sorrows, mercy relieves their wants and mitigates their woes; but kindness is a general attention to their comfort. It is thus described and distinguished by a celebrated writer on English synonymes. "The terms affectionate and fond characterize feelings; kind is an epithet applied to outward actions, as well as inward feelings; a disposition is affectionate or fond; a behavior is kind. A person is *affectionate*, who has the object of his regard strongly in his mind, who participates in his pleasures and in his pains, and is pleased with his society. A person is *kind*, who expresses a tender sentiment, or does any service in a pleasant manner. Relatives should be affectionate to each other: we should be kind to all who stand in need of our kindness." Kindness, then, appears to be an affectionate behavior. This is what the apostle means, when he admonishes us to "be kindly affectioned one to another."

Let us view the kind man in contrast with some other characters.

He is opposed to the *rigid*, *severe*, and *censorious* person, who will make no allowance for the infirmities or inexperience of others; but judges harshly, reproves sternly, and speaks severely of all who do not come up to his standard. Kindness, on the contrary, makes all reasonable allowances, frames the best excuses it can, consistently with truth and holiness; speaks *of* the offender in a way of mitigation, and *to* him in a way of compassion; does not publish nor exaggerate his faults, and endeavors to find out some redeeming qualities to set off against his failings.

A kind man is opposed to a *proud* and *overbearing* one. The latter is ever seeking an opportunity to display his superiority, and make you feel your inferiority; and cares not how much your feelings are hurt by this offensive exhibition of his consequence. Kindness, if conscious, as it sometimes must be, of its superiority, takes care that those who are below it shall not feel a painful sense of their inferiority. Without removing the distinctions of social life, or sacrificing its dignity, it will conceal as much as possible, its pre-eminence, or unite it with such affability as shall render it by no means unpleasant.

Kindness is opposed to *coldness* and *selfishness* of disposition. There are persons who, though neither cruel, nor injurious, nor really hard-hearted, are yet so cold, and distant, and retiring, and repulsive, that they can neither be approached nor moved.—They look upon the scenes around them with the fixed and beamless eye, the chillness and acquiescence, of the statue, for they have no interest in the concerns of the world. But kindness is the visible expression of a feeling and merciful heart; it is the goings forth of a tender and susceptible mind; it claims kindred with the human race; it is all ear to listen—all heart to feel—all eye to examine and to weep—all hand and foot to relieve; it invites the sufferer with kind words, and sends him not empty away.

Kindness is opposed to a *vain* and *ostentatious liberality*. Some will be charitable, if they may have spectators of their good deeds, who shall go and proclaim their alms: thus the weaknesses of human nature often come in the place of duty, and supply the want of principle, though certainly without any advantage to their possessor. They spoil the action by their mode of performing it; for they will, in the most indelicate manner, make the object of their bounty feel a painful sense of obligation: they will state the exact amount, almost in pecuniary value, of the favors they have conferred; and then go away and give such publicity to their doings, that the beneficiary is almost every where sure to hear of what has been done for him.

Kindness will, on the other hand, conceal, as much as possible, that it is actually conferring a favor; will do every thing to cause it to descend lightly upon the spirit of the recipient; and would, if circumstances allowed, gladly extend relief from behind a veil which hides the giver, and does every thing to prevent the sense of obligation from being either painful or oppressive.

Kindness is opposed to the *benevolence of partiality, prejudice and caprice*. There are not a few who are lavish in their fondness towards persons of their own party, or upon those who happen to be their favorites for the time; but for any beyond their own circle of partizans, or of their select friends, they have none of the charities of life—their benevolent regards are purely sectarian, or absolutely capricious. But kindness is a clear perennial spring, rising up from a heart replete with universal philanthropy, holding on its way unimpeded by prejudices or partialities, and distributing its benefits alike upon all that it meets with in its course.

Having thus contrasted kindness with some characteristics to which it is opposed, let us now consider the manner in which it acts.

It expresses itself in *words* that are calculated to please. As not only our words, but the tones of our voice, are indicative of our thoughts and feelings, it is of consequence for us to be careful, both in *what* we say, and *how* we say it. Half the quarrels which disturb the peace of society arise from unkind words, and not a few from unkind *tones*. We should sedulously avoid a sour, morose, chiding mode of speech, and adopt a soothing, conciliatory, and affectionate style of address. A surly tone is calculated to wound or offend, and love, which carries the law of kindness upon its lips, will consequently avoid it. A snappish, petulant, scolding address, is in the highest degree repulsive and dissonant in the intercourse of society. We may not have, it is true, the music of sound in our speech, but it is our own fault if we have not the music of love. We need not employ grimace, fawning sycophancy, hollow and unmeaning compliment, but we may be courteous, and affectionate; and we ought to "let our speech be seasoned with salt, that it may minister grace to the hearers." Every word, and every modulation of the voice, that is likely to offend, should be studiously avoided, and *will* be avoided by kindness, which extends, also, to *actions*. It is anxious not to give offence by any thing which it does: it is most delicately tender in reference to the feelings of its object, and would not unnecessarily crush the wing of an insect, much less inflict a wound upon a rational mind. There are persons who, in a spirit of selfish independence, care not whom they please, or whom they offend; but love is as anxious not to offend, as it is solicitous about its own gratification: its neighbor's comfort is as dear to it as its own; it calculates, deliberates, weighs the tendency of actions, and, when by incaution, or pure misfortune, it has occasioned distress, it hastens, by every practicable means, to heal the wound.

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Kindness not only abstains from actual injury, but it is *active in conferring benefits*—watches for an opportunity to please—is ever ready to afford its assistance when appealed to,—and is not satisfied unless it can do something to increase the general stock of comfort. It accommodates itself to their habits, partialities, or prejudices; adapts itself, in things indifferent and lawful, to their modes of acting, and does not wantonly oppose their predilections, when such resistance would occasion them distress. A stiff, uncomplying behavior, which consults nothing but its own humor, and which will not sacrifice the least punctilio of its own habits, to give pleasure, has not a particle of beneficence about it. Such an individual is like a person in a crowd, who *will* walk with his arms stretched out, or with annoying weapons in his hand.

It extends, of course, to *little things*, as well as to great ones. The happiness or misery of life does not consist so much in the transport of joy, or the anguish of affliction, as in feelings of an inferior kind—which, though less violent, are more frequent than those strong emotions. Hence it is in our power to make others miserable in life; not, perhaps, by deeds of cruelty or injustice, which we dare not, or cannot commit, as by indulging in unaccommodating dispositions towards them—by vexing them with acts of unkindness, which will neither blast our reputation, nor put in peril our property, liberty or life: and it is also in our power to make them happy, not so much by signal and material services, which are seldom called for at our hands, as by the inferior offices of benevolence. The daily, and almost hourly reciprocity of little acts of good or ill will, which we have an opportunity of performing, go a great way to the making up of good or bad neighborhood. There are those who, in the greater expressions of Christian mercy, are really humane; whose benevolence at the same time has not learned to stoop to little things: they are compassionate, but they want kindness: they would relieve a starving beggar, but they would not put themselves in ever so small a degree out of their way, to accommodate, in trivial matters, a near neighbor.

Kindness is *universal in its objects*. We have known individuals who could never do enough for some objects of their regard, but who are by no means persons of diffusive kindness; and, perhaps, if we examine, we shall find that their benevolence has a great mixture of selfishness in it, for it is exercised only towards those from whom they expect an ample return. It is the kindness of barter, not of charity: it is so much of their comfort put out at interest, not given away to the needy; they either have had, or expect to have, value received for all they do. But love is universal in its aspect; it is ever ready to do a kind office for any one that either solicits or needs its assistance. Its language is, "Ho, *every one* that thirsteth, come ye to the waters." It has a kind look, word, and act, for every body. Nor are its enemies denied the assistance of its efforts. Such is the generous spirit of the Christian religion, as appears from the passages quoted in a preceding chapter. Such is the refined, the sublime morality of the New Testament. Yes, these are the principles on which kindness acts: it extends its beneficence to the very man that has treated it with contumely and scorn—with cruelty, insult, and oppression. This is its duty and its inclination. In imitation of the dying Saviour, who gave his last prayer to his murderers, it says, "Father, forgive them, for they know not what they do!"

What a fascinating character is the man of distinguished kindness! he is invested with indescribable loveliness: he may not have the glory in which the patriot, the hero, or the martyr is enshrined; but he is adorned in no common degree with the beauties of holiness. He carries about with him the majesty of goodness, if not the dominion of greatness. The light of his countenance is the warm sunshine, to which the spirits of grief repair from their dark retreats, to bask in its glow; and his gentle words are like soft melody to chase away the evil thoughts from the bosom of melancholy, and to hush to peace the troubled reflections of the distempered mind. As he moves along his career, distributing the unexpensive but efficient expressions of his regards, it is amidst the blessings of those that are ready to perish, and the notes of the widow's heart, which he has turned to joy. When he comes unexpectedly into the company of his friends, every countenance puts on the appearance of complacency, and it appears as if a good genius had come among them to bless the party; as he looks round on the circle, with a smile of beneficence that has found an abiding place upon his brow, he presents the brightest resemblance to be found in our selfish world, of the entrance of the Saviour among his disciples, when he said, "Peace be unto you!" and breathed upon them the Holy Ghost. Although he neither seeks nor wishes an equivalent, in return for his many acts of benevolence, his gentle spirit receives back, in a full tide, the streams of consolation which have ebbed from his own heart to fill the empty channels of his neighbor's happiness. Who can be unkind to *him*, who is kind to all? What heart is so hard, what mind is so cruel, what spirit is so diabolical, as to wound him, who never appears among his race but as a ministering angel? There is a magic in his tears, to melt to sympathy the stubborn soul of cruelty itself, which has a tear for no one else; and no less a magic in his smiles, so far to relax and soften the hard features of envy, as to reflect for a moment the sunshine of his joy.—While he lives, every man is his admirer; and when he dies, every man is his mourner: while he is on earth, his name has a home in every heart; and when he is gone, he has a monument in every memory:—and this is the description of his character—the record of his praise: LOVE IS KIND!

CHAPTER VIII.

THE CONTENTMENT OF LOVE.

"Charity envieth not."

ENVY is that passion, which causes us to feel uneasiness at the sight of another's possessions or happiness, and which makes us dislike him on that account. Of all the base passions, this is the basest. It is unmingled malignity, the very worst and bitterest dregs of human depravity; the most direct contrariety of love. Envy is either general or special in its objects. It often exists in the mind to such an extent, that its subjects seem almost instinctively opposed to excellence and to happiness, wherever they see them, or whenever they hear of them. They may not regard the individuals on whom their envious glance is fixed in the light of competitors or rivals; they may have nothing to hope from their depression—nothing to fear from their elevation; but it is enough to awaken their uneasiness and dislike, to know that they are in some respects superior. They cannot bear to see excellence or happiness in any one, or ever to hear the language of commendation or praise. They would beggar the universe to enrich themselves, and monopolize all possessions, and all admiration; they would be alone in the world, as the sole occupants of every thing valuable, and can endure neither a superior nor an equal. This, it must be allowed, is a maturity to which envy rarely attains,

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compared with its more *special* and limited operation.

The OBJECTS of envy are commonly such as these.

1. *Persons who are nearly on our own level.* Individuals who are either much above us in station, or much below us, are not so likely to excite uneasiness and dislike, as those who are of our own standing, or approaching to it. The tradesman envies not the nobleman, but some fellow-tradesman: the laurels and fame of the hero are not envied by the common soldier, but by some officer of his own rank.

2. Those who though much above us, *occupy a station from which we have been cast down,* are likely to be regarded by us with an evil eye, and to draw forth our dislike.

3. *Competitors,* but especially some single rival for wealth, or fame, or any valuable possession, is a powerful temptation to this sin. It is extremely difficult to witness their success and superiority, and feel nothing of envy towards them.

It is evident, that persons *descending in life* are much exposed to this vice: and, perhaps, those still more so, who are *candidates for popular applause,* whether they be literary, scientific, military, or professional men. "Vanity, or a thirst after applause, is the most unsocial and envious of the passions, avarice itself not excepted. The reason is plain. Property is a kind of good, which may be more easily attained, and is capable of more minute subdivision, than fame. In the pursuit of wealth, men are led, by an attention to their own interest, to promote the welfare of each other: their advantages are reciprocal; the benefits which each is anxious to acquire for himself, he reaps in the greatest abundance from the union of society. The pursuits of vanity are quite contrary. The portion of time and attention mankind are willing to spare from their avocations and pleasures, to devote to the admiration of each other, is so small, that every successful adventurer is felt to have impaired the common stock. The success of one, is the disappointment of multitudes: for though there be many rich, many virtuous, many wise men, fame must necessarily be the portion of but few. Hence every vain man regarding his competitor as his rival, is strongly tempted to rejoice in his miscarriage, and to repine at his success.

There is not any kind of superiority, however low in its nature, or obscure in situation, which is not found to be sufficient to call forth the ill-will and hatred of some inferior or disappointed spectator. Children and rustics, as well as philosophers, warriors, and princes, are subject to its influence. Like the venomous spider, it weaves its web, and directs its deadly glance, in the cottages of poverty, the mansions of affluence, and the halls of science. It is the epidemic of the human race, the most common operation of human depravity. The apostle seems to give it as a general description of human nature, while unrenewed by divine grace. "Living in malice and envy, hateful, and hating one another." The whole Gentile world, before the coming of Christ, is described as having been "full of envy." "Envyings" bear a high place among the works of the flesh; and on the converts from paganism, the churches of believers, there was no one evil of which the prohibition was more frequently, or more earnestly enjoined, than this: and the apostle James tells us, that it is still partially inherent in every man—"the spirit that dwelleth in us lusteth to envy."

But let us now contemplate its HATEFUL NATURE. It is a vice of the utmost deformity and heinousness. To feel uneasiness at another's happiness, or excellence, and to dislike him on that account, is a sin that needs no analysis to prove its deadly nature—no dissection, to expose its corruption; it presents at once, to the most superficial observer, a frightful and disgusting appearance—a kind of leprous surface. It stands directly opposed to the nature of God, whose love delights in excellence and in happiness, and whose grace produces both; and by whom this sin must be regarded with infinite loathing and abhorrence.

It is a secret murmuring against the appointments of heaven—an incessant quarrel with Providence—an accusation preferred against the wisdom, equity, and goodness of the divine administration. As it is unlike God, so it is the image of Satan—being the disposition, united with pride, which cast down the apostate angels from their seats in heaven, and which fills and fires their bosoms in the bottomless pit; it is perfectly the state of hell, and unceasingly the passion of devils, who despair for themselves, and envy the happiness of men and angels, yet cannot rejoice either in the good or the evil they witness, although they endeavor to hinder the good, and promote the evil, with all the restlessness of malice, and the devices of a mighty understanding. It is a parent crime, and its progeny are as mischievous and as deformed as itself: for malice, hatred, falsehood, slander, are its ordinary brood; and not unfrequently murder: for when carried to excess, there is scarcely an injury within its reach which it would not inflict upon its object. It cannot even offer the excuses for itself which many vices sometimes bring forward: anger pleads the provocation it has received; but envy has received no offence, except the well-being of another be an insult; lust and intemperance plead the gratification which their objects yield, and robbery holds up its gain; but envy gains nothing but misery, and converts the happiness, of which it is the witness, into wormwood and gall for its own cup, and transvenoms the honey of another man's comfort into the poison of asps for its own bosom: it is a source of eternal vexation—an instrument of self-torment—a rottenness in the bones—a burning ulceration of the soul—a crime, which, partaking of the guilt, partakes as largely of the misery of hell.

Such is envy; but who can describe it accurately, or do it justice? If we look for it as embodied in living characters, we shall find it in Cain, the protomurderer, who slew his brother at the instigation of this vice. We shall find it in the dark, and gloomy, and revengeful spirit of Saul, who, under the influence of envy, plotted for years the slaughter of David. We shall find it in the king of Israel, when he pined for the vineyard of Naboth, and shed his blood to gain it. Yea, it was envy that perpetrated that most atrocious crime, ever planned in hell or executed on earth, on which the sun refused to look, and at which nature gave signs of abhorrence by the rending of the rocks; I mean the crucifixion of Christ: for the evangelist tells us, that for envy, the Jews delivered our Lord.

Bishop Hall has given us a very striking portraiture of the envious man, which I shall here introduce:—"He feeds on other's evils; and hath no disease but his neighbor's welfare: whatsoever God does for him, he cannot be happy with company; and if he were put to choose whether he would rather have equals in a common felicity, or superiors in misery, he would demur upon the election His eye casts out too much, and never returns home, but to make comparisons with another's good. He is an ill prizer of foreign commodity—worse of his own; for *that* he rates too high—*this* undervalues. You shall have him ever inquiring into the estates of his equals and betters, wherein he is not more desirous to hear all, than loath to hear any thing over good; and if just report relate aught better than he would, he redoubles the ques-

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tion, as being hard to believe what he likes not; and hopes yet, if that be averred again to his grief, that there is somewhat concealed in the relation, which, if it were known, would argue the commended party miserable, and blemish him with secret shame. He is ready to quarrel with God, because the next field is fairer grown; and angrily calculates his cost, and time, and tillage. Whom he dares not openly backbite, nor wound with a direct censure, he strikes smoothly with an over cold praise; and when he sees that he must either maliciously oppugn the just praise of another, (which were unsafe,) or approve it by assent, he yieldeth; but shows, withal, that his means were such, both by nature and education, that he could not, without much neglect, be less commendable: so his happiness shall be made the color of detraction. When a wholesome law is propounded, he crosseth it either by open or close opposition—not for any incommodity or inexpedience, but because it proceedeth from any mouth but his own; and it must be a case rarely plausible that will not admit some probable contradiction. When his equal should rise to honor, he striveth against it unseen, and rather with much cost suborneth great adversaries; and when he sees his resistance vain, he can give a hollow gratulation in pretence; but in secret disparageth that advancement: either the man is unfit for the place, or the place for the man; or, if fit, yet less gainful, or more common than opinion: whereto he adds, that himself might have had the same dignity upon better terms, and refused it. He is witty in devising suggestions to bring his rival out of love into suspicion; if he be courteous, he is seditiously popular; if bountiful, he binds over his clients to faction; if successful in war, he is dangerous in peace; if wealthy, he lays up for a day; if powerful, nothing wants but opportunity for rebellion; his submission is ambitious hypocrisy; his religion, politic insinuation;—no action is safe from an envious construction. When he receives a good report of him whom he emulates, he saith, Fame is partial, and covers mischiefs; and pleaseth himself with hope to find it false: and if ill will hath dispersed a more spiteful narration, he lays hold on that against all witnesses, and broacheth that rumor for truth, because worst; and when he sees him perfectly miserable, he can at once pity him and rejoice. What himself cannot do, others shall not: he hath gained well, if he have hindered the success of what he would have done and could not. He conceals his best skill, not so as it may not be known that he knows it, but so as it may not be learned, because he would have the world miss him. He attained to a sovereign medicine by the secret legacy of a dying empiric, whereof he will leave no heir, lest the praise should be divided. Finally, he is an enemy to God's favors, if they fall beside himself; the best nurse of ill fame; a man of the worst diet, for he consumes himself, and delights in pining; a thornhedge covered with nettles; a peevish interpreter of good things; and no other than a lean and pale carcass quickened with a fiend."

How hateful, then, is this crime; and although we may not be in danger of carrying it to the excess here stated, yet we should ever strive against its least and lowest degrees. The means of opposing and mortifying it are many.

Let us *very seriously meditate on its evil nature.* A steady contemplation of its deformity and demon-like countenance, is calculated to excite disgust, and to produce abhorrence. Many evils, and this among the number, are too much indulged, because they are too little contemplated. The more we meditate upon the heinousness of envy, the more we shall be convinced of the utter unsuitableness of such a temper as this to be the inmate of a Christian's bosom: it is like a fiend inhabiting the temple of the Lord. We must next *form a deliberate resolution for its mortification:* we must stand prepared to take the greatest pains, to maintain the most determined efforts, for the riddance of our hearts from so hateful a disposition. Let us next consider, that the circumstances which excite our envy are among the arrangements of a wise Providence; and that to dislike another on account of his excellence, or happiness, is a crime of no less magnitude than a wish to oppose and subvert the dispensations of heaven.—Let us remember, that if others have more than ourselves, we have infinitely more than we deserve; a deliberate and frequent consideration of our numerous and aggravated sins, with our deliverance from their consequences, together with a survey of our mercies, and hopes, as Christians, would very powerfully help us in the great business of mortifying envy; for the chief difference between man and man, as to real happiness, lies in spiritual distinctions; and if we have these, the absence of any thing else is matter of little consequence. It may not be amiss, also, to consider, how comparatively small is the amount of happiness derived by the object of our envy, from those possessions on the ground of which we dislike him; and how soon, could we transfer them to ourselves, they would cease to impart any strong gratification to us. We always act under a delusion, when we indulge this hateful passion: its objects are seen through a magnifying medium of very high power. The circumstances which excite our envy, have their attendant evils; evils which, though concealed from general observation, are well known to the possessor of them. We should labor to be content with such things as we have: contentment is the secret of happiness, whether we have much or little. The man who makes up his mind to enjoy what he has, is quite as happy as he who possesses twice as much.

But still the great thing is, to endeavor, by God's gracious help, *to increase in* LOVE. Our envy will then as certainly diminish, as darkness retires before the entrance of light, or cold before the power of heat. Love and envy are the very antipodes of each other; the former delights in the happiness of others, the latter is made miserable by it. Let us endeavor to cultivate this disposition, and to delight in witnessing and diffusing blessedness. This is what the apostle meant, when he said, "Rejoice with those that do rejoice." What a beautifying, and even sublime, temper is that, which leads its possessor to find consolation, amidst its own straits, privations, and difficulties, in contemplating the possessions and the comforts of those around him! What relief would such elevated virtue bring to the mourner, when he could turn his own darkened orb toward the illumination of his neighbor's prosperity! Happy the man who can thus borrow the joys of others when he has none, or few, of his own; and from the wilderness of his own situation, enjoy the beautiful prospect of his friend's domain. Difficult and rare as such a temper is, it is that which is the subject of the apostle's description, in the chapter we are considering, and which it is the duty of every Christian to cultivate. Hard, indeed, is the saying, and few there are who can bear it, but it is assuredly the lesson which Christ teaches his disciples, and which those disciples must all endeavor to learn. Much may be done by effort. Let us determine, by God's help, to acquire it; let us make the attempt, and let us only persevere, notwithstanding many defeats and many discouragements, and it is astonishing what may be done. But this goeth not forth but by fasting and prayer. Love cannot be cultivated, nor envy destroyed, in our hearts, but by

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the power of the Holy Spirit. We may as well try to pull up by the roots the oak of a century's growth, or overturn a mountain, by our own strength, as to eradicate the vice of envy from our hearts, without the aid of God's own Spirit; that aid is promised to fervent and persevering prayer, and if we have it not, the fault is our own.

CHAPTER IX.

THE HUMILITY OF LOVE.

"Charity is not puffed up—vaunteth not itself."

THE apostle's meaning, in this part of his description, evidently is, that love has not a high and overweening conceit of its own possessions and acquirements, and does not ostentatiously boast of what it is, has done, can do, or intends to do. It is opposed to pride and vanity, and is connected with true humility.

Pride signifies such an exalted idea of ourselves, as leads to self-esteem, and to contempt of others. It is self-admiration—self-doating. It differs from vanity thus: pride causes us to value ourselves; vanity makes us anxious for applause. Pride renders a man odious; vanity makes him ridiculous. Love is equally opposed to both.

Pride is the sin which laid the moral universe in ruins. It was this that impelled Satan and his confederates to a mad "defiance of the Omnipotent to arms," for which they were driven from heaven, and taught, by their better experience, that "God resisteth the proud." Banished from the world of celestials, pride alighted on our globe, in its way to hell, and brought destruction in its train. Propagated from our common and fallen parent with our species, it is the original sin—the inherent corruption of our nature. It spreads over humanity, with the contagious violence, the loathsome appearance of a moral leprosy, raging alike through the palace and the cottage, and infecting equally the prince and the peasant.

The grounds of pride are various: whatever constitutes a distinction between man and man, is the occasion of this hateful disposition. It is a vice that does not dwell exclusively in kings' houses, wear only soft raiment, and feed every day upon titles, fame, or affluence: it accommodates itself to our circumstances, and adapts itself to our distinctions, of whatever kind they be. The *usual* grounds of pride are the following:

Wealth. Some value themselves on account of their fortune, look down with contempt on those below them, and exact obsequiousness towards themselves, and deference for their opinions, according to the thousands of money or of acres which they possess. Others are proud of their *talents*, either natural or acquired. The brilliancy of their genius, the extent of their learning, the splendor of their imagination, the acuteness of their understanding, their power to argue, or declaim, form the object of self-esteem, and the reasons of that disdain which they pour upon all who are inferior to them in mental endowments. But these things are not so common in the church of God, as those which we now mention.

Ecclesiastical connections form, in many cases, the occasion of pride. This was exemplified in the Jews, who boasted that they were the children of Abraham, and worshipped in the temple of the Lord. Their self-admiration, as the members of the only true church, and as the covenant people of God, was insufferably disgusting. In this feature of their character, they are too often imitated in modern times. Whatever leads us to think highly of ourselves in matters of religion, and to despise others, whether it be the distinctions of earthly greatness, and practice of religious duties, or the independence of our mode of thinking, is opposed to the spirit of Christian charity.

Superior light on the subject of revealed truth is no unusual occasion of pride. The Arminian Pharisee dwells with fondness on the goodness of his heart; the Antinomian, with equal haughtiness, values himself on the clearness of his head; and the Socinian, as far from humility as either of them, is inflated with a conceit of the strength of his reason, and its elevation above vulgar prejudices: while not a few moderate Calvinists regard with complacency *their* sagacity in discovering the happy medium.—As men are more proud of their understanding than of their disposition, it is very probable that religious opinions are more frequently the cause of conceit and self-importance, than any thing else which could be mentioned. "It is knowledge," says the apostle, "that puffeth up." We are the men, and wisdom will die with us, is the temper of multitudes.

Religious gifts are sometimes the ground of self-admiration. Fluency and fervor in extempore prayer, ability to converse on doctrinal subjects, especially if accompanied by a ready utterance in public, have all, through the influence of Satan and the depravity of our nature, led to the disposition we are now condemning. None are in more danger of this than the ministers of religion: it is the besetting sin of their office. There is no one gift which offers so strong a temptation both to vanity and to pride, as that of public speaking. If the orator really excel and is successful, he is the immediate spectator of his success, and has not even to wait till he has finished his discourse; for although the decorum of public worship will not allow of *audible* tokens of applause, it does of *visible* ones: the look of interest, the tear of penitence, or of sympathy, the smile of joy, the deep impression on the mind, the death-like stillness, cannot be concealed: all seems like a tribute of admiration to the presiding spirit of the scene; and then the applause which is conveyed to his ear, after all the silent plaudits which have reached his eye, is equally calculated to puff him up with pride. No men are more in danger of this sin, than the ministers of the gospel: none should watch more sleeplessly against it.

Deep religious experience has often been followed by the same effect, in those cases where it has been remarkably enjoyed. The methods of divine grace, though marked by a uniformity sufficient to preserve that likeness of character, which is essential to the unity of the spirit and the sympathies of the church, are still distinguished by a vast variety of minor peculiarities. The convictions of sin in some minds are deeper, the apprehensions of Divine wrath are more appalling, the transition from the poignant compunction of repentance bordering on despair, to joy and peace in believing, more slow and more awful, the subsequent repose more settled, and the joy more unmingled with the gloom of distressing fears, than is experienced by the generality of their brethren. Such persons are looked up to as professors of religion, whose religious history has been remarkable, as vessels of mercy on which the hand of the Lord has bestowed peculiar pains, and which are eminently fitted for the master's use. They are regarded as having a peculiar sanctity about them; and hence they are in danger of falling under the temptation to which they are exposed, and of being proud of their experience. They look down from what they suppose to be their lofty elevation, if not with disdain yet with suspicion, or with pity upon those whose way has not been in their track. Their seasons of elevated communion

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with God, of holy enlargement of soul, are sometimes followed with this tendency. Paul was never more in danger of losing his humility, than when he was just returned from gazing upon the celestial throne.

Zeal, whether it be felt in the cause of humanity or of piety, has frequently produced pride. This was strikingly illustrated in the case of the Pharisee: "God, I thank thee," said this inflated devotee, "that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week—I give tithes of all that I possess!" Where a natural liberality of mind, or religious principle, has led men to lavish their property, or their influence, or their time, upon benevolent institutions, they have too often returned from the scene of public activity, to indulge in private and personal admiration. They have read with peculiar delight the reports in which their munificence is recorded, and have assigned to themselves a high place in the roll of public benefactors.

On all these grounds does pride exalt itself; but love is no less opposed to *vanity* than it is to pride—"it vaunteth not itself." It does not boast of, or ostentatiously display, its possessions, acquirements, or operations. A disposition to boast, and to attract attention, is a common foible. We see this among the people of the world, in reference to their property, their learning, their connections, their influence. They are afraid the public should underrate them; forgetting that they pay a poor compliment to their importance, when they thus think it necessary to proclaim it in order to its being known. If indeed they are what they wish to make us believe they are, the fact would be obvious without this method of publishing it in every company. Puffing is always suspicious, or superfluous; for real greatness no more needs a crier than the sun.

But it is more particularly in reference to religious matters that this observation of the apostle applies. We should not appear eager to display our gifts, nor should we vaunt of *our religious experience*. The manner in which some good but weak people talk of their pious conflicts, is indeed intolerably offensive. No matter who is present, pious or profane, scorner or believer, they parade all their seasons of despondency or of rapture; they tell you how they struggled with the great enemy of souls, and overcome him; how they wrestled with God, and had power to prevail; and that you may have as exalted an opinion of their humility, as of their enjoyment, they tell you in the utter violation of all propriety, and almost of decency, what temptations they have encountered—what hair-breadth escapes they have had from the commission of sin. Their motive is obvious; all this vaunting is to impress you with the idea that they are no ordinary Christians. Who can wonder that all religious conversation should have been branded with the epithets of whining cant and disgusting hypocrisy, when the injudicious and nauseating effusions of such talkers are regarded as a fair sample of it?

Too common is it to make the *externals of religion* the subject of vain-glorious boasting. How long can you be in the company of some Christians without hearing of their splendid place of worship, and its vast superiority over all the rest in the town? They establish the most insulting and degrading comparisons between their minister and his brethren in the neighborhood: none so eloquent, none so able, none so successful, as he. Notwithstanding your attachment to the pastor under whose ministry you sit with pleasure and profit, you are condemned to hear him dishonored and degraded by one of these gasconading professors, who is as destitute of good manners as he is of good feeling.

And what a propensity is there in the present age, to display, and parade, and boasting, in reference to *religious zeal!* This is one of the temptations of the day in which we live, and a compliance with the temptation one of its vices. We have at length arrived at an era of the Christian church, when all the denominations into which it is divided, and all the congregations into which it is subdivided, have their public religious institutions for the diffusion of divine truth. These institutions cannot be supported without property; and the property that is contributed for their support, must be matter of general notoriety. Like the tributary streams flowing into a great river, or like great rivers flowing into the sea, the contributions of associated congregations or communities, make up the general fund: but, unlike the tributary streams which flow silently to form the mighty mass of waters, without requiring the ocean to publish to the universe the amount of each separate quota, the offerings of the different religious bodies, must be announced, to the uttermost farthing, before the world. This perhaps, is necessary, that the contributors may know that their bounty has not been stopped and swallowed up in its course, but has reached its destined receptacle: and such is the weakness of our principles, and the strength of our imperfections, that this publicity to a certain extent, seems necessary to stimulate our languid zeal. But it has given opportunity, and that opportunity has been eagerly embraced, to establish a system of unhallowed vanity between the different denominations and the various congregations into which the Christian church is divided. Who can have heard the speeches, read the reports, and witnessed the proceedings of many of our public meetings, convened for the support of missionary societies, without being grieved at the strange fire, and diseased offerings, which have been brought to the altar of the Lord? The object of the meeting was good, for it was the destruction of an idolatry as insulting to Jehovah as that which Jehu destroyed; but like the king of Israel, hundreds of voices exclaimed in concert, "Come, see our zeal for the Lord!" The image of jealousy was lifted up in the temple of Jehovah; adulatory speakers chaunted its praises, in compliments upon the liberality of the worshippers; the multitude responded in shouts of applause to the tribute paid to their zeal; the praise of God was drowned amidst the praise of men; and the crowd dispersed, in love with the cause, it is true, but more for their own sakes, than for the sake of God, or of the heathen world.

Difficult indeed it is, with such hearts as ours, to do any thing entirely pure from all admixture of a sinful nature; but when we take pains to make our zeal known; when we employ effort to draw public attention upon us; when we wish and design to make ourselves talked of as a most extraordinary, liberal, and active people; when we listen for praises, and are disappointed if they do not come in the measure we expected, and feast upon them if they are presented; when we look with envy on those who have outstripped us, and find no pleasure in any future efforts, because we cannot be first; when we look with jealousy on those who are approaching our level, and feel a new stimulus, not from a fresh perception of the excellence of the object, but from a fear that we shall be eclipsed in public estimation; when we talk of our fellow workers, or to them, with disdain of their efforts, and with arrogant ostentation of our own;—then, indeed, have we employed the cause only as a pedestal on which to exalt ourselves; in pulling down one kind of idolatry, we have set up another, and rendered our contributions nothing better than a costly sacrifice to our own vanity. All this is a

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want of that Christian love which "vaunteth not itself, and is not puffed up."

True zeal is modest and retiring; it is not like the scentless sunflower, which spreads its gaudy petals to the light of heaven, and turns its face to the orb of day through his course, as if determined to be seen; but like the modest violet, it hides itself in the bank, and sends forth its fragrance from its deep retirement. It employs no trumpeter, it unfurls no banner, like the hypocrite; but while conferring the most substantial benefits, it would, if it were possible, be like the angels who, while ministering to the heirs of salvation, are unseen and unknown, by the objects of their benevolent attention.

Observe the manner in which love operates to the destruction of this evil. Love, as we have already had frequent occasion to remark, is a desire to promote the happiness of those around us; but proud and vain persons tend materially to impair this happiness. They generally excite disgust, frequently offer insult, and sometimes inflict pain.—Their object is to impress you with a degrading sense of inferiority, and thus to wound and mortify your feelings. Caring little for your peace, they pursue a career of contumely and scorn, dreaded by the weak and despised by the wise. It is impossible to be happy in their society; for if you oppose them, you are insulted—if you submit to them, you are degraded.

Love is essentially and unalterably attended with HUMILITY; humility is the garment with which it is clothed, its inseparable and invariable costume. By humility, we do not intend the servility which crouches, or the meanness that creeps, or the sycophancy which fawns; but a disposition to think lowly of our attainments, a tendency to dwell upon our defects, rather than our excellences, an apprehension of our inferiority compared with those around us, with what we ought to be, and what we might be. It is always attended with that modest deportment, which neither boasts of itself, nor seeks to depreciate any one; humility is the inward feeling of lowliness—modesty is the outward expression of it; humility leads a man to feel that he deserves little—modesty leads him to demand little.

"The ancient sages, amidst all their panegyrics upon virtue, and inquiries into the elements of moral excellence, not only valued humility at an exceedingly low estimate, but reckoned it a quality so contemptible, as to neutralize the other properties which went, in their estimation, to the composition of a truly noble and exalted character. These sentiments have been adopted, in modern times, by the great majority both of the vulgar and of the philosophers, differing from their predecessors chiefly in this circumstance,—the more complete absence of that humility and modesty which would have adorned them, and in their determined and obstinate rejection of that true standard of character, after which the ancients so eagerly sought. By the touchstone which Christianity applies to the human character, it is found that pride and independence, which the world falsely dignifies with the epithet *honorable*, are really base alloy; and that of every character formed upon proper principles, and possessed of genuine worth, humility is at once a distinguishing feature and the richest ornament. And on this subject, as on every other, Christianity accords with the sentiments of right reason—that it is unquestionably the duty of every intelligent (especially every imperfect) creature to be humble; for they have nothing which they have not received, and are indebted, in every movement they make, to an agency infinitely superior to their own."

Now, as divine revelation is the only system which, either in ancient or in modern times, assigns o humility the rank of a virtue, or makes provision for its cultivation this in an eminent degree does both. It assigns to it the highest place, and a sort of pre-eminence among the graces of piety; bestows upon it the greatest commendations, enforces it by the most powerful motives, encourages it by the richest promises, draws it into exercise by the most splendid examples, and represents it as the brightest jewel in the Christian's crown. Every thing in the word of God is calculated to humble us; the description which it contains of the divine character, combining an infinitude of greatness, goodness, and glory, compared with which the loftiest being is an insignificant atom, and the purest heart as depravity itself; the view it gives us of innumerable orders of created intelligences, all above man, in the date of their existence, the capacity of their minds, and the elevation of their virtue; the account it preserves of the intellectual and moral perfection of man in his pristine innocence, and the discovery which it thus furnishes of the height from which he has fallen, and the contrast it thus draws between his present and his former nature; the declaration it makes of the purity of the eternal law, and the immeasurable depth at which we are thus seen to lie beneath our obligations; the history it exhibits of the circumstances of man's fall, of the progress of his sin, and of the numberless and awful obliquities of his corruptions; the characteristics it affixes to his situation as a sinner, a rebel, an enemy of God, a child of wrath, an heir of perdition; the method it presents, by which he is redeemed from sin and hell,—a scheme which he neither invented, nor thought of, nor aided, but which is a plan of *grace*, from first to last, even the grace of God, manifested in and through the propitiation of Christ—a plan, which, in all its parts, and in all its bearings, seems expressly devised to exclude boasting; the means by which it asserts that the renovation and sanctification of the human heart are carried on, and its security to eternal life, established even by the effectual operation of a divine agency; the sovereignty which it proclaims as regulating the dispensation of celestial mercy; the example which it holds forth of the astonishing lowliness and self-abasement of others, so far superior to man in their mental and moral natures, such as the profound abasement of the angelic race, but especially the unparalleled humiliation of him, who, though he was in the form of God, was found in the form of a servant;—these considerations, which are all drawn from the Scriptures, supply incentives to humility, which demonstrate, upon Christian principles, that pride is the most unreasonable, as well as the most unrighteous thing in the universe. Pride is opposed, and humility is supported, by every possible view that we can take of divine revelation.—An acquaintance with these great principles of inspired truth, at least an experimental knowledge of them, will bring down the loftiness of men's looks, and silence the tongue of arrogant boasting. Surely, surely, he that is conversant with these things, will see little cause for self-valuation, as Mr. Hume calls pride, or for that self-publication, which is the essence of vanity.

While every true-hearted Christian is thankful that the Son of God stooped so low for his salvation, he will rejoice that his state of humiliation is past. "If ye loved me, ye would rejoice, because I said, I go unto the Father." The eclipse is over, the sun has resumed its original brightness, and the heavenly world is illuminated with his rays. That man, in whom was no form nor comeliness for which he should be desired, sits upon the throne of the universe, wearing a crown of immortal glory, and is adored by angels and by men. His humility has conducted to honor; his sorrow has terminated in unspeakable joy. "His glory is great in thy sal-

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vation; honor and majesty hast thou laid upon him; for thou hast made him most blessed for ever; thou hast made him exceeding glad with thy countenance." Similar shall be the result in the case of those who follow his steps, and tread the lowly path in which he has commanded them to walk. The crown of glory is reserved for the humble, but shame shall be the reward of the proud. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

There is no operation of Christian love more beautiful, none more scarce, than this; let professing Christians set themselves to work with their own proud hearts, and their own boasting tongues, remembering that they who sink the lowest in humility in this world, shall assuredly rise the highest in honor in the world to come.

CHAPTER X.

THE DECORUM OF LOVE.

"*Charity doth not behave itself unseemly.*"

A STATION for every person, and every person in his station; a time for every thing, and every thing in its time; a manner for every thing, and every thing in its manner;—is a compendious and admirable rule for human conduct, and seems to approach very nearly to the property of charity, which we are now to consider. There is some difficulty in ascertaining the precise idea which the apostle intended by the original term. Perhaps the most correct rendering is "indecorously," "unbecomingly," *i. e.* unsuitably to our sex, rank, age, or circumstances. Love leads a man to know his place and to keep it; and prevents all those deviations which by disarranging the order, disturb the comfort, of society. This is so general and comprehensive a rule, that it would admit of application to all the various distinctions which exist in life. It is absolutely universal, and binds with equal force the monarch and the peasant, and all the numerous intermediate ranks. It imposes a consistency between a man's station and his conduct viewed in the light of Christianity. It says to every man, "Consider your circumstances, and fulfil every just expectation to which they give rise." By the common consent of mankind, there is a certain line of conduct which belongs to every relation in life, and which cannot perhaps, be better expressed than by the word "becomingness;" and which may be called the symmetry of the body politic. We may select a few of the more prominent distinctions of society, and see how love preserves them without giving offence.

The distinction of *male and female* is to be supported by all propriety of conduct. On the part of the man, if he be single, all trifling with the affections, all familiarity with the person, all taking advantage of the weakness of the other sex, is explicitly forbidden; as is all neglect, oppression, and unkindness towards his wife, if he be married.—What a horrid unseemliness is it on the part of a husband, to become either the slave or the tyrant of his wife; either in pitiful weakness to abdicate the throne of domestic government, or to make her a crouching vassal, trembling in its shadow; and how disgusting a spectacle is it to see a husband abandoning the society of his wife for the company of other females, and flirting, though, perhaps, with no criminal intention, with either single or married women. On the other hand, how unseemly in married women, is a bold obtrusiveness of manner, an impudent forwardness of address, a clamorous and monopolizing train of conversation, an evident attempt to attract the attention of the other sex. Modesty is the brightest ornament of the female character—its very becomingness. And women if married, should be stayers at home, and not gossips abroad; should look well to the ways of their household, and preside over its affairs in the meekness of wisdom; for domestic indolence and neglect is, in a wife and mother, most unseemly: nor is it less offensive to see the female head of a family usurping the seat of government, and reducing her husband to the rank of mere prime minister to the queen.—Women never act more unseemly than when they become busy meddling partizans, either in politics or church affairs. Nothing can be more offensive than to see a female busy-body running from house to house to raise a party, and to influence an ecclesiastical decision; forgetting that her place is home, and her duty to learn in silence of her husband.—Whatever admiration has been bestowed on the heroic females of Sparta, who fought by the side of their husbands, no such eulogy can be offered to ecclesiastical heroines, whose martial ardor leads them into the arena of church contentions. Christian charity would repress all this unmeet, indecorous zeal.

Parents and guardians will be guarded by love, if they yield to its influence, from all unbecoming conduct. Fathers will neither be tyrannical nor too indulgent; will neither govern their children as slaves, with a rod of iron, nor, relaxing all discipline, throw the reins into their hands: for how incongruous is tyranny with a relation that implies the tenderest affection; and how unseemly is a cessation of rule in one who is invested by heaven with a sacred authority. Becomingness on the part of children, requires the most prompt and willing obedience, the most genuine and manifest affection, the most respectful and humble demeanor, towards parents, with the most anxious, and ingenuous endeavors to promote their happiness. Every thing approaching to improper familiarity, much more to pertness, most of all to refractoriness of manner, in a child towards a parent, is unbecoming in the last degree. In those cases where the high moral and intellectual qualities of parents are such as almost to *command* the exercise of filial piety from children, there is no difficulty in rendering it; but where these qualities are not possessed, there is greater danger of young persons forgetting what is due to the parental relation, and acting very improperly towards those who, whatever may be their faults are still their parents. It is excessively unbecoming to hear children of any age, however matured or advanced, exposing, perhaps ridiculing, their parents' infirmities, treating their opinions with scorn, and reproving or upbraiding them to their face. Let all young people recollect, that whatever may be the character of a parent,

"A mother is a mother still,
The holiest thing alive."

In the distinction of *superiors and inferiors*, it is very easy to see what kind of conduct is seemly, and what is unsuitable. To the former it will prohibit all improper familiarity; for this generates contempt, and at the same time, all pride and hauteur, together with all insulting condescension. Inferiors are most tenderly alive, most keenly susceptible, to all real or supposed slights from those above them; and the feelings excited by such treatment are of the most painful kind. Pride is the most cruel of the passions, being utterly reckless of the wounds which it inflicts, the groans which it extorts, or the tears which it causes to flow. Even in its mildest exercise, by a look of scorn, by a word of insult, it often transfixes a barbed arrow in the breast of an inferior; while, by its deliberate and persevering scheme of mortification, it remorselessly crucifies

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the object of its contempt. O how unbecoming to employ superiority only as an eminence from whence, as, with a sort of vulture ferocity, we might pounce with greater force on a victim below. Dignified affability is the becomingness of superiority, which, while it does not remove the line of distinction, does not render it painfully visible. Love will make us cautious not to wound the feelings of others by talking to them of our superiority, or by making them in any way feel it. On the part of inferiors, it will prevent all encroaching familiarity, all presuming upon manifested kindness, all attempt, or even wish, to level the distinctions of society, all rude, uncourteous, uncivil demeanor. Some persons seem to act as if religion removed the obligations to civility, declared war with courtesy, and involved a man in hostility with whatever things are lovely.—Incivility or rudeness, manifested by the poor to the rich, by servants to masters, or by the illiterate to the well-informed, is unfriendly to the peace and good order of society, and, therefore, contrary to Christian charity.

Age and youth are also distinctions requiring a suitable or becoming line of conduct. Levity, puerility, and folly, are among the qualities which would be indecorous in the former; while obtrusiveness, forwardness, loquaciousness, and pertinacity, would be unseemly in the latter: age, to be lovely, should treat youth with kindness and forbearance; while youth should treat age with reverence, respect, and deference.

These distinctions, when carried into the church, where they exist as well as in the world, should be maintained under the most powerful influence of the holy disposition which we are now illustrating. This will teach us with all candor and impartiality to judge of our station, and to adorn it with actions that are suitable to it. Any thing unbecoming is sure to give offence, and to produce discomfort.—Whether our rank be high or low, we cannot violate the rule which prescribes its duties without occasioning pain.

Men are united in society like the organs and limbs in the human body; and no one, in either case, can be put out of its place without producing uneasiness in the rest. The object of love is to keep all in their proper places, and thus to promote the well-being of the whole.

There is another sense which this expression will bear, and that is, love does not allow its possessor to *act unworthy of his profession as a disciple of Christ.* Consistency is beauty; and the want of which, whatever excellences may exist, is deformity. The brightest displays of moral worth in some things, is associated with obvious and great improprieties in others, lose all their attraction and power to edify or delight, and are the occasion of pain instead of pleasure to the spectator. The rule which the apostle has laid down is particularly worthy of the attention of us all: "Whatsoever things are *lovely*, whatsoever things are of *good report*, if there be any virtue, and if there be any praise, think of these things." It is not enough for us to acknowledge, practically, the claims of truth, purity, and justice; but we must also meet and answer every expectation which our profession and our principles have raised. Whatever is generally esteemed to be lovely—whatever is usually spoken of as excellent—whatever it be to which by general consent we attach the idea of the fair, and the honorable, and the praiseworthy—that must a follower of Christ consider to be the matter of his duty. There is nothing good in itself, or advantageous to others—nothing that is calculated to edify by the power of example, or to bless in the way of direct energy and influence—nothing that is calculated to give pleasure, or to remove distress; but what is implied in the very nature of true piety. Religion is the likeness of God in the soul of man and a Christian is truly an imitator of God: hence he is called "to walk worthy of God,"—to act as becometh one who professes to bear the divine image. Let any one contemplate the moral attributes of the Deity, and think what that man ought to be who professes to give to the world a living miniature representation of this infinitely glorious Being. On the ground of consistency, he should be blameless and harmless; a follower only of that which is good; holy in all manner of conversation and godliness; a beautiful specimen of whatsoever is noble, dignified, generous, and useful. The world take us at our word; they accept our profession as the rule of their expectation; and although they often look for too much, considering the present imperfect state of human nature, yet, to a certain extent, their demands are authorized by our own declarations.—What, in reason, may not be looked for from one who professes to have received the word of Christ, the temper of heaven, the impress of eternity, the nature of God? Hence, the least deviations from rectitude are apparent in those who say such things; the least specks of imperfection are conspicuous on so bright a ground; faults stand out in bold relief and obtrusive prominence, on such a basement.—Our profession invites the eye of scrutiny: we are not suffered to pass the ordeal of public opinion without the most rigid scrutiny; we are brought out from obscurity, and held up to be examined in the light of the sun. Failings, which would escape detection in others, are quickly discerned and loudly proclaimed in us: and it is, therefore, of immense consequence that we should take care what manner of persons we are. Without consistency, even our good will be evil spoken of: the least violation of this rule will attach suspicion to the most distinguished virtues, and bring discredit on the best of our actions.

A want of consistency is a violation of the law of love in various ways. *By exciting a prejudice against religion, it does harm to the souls of men:* it makes them satisfied with their state as unconverted persons, by leading them to consider every professor of a more serious regard to religion, as a hypocrite. It is very true that this is unfair; that it is attending more to exceptions than the general rule; that it is giving credence to little things, and suffering them to have an influence which are denied to the greater and more prevailing parts of their character: but as this is their way, it makes every departure from consistency on our part, not only sinful but injurious—not only guilty in the sight of God, but cruel towards man. The minor faults of Christians do more harm, in the way of hardening the hearts of sinners, than the greatest excesses of the openly wicked; for this reason, that nothing else is expected from the latter. Their conduct excites no surprise, produces no disappointment. We have not been sufficiently aware of this: we have confined our attention too exclusively to the avoidance of open immorality—we have not directed our solicitude enough to "the whatsoever things are lovely and of good report." To the question, "What do ye more than others?" we have thought it enough to answer, "We are more pure, more true, more devotional, more zealous," without being careful to be more dignified, more honorable, more generous, in all things. Little things have been forgotten in the contemplation of great ones: secret faults have been lost sight of in the abhorrence of presumptuous sins.

A want of becomingness is a violation of the law of love in another way: *it excites a prejudice* against our brethren, and involves them in our failings.—By such conduct we bring suspicion upon others, and thus subject them to much undeserved obloquy.

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The world deals unfairly with us we admit, not only in making us thus answerable for the conduct of each other, but also in imputing only our failings; for however splendid and remarkable may be the Christian excellences that any of our number possess, however brilliant the example of a rare and eminent believer may be, they do not let his brightness fall upon the rest—he is alone in his glory, but sins are generally made imputable, and the shadow of one transgression is made to stretch, perhaps, over a whole community. What an argument is this with us all for consistency; for what cruelty is it to our brethren to involve them by our inconsistencies in unmerited reproach!

Besides, what *a grief of mind is the unworthiness of one member, to all who are associated with him in the fellowship of the gospel.* When a member of a church has acted unbecomingly, and caused the ways of godliness to be spoken ill of, what a wound has been inflicted on the body; for if one member suffer in his reputation, all the rest must, so far as their peace is concerned, suffer with him. This is one of the finest displays of Christian sympathy—one of the purest exhibitions of love,—of love to God, to Christ, to man, to holiness. The misconduct of their erring brother has occasioned no loss to them of worldly substance, or bodily ease, or social comfort; but it has dishonored Christ, has injured, in public estimation, the cause of religion, and this has touched the tenderest chord of the renewed heart. What affliction has sometimes been circulated through a whole society by the unbecoming behavior of a single member: the apostle has given a very striking proof of this, in his representation of the feelings of the Corinthian Church, after they had taken a right view of the delinquency of the incestuous person. "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what fervent indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" This is only a counterpart of what often happens now, and shows that unbecomingness is a most flagrant offence against the rule of Christian love.

Unbecomingness may be considered also not only in a general point of view, but *as having a reference to our conduct towards our* BRETHREN, and may mean any thing unsuitable to, or out of character with, our profession as church members.

Improper treatment of the Pastor, is obviously a want of the decorum of love. If his office be disesteemed, and his Scriptural authority resisted; if attempts be made to lower him in the opinion of the church, and to deprive him of the rule with which he is invested by the Lord Jesus Christ; if his opinion is treated with disrespect, and his just influence over the feelings of his flock be undermined; if he be rudely and impertinently addressed; if he be unnecessarily opposed in his schemes for public or private usefulness; if his sermons be despised or neglected, and his ecclesiastical administration treated with suspicion or contempt; if his temporal support be scantily or grudgingly afforded; if his comfort be not carefully consulted and assiduously built up: there is a flagrant unbecomingness on the part of church members who are enjoined "to obey them that have the rule over them," "to esteem them very highly in love for their works' sake," "and to hold such in reputation."

Lust of power, and an ambitious desire of preponderating influence, is manifestly unbecoming in one who acknowledges himself the member of a society where all are equals, and all are the servants of a master who has thus addressed his disciples—"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." A love of power seems almost inherent in the human bosom, and is an operation of that selfishness which enters so deeply into the essence of original sin. Nothing can be more opposed to love than this. Ambition, in its progress through its bustling and violent career, is the most unsocial and uncharitable passion that can exist. The furies are its allies, and it tramples down in its course all the charities and courtesies of life. When this disposition has taken full possession of the heart, there is no cruelty which it will hesitate to inflict, no desolation of which it will scruple to be the cause. The lesser exhibitions of this vice, and its more moderated energies, will still be attended with some proofs of its unsocial nature. Let a man once desire to be pre-eminent and predominant, as it respects influence or power, and he will not be very regardless of the feelings of those whom he desires to subjugate. It is much to be deplored, that the Christian church should ever be the field where rival candidates for power, struggle for superiority; yet how often has this been seen to be the case, not merely in the conclave where aspiring cardinals have put in motion all their artifice, and finesse, and duplicity, to gain the tiara; not merely amongst mitred prelates for a higher seat on the episcopal bench;—no; but amongst the lay brethren of the church. How anxious and restless have they sometimes appeared, to be leading men, influential members, the oracle of the minister, and the *ruling* elders of the church. They must not only be consulted in every thing, but consulted *first*. Every plan must emanate from them, or else be approved by them before it is submitted to the rest. The apostle has drawn their picture to the life, where he saith—"I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.—Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."*—Such an individual must be a source of discomfort to his brethren in communion. There may be no competitor with him for the sceptre who regards him with envy, but the whole community are grieved and offended with his unlovely and encroaching disposition.

There are cases, it is admitted, in which age, experience, wisdom, benevolence, and activity, are so beautifully combined in an individual, as to place him, more by general consent, than by his own efforts, above all his brethren in influence. When he openeth his mouth in wisdom, all are silent; and the pastor hearkens with the rest in respectful deference to his opinion. No one would think of proposing any scheme till he had been consulted, and his disapproval, mildly expressed, would be thought a sufficient reason for laying it aside. He has power, but it has come to him without his seeking it, and it is employed not to exalt himself, but to benefit the church. His sway is the influence of love; and all that influence is employed by him, not to raise himself into a rival with his pastor for

* 3 John 9, 10.—It is pretty evident to me that Diotrephes was a minister; but the features of his picture apply with equal force to an ambitious and aspiring layman, whose lust of power is still more censurable, as it has not even the basis of office to rest upon.

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the upper seat in the church, but to support the authority and dignity of the pastoral office. Such men we have sometimes seen in our communities, and they have been a blessing to the people, and a comfort to the minister. If any individuals could have been found in the circle where they moved, so flippant and so forward as to treat them with the least degree of disrespect, every one besides would have been loud in the expression of their disapprobation of such an act of censurable indecorum.

Unseemliness in the conduct of a church member towards his brethren, applies *to all that is rude, unmannerly, or uncivil.* "No ill-bred man," says Dr. Adam Clarke, in his comments on this word, "or what is commonly termed rude or unmannerly, is a Christian"—certainly not a consistent one. "A man may have a natural bluntness, or be a clown, and yet there may be nothing *boorish*, or *hoggish* in his manner. I must apologize for using such words, but they best express the evil against which I wish both powerfully and successfully to declaim. I never wish to meet with those who *affect* to be called 'blunt honest men;' who feel themselves above all the forms of civility and respect, and care not how many they put to pain—how many they displease. But let me not be misunderstood: I do not contend for ridiculous ceremonies, and hollow compliments: there is surely a *medium;* and a sensible Christian man will not be long at a loss to find it out. Even *that* people who profess to be above all worldly forms, and are generally *stiff* enough, yet are rarely found to be rude, uncivil, or ill-bred." There is much good sense in these remarks, that deserves the attention of all professing Christians who have the credit of religion and the comfort of their brethren at heart. It is inconceivable what a great degree of unnecessary distress is occasioned by a disregard of this rule; and how many hearts are continually bleeding, from the wounds inflicted by incivility and rudeness. We should be careful to avoid this; for religion gives no man a release from the courtesies of life. In our *private intercourse* with our brethren, we should be anxious to give no offence. If we feel it our duty at any time, as we may, and ought to expostulate with a brother on the impropriety of his conduct, we should be most studiously cautious to abstain from all appearance of what is impertinently officious, or offensively blunt. Reproof, or even expostulation, is rarely palatable, even when administered with the honied sweetness of Christian kindness; but it is wormwood and gall when mingled up with uncourteousness, and will generally be rejected with disdain and disgust. We must never think of acting the part of a reprover, till we have put on humility as a garment, and taken up the law of kindness in our lips.

Nothing is more likely to lead to incivility, than *repeated and vexatious interruptions*, when engaged in some interesting or important business, or required to comply with unreasonable requests. I have known cases in which, when application has been made for what the applicant thought to be a very reasonable matter, his request has been treated with such scorn, and denied with such abruptness and coarseness of manner, as to send him home with an arrow in his heart; when a few moments spent in explanation, or a denial given in kind and respectful language, would have completely satisfied him. It is admitted that it is somewhat trying, and it is a trial of very common occurrence in the present day, to be called from important occupations to listen to tales of woe, or read the statement of want, or answer the inquiries of ignorance: but still we must not be, ought not to be, rude. Sudden interruptions are apt to throw a man off his guard: he has scarcely time to call into exercise his principles, before his passions are up and busy. It is said of Mr. Romaine, that he was one day called upon by a poor woman in distress of soul, for the purpose of gaining instruction and consolation. The good man was busy in his study; and on being informed that a poor woman wanted to converse with him below, exclaimed, with great incivility of manner, "Tell her I cannot attend to her." The humble applicant, who was within hearing of the reception her case had met with, said, "Ah, Sir! your master would not have treated thus a burdened penitent who came to him for mercy." "No, no," replied the good man, softened by an appeal which his heart could not resist, "he would not; come in, come in!"—Too, too often has the same petulant indecorum been manifested by others, without being accompanied by the same reparation: they have pierced the heart and left the wound to fester: the petitioners have carried away from their door their misery, not only unrelieved but greatly aggravated. But there is a peculiar sensitiveness on the subject of pecuniary contributions in some persons; to ask for them is an offence, which they pay back in insult.* They are the Nabals of the church—if, indeed, the church could have a Nabal. What can be more unseemly than words which would disgrace a man, dropping,—dropping! no flowing in a stream,—from the lips of a professing Christian.

Unbecoming rudeness should be most sedulously avoided in our *public intercourse with the church*, and in our social circles, when meeting as brethren. Every thing of flat contradiction, of unwarrantable suspicion concerning the truth of a statement; all seeming contempt for the opinion of others; all attempts to interrupt or bear down, by clamor and vehemence, those with whom we may be engaged in discussion, should be very anxiously abstained from. It is truly painful to observe what an utter disregard for the feelings of their brethren is often manifested by some ardent sticklers for their own opinions and plans. But is not civility a Christian grace? Did not the apostle say, Be courteous?—Why should that which is considered by the world as a rich decoration of character, as softening and embellishing the intercourse of society, and as so

* I must here specify the applications which are so frequent in the present day for the support of churches and public institutions. I am aware that the bells and knockers of some persons' doors are rarely silent long together, or their parlors and counting-houses rarely free from "beggars" a single hour of any day: I am also aware how trying it is to be called away from occupations of importance to attend to such cases; but even this does not justify a man for going into a passion at the sight of a red book and a black coat, and almost ordering the bearer off the premises as an impostor or vagrant. Let such persons ask, whether it is not misery enough to pace the streets of a city or large town, and at the end of a long day's weary pilgrimage, have to count up far more "negatives" than pounds? I have never known by experience, but I have heard by reports, the sorrows of beggars; and from regard to common humanity, as well as from a wish to save the ministerial character from degradation, I do most ardently desire some scheme, in place of the present mode of raising money from rich Christians, to help the necessities of their poorer brethren. But till that scheme shall be devised—and I am afraid the time is far distant which shall produce it,—let me plead for civility towards those who are still doomed to bear the yoke of bondage, "Forasmuch as ye did it unto one of the least of these my brethren ye did it unto me." So says Christ of his brethren, and says it in reference both to benefits and neglects. When popular men travel from place to place, many houses are open to re-

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important and necessary as to be placed under the guardianship of what is called the law of honor, and to be avenged, for the slightest violation of it, by the punishment of death;—why should this ever be considered as of little moment in the business of religion and the fellowship of the faithful? If rudeness be considered as a blemish upon talents, rank, fame, must it not be viewed also as a blot and deformity upon piety? Most certainly it is regarded as such by charity, whose anxiety to do whatever would give pleasure, and to avoid whatever would occasion distress, is not greater than its delicate perception of every thing that will contribute to this end.

We see in this subject the wonderful excellence of Christianity, as a code of morals, a rule of conduct, and a body of principles; for in addition to specific laws, intended to operate in the production of certain virtues, and the prevention of certain vices, it has general and comprehensive precepts, capable of universal application, of so plain a nature as to be understood by the dullest intellect, and possessing, at the same time, a kind of beauty, which gives them an interest in every heart; so that if in the specialities of Christian morals, properly so called, any case should be overlooked, or any situation should not be reached—any distinction between virtue and vice should be so minute as to be imperceptible—any delicacy of character so refined as not to be taken into the account—here is something to supply the defect, and render the law of God perfect for converting the soul. Love does not act unbecomingly; and who is so ignorant, if he would but consult his conscience, as not to know what would be thought by others unbecoming in himself?

CHAPTER XI.

THE DISINTERESTEDNESS OF LOVE.

"Charity seeketh not her own."

If it were required to give a brief and summary description of man's original apostacy, we might say, that it was his departure from God—the fountain of his happiness, and the end of his existence—and retiring into himself as the ultimate end of all his actions: and if it were also asked, what is the essence of his sin, the sum of his moral depravity, we might say, to love himself supremely, to seek himself finally and exclusively, to make self, in one shape or another, the centre to which all his busy thoughts, anxious cares, and diligent pursuits constantly tend. Self-love is the most active and reigning principle in fallen nature; self is the great idol which mankind are naturally disposed to worship; and selfishness the grand interest to which they are devotedly attached. But the grace of God, when it renews the heart, so corrects and subdues this disposition, that it is no longer the ascendant of the mind; and plants in the human bosom the principle of benevolence—a principle which, as it leads us to love God supremely, and our neighbor as ourselves, is the direct contrary of selfishness.

Believing that the perfection of virtue lies in disinterested love, it follows, that the nearer we approach to this state of mind, the nearer we come to sinless moral excellence. This is the temper of the innumerable company of angels—of the spirits of just men made perfect. It has been argued, that we take delight in the happiness of others, because their happiness increases our own: but the circumstance of our happiness being increased by promoting theirs, is itself a convincing proof of the existence and exercise of an antecedent good will towards them. Our felicity is raised by theirs. Why?—because we love them. Why am I made unhappy, by the sight of another's woe?—because I have good will to the subject of distress. It is true I am gratified by relieving him, and my comfort would be disturbed if I did not; but what is the origin of these feelings?—certainly a previous good will towards them. It is not affirmed, that all pity proceeds from holy love; but that where love does exist, and in the proportion in which it exists, it is disinterested, and is distinguished from selfishness. It may be proper here to distinguish between self-love and selfishness; not that they are essentially different, but only in the use of the terms as they are employed in common discourse.

By selfishness, we mean such a regard to our own things, as is inconsistent with, and destructive of, a right regard to the things of others: whereas by self-love, we mean nothing more than that attention to our own affairs which we owe to ourselves as part of universal being. Selfishness means the neglect or injury of others, in order to concentrate our views, and desires, and pursuits in ourselves; while self-love means only that proper and due regard to our own interests which we may pay, without the neglect or injury of our neighbor.

Self-love, when exercised in connection with, and subordinate to, good will to mankind, as it may be, is not only consistent with virtue, but is a part of it; but when not thus connected, it degenerates into selfishness.

Selfishness leads men to seek their own interests in *opposition* to the interests of others. Multitudes care not whom they oppress, so as they can establish their own power; whom they vilify and degrade, so as they can increase their own fame; whom they impoverish, so as they can accumulate their own wealth; whom they distress, so as they can augment their own comforts. This is the worst and most cruel operation of selfishness. It is the same propensity, only sharpened, and guided, and rendered the more mischievous, by the aid of reason, as that which exists in the vulture and the tiger, and which gorges itself to repletion, deaf to the piercing cries of the helpless victim which struggles in its talons.

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ceive them—many tables spread to entertain them. They meet with no rudeness, no unkindness. But this is for *their own* sakes. Our regard for Christ is proved by our conduct to the *least*, not to the *greatest*, of his brethren. And are the *great* ministers free from all blame in reference to their conduct towards their humble brethren? They are glad to entertain the popular favorites of the day—the men of name or talents; but how do they behave to the

"Multi præterea quos fama obscura recondit?"

Do they not order these to be sent away from their door without an audience, or keep them long waiting for an interview, and then dismiss the good man, sorrowfully exclaiming, "Am I not thy brother?"

Whilst we cheerfully accord the sentiments expressed in the above note, we still think there is need for the exercise of *Christian Charity* on the part of those, who make applications for aid. Forgetting that the benevolent are *frequently* called upon, and that they have a *right* to regulate their subscriptions; agents are strongly tempted to question the liberality of, and to impute wrong motives to those, who do not contribute as largely as was anticipated. Whilst there are causes justly claiming the aid of the benevolent in our cities; still there is a radical evil in the custom so prevalent in this day, of hastening to the cities to build churches in the country. As a general fact it will be found true, that communities are able BY PROPER EFFORT AND DUE ECONOMY to provide suitable houses of worship for themselves.—AM. ED.

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Intent only on gratification, it riots amidst misery, if by this means it can aggrandize itself. Looking on the possessions of those around only with an envious eye, it is solicitous that they may be appropriated in some way to itself. This is a horrible and truly infernal disposition; for it would reign with a kind of universal despotism, would subdue all into vassalage, and suffer nothing to exist but what was tributary to its own comfort.

Selfishness sometimes causes its subjects only to *neglect* the things of others. They do not oppress, or injure, or despoil; they are neither robbers nor calumniators; but they are so engrossed by self-interest, and so absorbed in self-gratification, as to be utterly regardless of the miseries or comfort of which they cannot but be the spectators. They have no sympathies, no benevolent sensibilities; they have cut themselves off from their species, and care nothing for the happiness of any of their neighbors. Their highest boast and attainment in virtue is, to wrong none: their idea of excellence is purely of a negative kind; to dispel sorrow, to relieve want, to diffuse gladness, especially to make sacrifices; to do this, is an effort which they have never tried, and which they have no inclination to try. The world might perish, if the desolation did not reach them. Miserable and guilty creatures, they forget that they will be punished for not doing good, as well as for doing evil. The *unprofitable* servant was condemned; and the wicked are represented, at the last day, as doomed to hell, not for inflicting sorrow, but for not relieving it.

A man is guilty of selfishness, if he seeks his own things *out of all proportion* to the regard he pays to the things of others.

If, from a regard to our reputation, we cannot live in the total neglect of those around us, and, in deference either to public opinion, or to the remonstrances of our consciences, we are compelled to yield *something* to the claims of the public; yet, at the same time, our concessions may be so measured in quantity, and made with such reluctance and ill will, that our predominant selfishness may be as clearly manifested by what we give, as by what we withhold. That which we call our liberality, manifests, in this case, our avarice; that which we denominate generosity, demonstrates our sinful self-love.

Selfishness sometimes seeks its own, *under the pretence and profession of promoting the happiness of others.* Where the ruling passion of the heart is the love of applause, large sacrifices of wealth, and time, and ease, and feeling, will be readily made for fame; and where men have objects to gain, which require kindness, conciliation, and attention, nothing in this way is too much to be done, to accomplish their purpose. This is a disgusting operation of this very disgusting temper, when all its seeming good will is but an efflux of kindness, which is to flow back again, in full tide, into the receptacle of self. Many are the detestable traders, whose generosity is only a barter for something in return. How much of the seeming goodness of human nature, of the sympathy with human woe, of the pity for want, of the anxiety for the comfort of wretchedness, which passes current for virtue among mankind, is nothing better than a counterfeit imitation of benevolence—is known only to that God whose omniscient eye traces the secret workings of our depravity through all the labyrinths of a deceitful heart.

But notice now the *subjects*, in reference to which selfishness is indulged.

Property is the first. It shows itself in an anxiety to obtain wealth, and an unwillingness to part with it; a disposition greedy as the sea, and barren as the shore. You will see some men so excessively eager to get profit, that they are ever watching to take undue advantage, and so keen-eyed in looking after their own, that they need be closely inspected, to prevent them from taking *more* than their own: for a man who is prevailingly selfish, can hardly be honest. And what they gain, they keep: neither the cause of humanity, nor of religion, can extort money from them, except now and then, to get rid of an importunate suitor, or to prevent their reputation from being utterly ruined.

It is sometimes exercised in reference to *opinion.* Some will not bear contradiction; they must be listened to as sages; to question what they say is to insult them, and is sure to bring down upon the presumptuous skeptic their contempt or their frown. They will scarcely allow any one to speak but themselves; they must be the oracle of every company and the director of every affair, or they retire in disgust, and refuse to act at all. In the concerns of our churches, this is often seen and felt. What is it but pure selfishness, that leads any one to wish that *he* should dictate to the rest; that *his* opinion should be law; and *his* wishes be consulted and obeyed? This is not love; no, love gives up her own, where conscience does not interfere to forbid it, and meekly and quietly resigns its wishes to increase peace and promote harmony: its object is the public good, and its law is the best means of promoting the general welfare. If in the intercourse of life, or the affairs of a church, every individual determined to consult only his own views and wishes, society would be dissolved, and its separate parts embroiled in a state of mutual conflict. In the various discussions which come before a public body, Selfishness says, "I am sure my opinion is correct; and I will, if possible, have my way:" but the language of Love is, "I have stated my opinion and my wishes; if the former does not carry conviction, I by no means wish it to be adopted, nor my desires to be gratified, I am anxious for the comfort of my brethren, and I yield my wishes to theirs."

Some persons have acquired habits in their general conduct, which are exceedingly annoying to others; they have sources of personal gratification, peculiarities of humor, in which it is impossible to indulge, without greatly incommoding those around them: but so detestably selfish is their disposition, at least with regard to these practices, that let who will be disturbed, offended, or put to serious inconvenience, they will not forego, in the least degree, their accustomed indulgence. When the unfortunate sufferers were expiring in the Black Hole at Calcutta, and entreated the sentinels to represent their agonizing and fatal condition to the tyrant who had imprisoned them, the guards answered, "No; he is enjoying his repose, and it will be certain death to us if we disturb him, even for your relief." And what better in principle, though certainly a less degree of its operation, is that regard to their appetite, ease, or humor, which many indulge to the annoyance of their neighbors, and which they indulge against the remonstrances of those who suffer? In short, that regard to our comfort which leads us to neglect or sacrifice the felicity of another, let the object to which it is directed be what it may, is the selfishness which kindness opposes and destroys.

This hateful disposition has contrived to conceal itself under many false names and disguises, and thus to find protection from much of the obloquy which it deserves, and which would otherwise be more unsparingly heaped upon it.

The plea of *frugality*, or a just regard to the claims of a family, has often been urged as an excuse for the selfishness of avarice. A man certainly must take care of his own, but not to the in-

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jury, or even to the neglect, of all besides. "I have no more," it is often said, "than I want for my style of living; and that style I think necessary for my rank in life. I spend all I get upon my family, and hoard nothing; how, then, can I be selfish?" Mistaken mortal! do you forget that a man's family, is himself multiplied—himself reflected.—Selfish! yes, you are detestably so, if you spend all upon yourself and family, however lavish and unsparing you may be to them.

No expression, no sentiment, has ever been more abused than that of the apostle—"*Do all to the glory of God.*" It has been employed to disguise the most improper motives, and never more frequently, nor more profanely employed, than when it has been used to give a character of religious zeal to actions which every eye could discern originated in an unmixed selfishness. It is to be feared, that when the secrets of all hearts shall be disclosed, it will be found that, while much has been *professedly* done for the glory of God in the affairs of religion, pure zeal for God's glory is a very rare thing. Certain it is, that much of what has been carried on under the authority of this truly sublime phrase, has emanated from a far less hallowed principle. The gospel has been preached by ministers; places of worship have been built by hearers; distant lands have been visited by missionaries; yea, imprisonment and death may have been sought by martyrs, in some cases, not from pure zeal for God's glory, but under the influence of selfishness. All sorts of artful practices have been supported, all kinds of stormy passions have been indulged, all kinds of injuries have been inflicted, under the pretence of glorifying God; but which, in fact, are to be ascribed to this disposition. When a man is identified with a party, that party is himself, and what he does for the one, he does for the other.

The same remarks will apply to many of those actions which are performed on the *professed ground of regard for the public good.* Pure patriotism is a scarce virtue, and is found but rarely in the breasts of those who are loudest in their praises and professions of it. Many a noisy and self-eulogized patriot—many a zealous supporter of public institutions—many an active reformer of popular errors—many a liberal contributor to humane or religious societies—could their motives be exposed, would be found to act from no higher aims than to get a name for themselves, and to be praised by their fellow-creatures.

Some indulge this disposition under the pretext *of regard for the truth.* Attaching an overweening importance to their own opinions, as if they possessed the attribute of infallibility, overbearing in debate, impatient of contradiction, determined to crush the opinions and resist the influence of those who are opposed to theirs—they quiet their conscience, and silence the voice of remonstrance, with the plea that their vehemence is pure zeal for the interests of truth. They should be less anxious, they say, if it were their personal interest at stake; but they have a right to be earnest, yea, even contentious, in defence of the faith. But they know not themselves, or they would discern that their conduct springs from a proud, imperious, and selfish spirit.

It is time to contemplate the *evil* of selfishness.—It is a direct opposition to the divine benevolence, and is contrary to the habitual temper of our Lord Jesus Christ, "who pleased not himself." It is the cause of all sin, the opposite of all holiness and virtue: it is the source of innumerable other sins, and is placed by the apostle as the head and leader of the eighteen vices which he enumerates as the marks of perilous times, "Men shall be lovers of themselves." This was the sin which introduced all guilt and misery into the world; for the first transgression, by which Adam fell from innocence, and by which his posterity fell with him, was an effort to raise himself into a state of independence; by selfishness, he laid the world under the burden of the divine condemnation. It is a rejection of all the claims, and an opposition to all the ends and interests, of society; for if all persons were under the influence of predominant selfishness, society could scarcely exist: let each one covet and grasp his own, to the injury or neglect of the rest, and the world becomes a den of wild beasts, where each ravins for his prey, and all worry one another. This disposition defeats its own end. God has endowed us with social affections, in the indulgence of which there is real pleasure; the exercise of kindness and the enjoyment of delight are inseparable. "If there be any comfort of love," says the apostle: by which he implied, in the strongest manner, that there is great comfort in it; and, of course, in proportion as we extend the range and multiply the objects of our love, we extend the range and multiply the sources of our happiness. He that loves only himself, has only one joy; he that loves his neighbors, has many. To rejoice in the happiness of others, is to make it our own: to produce it, is to make it more than our own. Lord Bacon has justly remarked, that our sorrows are lessened, and our felicities multiplied, by communication. Mankind had been laboring for ages under the grossest mistake as to happiness, imagining that it arose from receiving; an error which our Lord corrects, by saying, "That it is more blessed to give than to receive." A selfish man who accumulates property, but diffuses not, resembles not the perennial fountain, sending forth fertilizing streams; but the stagnant pool, into which whatever flows remains there, and whatever remains, corrupts: miser is his name, and miserable he is in disposition. Selfishness often brings a terrible retribution in this world: the tears of its wretched subject fall unpitied; and he finds, in the gloomy hour of his want or his woe, that he who determines to be alone in his fulness, will generally be left to himself in his sorrows: and that he who, in the days of his prosperity, drives every one from him by the unkindness of his disposition, will find, in the season of his adversity, that they are too far off to hear his cries for assistance.

This is not an *incurable* temper: but is a disease that requires immediate and diligent attention. Where it not only exists but predominates, the spring of human action must be renewed by regeneration, and we must have that new heart, which is brought to love God supremely, and our neighbor as ourselves. We must meditate often upon the deep criminality of this disposition, and look upon it in all its deformity, till we hate it: being careful in order to this, to strip it of all the disguises which the deceitfulness of the heart has thrown over it.—We must abound in contemplation of the character of God, as infinite in love, and of Jesus Christ, as an incarnation of pure disinterested affection. We must exercise great mortification, laboring to the uttermost to subdue, and if possible to eradicate, this vile disposition; and repeating this again and again, till we begin to taste the pleasure, and to feel the habit of, kindness: at the same time praying earnestly for the help of the Holy Spirit, to assist us in the mighty work of vanquishing a selfish temper.

CHAPTER XII.

THE UNSUSPICIOUSNESS OF LOVE.

"*Charity thinketh no evil,*"

THERE are two senses which may be attached to this beautiful description of love.

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I. It does not *devise* evil. What a horrible demon-like disposition has the Psalmist ascribed to the individual who has no fear of God before his eyes!—"He hath left off to be wise and to do good; he deviseth mischief upon his bed." Such is the delineation given by the inspired writer of the character of some wretched men; and the original is often to be found. They are perpetually scheming to do injury; even their hours of rest are devoted to the impulses of a wicked heart, and they sleep not except they have done mischief. Instead of communing with God upon their bed, this is to commune with the devil, and to hold nightly conference with him who goeth about as a roaring lion seeking whom he may devour. But without going to the extent of those who live by plunder, extortion, or oppression, and who, as the wolves and tigers of society, are ever prowling about for their prey, there are many who maintain a tolerably respectable character, but are still far too busy in devising evil; this may arise from various motives, to all of which Christian love stands firmly opposed.

Desire of gain may lead them to devise means by which they may injure a more prosperous neighbor, a more thriving tradesman, than themselves.—They cannot endure to witness his success, and leave no effort untried to hinder it. They are inventive in the way of insinuation, inuendo, or explicit declaration, to check the tide of his good fortune, and are ever scheming to circumvent and injure him. Or they may be moved by envy, *to devise means for blasting the reputation of a popular rival*, or at least to render him less a favorite with the public. Revenge is ever busy in laying plans to injure its object; it broods in wrathful silence over the real or supposed injury, and looks round on every side for the opportunity and the means of full retaliation. *A love of sporting with the fears of the timid and the weak* has led some to delight in finding means for exciting their alarms: they do not desire to inflict pain so much from a malignity of disposition as from a wanton pleasure in raising a joke. Such jests as occasion distress, are, whatever may be pretended by their authors, a kind of devil's play, who can never relax from the work of tormenting, except it be to occasion lighter pains, and whose very sport is the infliction of misery. It is dreadful that the human intellect should ever be employed in devising evil; and yet, passing by the cabinets of statesmen, where hostile and unprincipled aggressions are so often planned against a weaker state; and the closets of monarchs, where schemes which are to entail the horrors of war upon millions are contrived without compunction; and the slave-merchant's cabin, where the details are arranged for burning peaceful villages, and dragging into captivity their unoffending inhabitants; and the robber's cave, the murderer's chamber, and the swindler's retreat: passing by these haunts of demons, where the master-spirits of mischief hold their conclave, and digest their dark and horrid purposes; what a prodigious movement of mind is perpetually going on among the subalterns! What a frightful portion of every day's employment of the mental and bodily energies, all over the globe, is seen by the eye of Omniscience, directed by the parent of evil, who is ever going about to *do* evil; so that a great part of mankind seem to have no other prototype but the scorpions which John saw rising out of the bottomless pit, armed both with teeth and stings!

To all these persons, and to all this their conduct, love is diametrically opposed. It thinketh not evil, but good; it deviseth to communicate pleasure, not pain. It shrinks back with instinctive abhorrence from inflicting a moment's suffering, in body or in mind. "Love worketh no ill to its neighbor," but employs all its counsels and its cares for his benefit. Like a good spirit it is ever opposing the advice, and counteracting the influence of envy, revenge, or avarice. It would make the miserable happy, and the happy still happier. It retires into the closet, to project schemes for blessing mankind, and then goes out into the crowded regions of want and wretchedness, to execute them: it deviseth good on its bed, and riseth in the morning to fulfil the plans of mercy with which it had sunk to rest. "Love thinketh no evil."

II. But probably the apostle meant, that it does not *impute* evil. Lovely charity! the farther we go, the more we discover thy charms: thy beauty is such, that it is seen the more, the more closely it is inspected; and thy excellence such, that it never ceases to grow upon acquaintance. Thou art not in haste to criminate as if it were thy delight to prove men wicked: but art willing to impute a good motive to men's actions, till a bad one is clearly demonstrated.

It is proper, however, to remark here, that love is not quite blind: it is not, as we have already said, virtue in its dotage—having lost its power of discrimination between good and evil; nor is it holiness in its childhood, which, with puerile simplicity, believes every thing that is told it, and that it is imposed upon by every pretender. No; it is moral excellence in the maturity of all its faculties—in the possession of all its manly strength. Like the judge upon the bench, penetrating, yet not censorious, holding the balance with an even hand, acting as counsel for the prisoner, rather leaning to the side of the accused than to that of the accuser, and holding him innocent till he is proved to be guilty.

There are some persons of a peculiarly suspicious temper, who look with a distrustful eye upon every body and upon every action. It would seem as if the world were in a conspiracy against them, and that every one who approached them came with a purpose of mischief. They invert the proper order of things; and instead of imputing a good motive till the bad one is proved, impute a bad one till the good one is made apparent; and so extremely skeptical are they on the subject of moral evidence, that what comes with the force of demonstration to the rest of mankind, in the way of establishing the propriety of an action, scarcely amounts, in their view to probability. Those who suspect every body, are generally to be suspected themselves. Their knowledge of human nature has been obtained at home, and their fears in reference to their neighbors are the reflected images of their own disposition. But without going to this length, we are all too apt to impute evil to others.

1. We are too forward *to suspect the piety of our neighbors*, and to ascribe, if not direct hypocrisy, yet ignorance, or presumption, as the ground of their profession. Upon some very questionable, or imperfect evidence—upon some casual expression, or some doubtful action—we pronounce an individual to be a self-deceiver or a hypocrite. There is far too much proneness to this in the religious world; too much haste in excluding each other from the body of Christ; too much precipitancy in cutting each other off from the immunities of the Christian church. To decide infallibly upon character, is not only the prerogative of the Deity, but requires his attributes. There may be some grains of wheat hid among the chaff, which we may be at a loss to discover. We must be careful how we set up our views or our experience, as the test of character, so as to condemn all who do not come up to our standard. It is a fearful thing to unchristianize any one, and it should be done only upon the clearest evidence of his being in an unconverted state.—Without being accused with lax or latitudinarian

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views, I may observe that we should make great allowance for the force of education, for peculiar habits acquired in circumstances different from our own, and for a phraseology learnt among those whose views are but imperfect. To impute to a professor of religion the sin of hypocrisy, or mere formality, and to deny the reality of his religion altogether, is too serious a thing for such short-sighted creatures as we are, except in cases which are absolutely indisputable.

2. We are too prone to impute *bad motives in reference to particular actions*. Sometimes, where the action is good, we ascribe it to some sinister or selfish inducement operating in the mind of him by whom it is performed. This is not unfrequently done where we have no contention with the individual, and the imputation is merely the effect of envy; but it is more frequently done in cases where we have personal dislike. When the action is of a doubtful nature, how apt are we to lose sight of all the evidence which may be advanced in favor of its being done from a *good* motive, and with far less probability decide that the motive is *bad*. If we are the object of the action, we too commonly conclude instantly, and almost against evidence, that a bad motive dictated it. Although the circumstance is at worst equivocal, and admits of a two-fold interpretation, we promptly determine that an insult or an injury was intended, when every one but ourselves clearly discerns that no such design can be fairly imputed. A person passes us in the street without speaking, and we immediately believe that it was an act of intentional insult—forgetting that it is probable he did not see us, or was so immersed in thought as not to recognize us. A general remark is made in conversation, which we suppose with no other evidence than its applicability to us, was intended to expose us before the company, when, perhaps the individual who made it had no more reference to us than to a man on the other side of the globe. A thousand cases might be mentioned, and in which, of two motives that may be imputed, we choose the evil one. If a person has previously injured us, we are peculiarly propense to this unchristian practice of thinking evil of him.—We can scarcely allow ourselves to believe that he can do any thing relating to us, but from an improper inducement; we suspect all his words and all his actions; nor is the propensity less strong in those cases where we have been the aggressors; we then set down every thing done by the injured person to the influence of revenge.

The evil of such a disposition is manifest. *It is explicitly and frequently prohibited in God's word.*—This is the censoriousness forbidden by our Lord, where he says, "Judge not, that ye be not judged;" and which is condemned by Paul, where he says, "Judge nothing before the time until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." James commands us "Not to speak evil one of another; for he that speaketh evil of his brother, judgeth his brother." "Evil surmisings" are placed by the apostle among the sins which oppose the words of our Lord Jesus Christ.

It is an invasion of the prerogative of Deity, who alone can search the heart, and read the motives of the breast. It is injurious to the character of our brethren, and disturbs the peace of society. Half of the broils which arise in the world, and of the schisms which spring up in the church, may be traced to this wicked propensity of "thinking evil;" for if men *think* evil, it is an easy step to *speak* evil, and then *to do* evil: so that the origin of many quarrels will be found in the false impressions of a suspicious mind—the misapprehension of a censorious judgment. It is a disposition *which our own observation and experience are quite sufficient, if we would be guided by them, to correct.* How often, how very often, have we found ourselves mistaken in this matter! How frequently has subsequent evidence shown us our error in imputing a bad motive to an action, which, at the time, to say the worst of it, was only of a doubtful character! We have discovered that, to have originated in accident, which we once thought to have been the result of design; and have found that, to have proceeded from ignorance, which we had hastily set down to malice. How many times, have we blushed and grieved over our precipitancy, and yet in opposition to our experience and to our resolutions, we still go on to think evil.

But "love thinketh no evil:" this divine virtue delights to speak well and think well of others; she talks of their good actions, and says little or nothing, except when necessity compels her, of their bad ones. She holds her judgment in abeyance as to motives, till they are perfectly apparent. She does not look round for evidence to prove an evil design, but hopes that what is doubtful will, by farther light, appear to be correct; she imputes not evil, so long as good is propable; she leans to the side of candor rather than to that of severity; she makes every allowance that truth will permit; looks at all the circumstances which can be pleaded in mitigation; suffers not her opinions to be formed till she has had opportunity to escape from the mist of passion, and to cool from the wrath of contention. Love desires the happiness of others; and how can she be in haste to think evil of them?

If it be asked, Do all good men act thus? I again reply, They act thus just in proportion as they are under the influence of Christian charity. The apostle does not say that every man who is possessed of charity does so, but that charity itself thinketh no evil: and therefore implies that every good man will act thus in the same degree in which he submits to the influence of this virtue. Divine grace! hasten thy universal reign on earth, and put an end to those evil surmisings by which the comfort of mankind and the fellowship of the saints are so much disturbed!

CHAPTER XIII.

THE JOY OF LOVE.

"*Charity rejoiceth not in iniquity, but rejoiceth in the truth.*"

KEEPING up the personification of love as presented by the apostle, we may observe that it has its joys and its sorrows; and its smiles and its tears are the expressions of good will—the tokens of benevolence. We are first told in what it does *not* take complacency—"It rejoiceth not in iniquity."

Sin is, in itself, an evil of enormous magnitude. As committed against a Being whom we are under infinite obligation to love, and serve, and glorify, it must partake of infinite degrees of demerit. It is a violation of that law which, as an emanation from the perfection of the Deity, is itself perfect and well deserves the eulogium pronounced upon it by the apostle, when he declares it to be "holy, and just, and good." As this is the rule of government to the moral universe, and intended to preserve its order, dependence and harmony; sin, by opposing its authority, disturbs this order, breaks this dependence, and seeks to introduce the reign of confusion and misery. None, but the infinite mind, is competent to calculate the mischief which is likely to be produced by a single act of sin, if left to itself without a remedy, or without a punishment. We have only to see what sin has done, to judge of its most evil and hateful nature. All the misery which either is

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or ever will be on earth, or in hell, is the result of sin. It is the greatest evil—the only evil in the universe. It is the opposite, and the enemy to God; the contrast to all that is pure and glorious in his divine attributes, and ineffably beautiful perfections; and, as such, it is that which he cannot but hate with a perfect hatred. It is not merely the opposite of his nature, but the opponent of his government—the rebel principle that disputes with him for his seat of majesty and the dominion of the universe, saying to him, "Thus far shalt thou go and no farther;" seeking to cast him down from the throne which he hath prepared in the heavens, and to rise, with impious usurpation, into the holy place of the high and lofty one. Sin would thus stop the fountain of life and blessedness, by ending the reign of infinite beneficence; and is, therefore, the enemy of every thing that constitutes the felicity of the various orders of rational existence. The happiness of angels and archangels, of cherubim and seraphim, and of the spirits made perfect above as well as of those who are renewed by the grace of God on earth, arises from holiness; separate and apart from holiness, there can be no happiness for an intellectual being. Now sin is the contrary of holiness, and thus the enemy of happiness. How, then, can love delight in iniquity? If it wills the felicity of rational beings, it must hate that which directly resists and extinguishes it.

And as it cannot delight in *sin in the abstract*, so neither can it take pleasure *in committing it:* for whoever commits it, in so far approves of it, upholds its dominion, extends its reign, diffuses its mischief, and does all he can to recommend it. If his transgression be a common one, he gives the patronage of his example to all of the same kind; and if it be a new one, he becomes an inventor and propagator upon earth of a fresh curse and tormentor. That many do delight in committing iniquity cannot be doubted; they follow it with greediness, and drink it in as the thirsty ox drinketh in water. The Scripture speaks of the joys of fools, and of the pleasures of sin. Horrid as is the association, between sin and gratification, it certainly exists. Some men have gone so far as to be self-murderers, but who ever took *pleasure* in the act of destroying themselves? Who ever drank the poison, as he would wine, with a merry heart? Who ever dallied in sportive pleasure with the pistol or the dagger, or wound the cord in jocularity round his throat before he strangled himself with it? Who ever went skipping with a light fantastic step to the edge of the precipice, or to the brink of the river, from which he was about to plunge into eternity? And yet sinners do all this, in reference to their souls. They commit self-murder, the murder of their immortal spirits, to the song of the drunkard, the noise of music, the smile of a harlot, and the laugh of the fool. They sin, and not only so, but *delight* in iniquity. So does not charity.

Nor can it delight *in the sins of others*. It cannot do as fools do, "make a mock of sin." It is most horrid to find pastime and sport in those acts of transgression by which men ruin their souls. Some laugh at the reeling gait, and idiot looks, and maniac gestures, of the drunkard, whom, perhaps, they have first led on to intoxication, to afford them merriment; or they are diverted by the oaths of the swearer, whose malice and revenge are at work to invent new forms of profanity; or they are made merry by the mischief with which the persecutors of the righteous often oppose and interrupt the solemnity of worship; or they attack, with raillery and scorn, the tender consciences of the saints, and loudly applaud the wit which aims its sharpened arrows against religion. But love weeps over sin, as that which brings the greatest misery. "For sin is the greatest and highest infelicity of the creature, depraves the soul within itself, vitiates its powers, deforms its beauty, extinguishes its light, corrupts its purity, darkens its glory, disturbs its tranquillity and peace, violates its harmonious joyful state and order, and destroys its very life. It disaffects it to God, severs it from him, engages his justice and influences his wrath against it. What! to rejoice in sin, that despites the Creator, and hath wrought such tragedies in the creation!—that turned angels out of heaven, man out of paradise!—that hath made the blessed God so much a stranger to our world; broken off the intercourse in so great a part, between heaven and earth; obstructed the pleasant commerce which had otherwise probably been between angels and men; so vilely debased the nature of man, and provoked the displeasure of his Maker towards him!—that once overwhelmed the world with a deluge of water, and will again ruin it by a destructive fire! To rejoice in so hateful a thing as sin, is to do that mad part, to cast about firebrands, arrows and death, and say, "Am I not in sport?"—it is to be glad that such an one is turning a man into a devil! a reasonable, immortal soul, capable of heaven, into a fiend of hell!—to be glad that such a soul is tearing itself off from God, is blasting its own eternal hopes, and destroying all its possibilities of a future well being. Blessed God! how opposite a thing is this to charity—the offspring of God! The birth of heaven, as it is here below, among mortals; the beauty and glory of it, as it is there above, in its natural seal. The eternal bond of living union among the blessed spirits that inhabit there, and which would make our world, did it universally obtain here, another heaven."*

No: it is the sport of devils, not of men who feel the influence of love, to delight in sin. We justly condemn the cruelty of the Romans, in glutting their eyes with the scenes of the amphitheatre, where the gladiators were torn in pieces by the fangs of lions and tigers; but theirs was innocent recreation, compared with that of the perverted and wicked mind, which can be gratified by seeing an immortal creature ruining and damning his most precious soul. Go, laugh at the agonies of the wretched man tortured upon the rack, and make merry with his distorted features, and strange and hideous cries;—go, laugh at the convulsive throes of the epileptic;—go to the field of battle, and mock the groans of the wounded and dying;—all this is more humane and merciful than delighting in sin. Could we look down upon the burning lake, and see there how the miserable ghosts are tossed upon the billows of the burning deep, and hear their dreadful exclamations,—"Who can dwell with devouring fire? Who can dwell with everlasting burnings?"—should we, then, divert ourselves with sin? Charity *does* thus look upon their misery, so far as her imagination goes, and feels a cold horror and a shivering dread. She mourns over sin wheresoever she sees it, and weeps for those who never weep for themselves. This is her declaration, as she looks around upon the sins of mankind—"Rivers of waters run down mine eyes, because they keep not thy law."

Love cannot delight *in the misconduct of an enemy or a rival*. This, perhaps, is the precise meaning of the apostle, in the expression we are now illustrating. Few of us are without some one or more who are considered by us, or who consider themselves in the character of an opponent, or a competitor; and in such cases there is great danger of our being pleased with their moral failures.

* Howe on "Charity in Reference to other Men's Sins."

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It is not often that any, except those who are more than ordinarily depraved, will allow themselves to go so far as to *tempt* an enemy to sin, in order to gain the advantage over him. Yet there are some such, who will lay snares for his feet, and watch with eager hope for his halting: and when unable to accomplish this by their own personal exertions, will not scruple to engage accomplices in the work. Weaker and junior agents, who probably may know nothing, or know but little of the purpose for which they are employed, may be drawn by the master-spirit of mischief into the confederacy, and be made the instrument of tempting an immortal creature to sin against God, and ruin his own soul. This is the climax of revenge, the highest pitch of wickedness, and the greatest refinement of human malice. It is to extend the mischief of revenge to another world; to call in the aid of devils, and the quenchless fire, to supply the defects of our ability to inflict misery in proportion to our wishes; and to perpetuate our ill will through eternity. To tempt men to sin against God, with a view to serve ourselves by degrading them before the world, unites much of the malevolence of a devil, with as much of his ingenuity.

But if we cannot go to such a length as to tempt an opponent or rival to sin, yet, *if we feel a delight in seeing him fall by other means;* if we indulge a secret complacency in beholding him rendering himself vile, blasting his reputation, destroying his popularity, and ruining his cause; if we inwardly exclaim, "Ah! so would I have it—now he has done for himself—it is all over with him—this is just what I wished and wanted;"—we delight in iniquity.—And, oh, how inexpressibly dreadful to be seen with a smiling countenance, or an aspect which, if it relax not into a smile, is sufficiently indicative of the joyful state of the heart, to run with eagerness to proclaim the intelligence of the victory we have gained by that act of another which endangers his salvation: how contrary all this to the charity which delights in happiness!

Perhaps we only go so far *as to be pleased that the object of our dislike has been himself injured in a way similar to that in which he has injured us.* Although we may not allow ourselves to inflict any direct injury in the way of revenge, nor to engage others to do it for us, yet if we see him ill-treated by another person and rejoice; if we exclaim, "I do not pity him, he has deserved it all for his behavior to me, I am glad he has been taught how to behave to his neighbor;"—this is contrary to the law of love—it is a complacency in sin. Nor is the case altered, if our joy be professedly felt on account of the *consequences* which the sin has brought upon him. We may sometimes attempt to deceive ourselves, by the supposition that we do not rejoice in the iniquity that is committed, but only because it has been succeeded by those fruits which the misconduct has merited. We interpret it into a proof that God has taken up the cause of injured innocence, and avenged us of our adversary.

There are many circumstances and situations which more particularly expose us to the violation of this law of charity. In the case of two different denominations in religion, or two congregations of the same party in a town, between whom a misunderstanding and schism have been permitted to grow up and to operate, there is imminent danger of this unchristian spirit. Alas, alas! that the bosoms of men should be liable to such sentiments! Oh! shame, deep and lasting shame, upon some professing Christians, "that such unhallowed emotions should ever be excited in their bosoms!" "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice—lest the daughters of the uncircumcised triumph." Let it not be known that the bad passions of the human heart build their nests, like obscure birds, round the altar of the Lord; or, like poisonous weeds, entwine their baleful tendrils round the pillars of his house. We do not mean to say, that any *good man* can rejoice in the open immorality and vice of an opponent; but are there not many, in all large communities, who, though of Israel in one sense, belong not to it in reality? And where the failure does not proceed to the length of a more awful delinquency, but consists merely of some minor breaches of the law of propriety, are not even the best of men sometimes exposed to the temptation of rejoicing over them, if their cause is promoted by them? The weaker party, especially, if they have been ill used, treated with pride and scorn, oppression and cruelty, are very apt to take delight in those instances of misconduct by which their opponents have brought upon themselves the prejudice of the public.

Rival candidates for fame, or power, or influence, whether in ecclesiastical or secular affairs, are liable to the sin of rejoicing in iniquity. Hard, indeed, is it for such hearts as ours to repress all feelings of secret complacency in those acts of a competitor by which he sinks, and we are raised, in public esteem. That man gives himself credit for more virtue than he really possesses who imagines he should find it easy to weep over the follies and miscarriages of the rival who contends with him for what it is of much importance he should obtain, or of an enemy who has deeply injured him. Job mentions it as a convincing proof of his integrity, and a striking display of good conduct:—"If I rejoiced in the destruction of him that hated me, or lifted up myself when evil found him." And it was a fine manifestation of the generosity of David, that instead of rejoicing over those sins which, in the conduct of Saul brought on the catastrophe that elevated him to the throne of Israel, he bewailed them with as sincere and pungent grief, as he could have done had Saul been the kindest of fathers. That we are in danger of the sin we are now considering, is also evident from the exhortation of Solomon—"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." Charity, if it had full possession of our hearts, and entire sway, would not only repress all outward exhibitions of this delight, but all inward emotions; would make us dread lest an opponent should fall into sin; would not allow us to see him go unwarned to transgression, but compel us to admonish him of his danger; and would make us cheerfully forego the greatest advantage to our cause or reputation, that we might gain by his misconduct. This is the holiness of love, and a reproof of the genuine hatred of sin; for if we mourn only over our own sins, or the sins of our friends, or of our party, there may be something selfish in our grief after all; but to mourn over iniquity, when, though it does harm to another, it may, in some sense, promote our cause, is, indeed, to hate sin for its own sake, and for the sake of him by whom it is condemned.

We go on now to show in what love *does* rejoice: "Charity rejoiceth in the truth."

By *the truth* we are not to understand veracity as opposed to falsehood. The apostle is not speaking of this subject. The truth means the doctrine of the word of God. This is a very common way of describing the revealed will of God in the Scriptures. "Sanctify them by thy *truth*," said our Lord; "thy word is truth." The truth *itself* is the object of complacency to love. Truth is the most glorious thing in the universe, next to God and holiness. It has been the great object of mental pursuits since the creation of the world: millions of minds have

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travelled in quest of it; philosophers profess to be so enamored even with the very term, that they have worshipped it as a mere abstraction, which, after all, they could not understand. What contentions has it originated—to what systems has it given rise—what dogmatism has it been the occasion of! And yet, after all, apart from revelation, what is it but a name? This gives it reality and form;—this tells us where it is, what it is, and how it is to be obtained. Here we learn that the glorious gospel of the blessed God, and all the doctrine it includes or implies, is THE TRUTH. The question is answered, proposed by Pilate to the illustrious prisoner at his bar, and the oracle of heaven has declared that the Scriptures are *the truths*. And the truth is the object of complacency to charity; the bright star, yea, the full-orbed sun, that enlightens its eye, and points out the resting-place of its heart. And it can rejoice in nothing else. Falsehood and error, and the devices of the human mind, are the objects of its disgust and abhorrence. It is evident, then, as we have already shown, that love differs essentially from that vague kind of charity which is so much cried up at present, both without and within the pale of the church; which scorns to proceed upon the Scripture ground of the truth and its genuine influence; reviling as narrow-mindedness and an uncharitable party spirit, all regard to particular doctrines;—but extends its indiscriminate embrace, and pays its idle and unmeaning compliments to all persons, of whatever denomination or persuasion, presuming that they are all *serious* and *mean well*, however they may differ from each other, or from the Scripture, in sentiment or in practice. One of the maxims of this spurious candor, as we have already considered, is, that there is no moral turpitude in mental error; and that every thing is non-essential which does not relate to the interests of morality. How widely this counterfeit liberality differs from the apostolic charity, is evident from the fact which we are now considering, and by which we are told that love *delights in the truth*.—For the truth it will be zealous, as for an object dearer than life itself; to this it will be ready to set the seal of blood, and not resign or betray it through fear of the gloom of the captive's dungeon, or dread of the martyr's stake. This is its joy in life—its support in death: this is the dear companion of its pilgrimage on earth, and its eternal associate in the felicities of heaven.

But as the truth is here opposed to iniquity, the apostle especially intended to state that *holiness* is the object of complacency to charity. Holiness is the rational and appropriate effect of the truth believed. No man can receive the truth in the love of it, without bringing forth the fruits of righteousness, which are by Jesus Christ unto the glory of God. It is the delight of this pure and heavenly grace to contemplate holiness wherever it is to be found. Ascending to the celestial world, it joins the choirs of the cherubim, to look upon the spotless One, and with them to give utterance to its ecstasies, in the short but sublime anthem, "Holy, holy, holy, is the Lord God Almighty." Undismayed by the roar of thunder, and the sound of the trumpet, and the voice of words; by the thick darkness, and the vivid lightnings, and the agitation of the quaking earth;—it ventures near the base of Sinai, and, for the delight that it has in holiness, rejoices in the law which is the rule of righteousness. The angels are pleasant to behold, because they are clad in garments of unsullied purity; and the crown of glory which Adam wore before his fall was his innocence; and the deep degradation into which he fell by his apostacy, was loss of holiness, in which consisted the image of God. The ceremonial law has an excellence in the eye of charity, because it teaches the value of holiness in the view of God, and the necessity of it for man. The prophetic visions are all delighted in, because they are distinguished by the beauties of holiness; and the whole gospel of Jesus is dear to the heart of love, because it is intended to purify unto Christ a church, which he will present to the Father without spot, wrinkle, or blemish.—Men are esteemed and loved on earth as they have this moral excellence enstamped upon their souls; and in looking for a heaven which shall satisfy all its desires, it can think of nothing higher and better than a state of sinless purity.

So ardent and so uniform is charity's regard to holiness, that it rejoices in it when it is found in an enemy or a rival. Yes; if we are under the influence of this divine virtue as we ought to be, we shall desire, and desire very fervently too, that those who have displeased or injured us were better than they are. We shall wish to see every speck of imperfection gone from their conduct, and their whole character standing out to the admiration of the world, and receiving the approbation of those by whom they are now condemned. We shall be willing to do any thing by which they may conciliate to themselves the favor of the alienated multitude, and also raise themselves to the vantage ground on which their misconduct has placed us above them. This *is* charity, to rejoice in those moral excellences, and gaze upon them with gratitude and complacency, which invest the character of one that opposes us with loveliness and beauty, and by which his cause is promoted, in some degree, to the detriment of ours. Men of little virtue may sometimes join from policy in those commendations of another's goodness, the justice of which they cannot dispute, and the harmony of which they dare not disturb; but it is only the Christian, who is far advanced in the practice of all that is difficult in religion, who can secretly rejoice, without envy or jealousy in those very virtues which draw away the public attention from himself, and cause him and his party to pass into eclipse and to sink into shadow. "O Charity! this is *thy* work, and *this* thy glory;—a work too rarely performed—a glory too rarely seen—in this region of selfishness, in this world of imperfection; where, of the multitudes that profess to submit to thy sway, there are still so few who are really governed by thy laws, and inspired by thine influence."

CHAPTER XIV.

THE CANDOR OF LOVE.

"*Charity beareth all things.*"

SOME writers consider this verse as an amplification of the foregoing one, and explain it, in reference to the truth, in the following manner:—"It beareth all things" reported in the truth, however opposed to the corruption of human nature, and counts none of them hard sayings or unfit to be borne; "it believeth all things" imported in the great truth, or all the inferences which the apostles have deduced from it, as being well affected to the source from whence they flow; "hopeth for all things" promised in it, and "endureth all things;" or patiently suffers all the afflictions that can attend a steady attachment to it. This gives a very good sense of the words, and admits the full force of the universal expressions. Yet it certainly agrees better with the scope of the apostle, to understand the verse with reference to the brethren as the objects of it.

If we render the first expression, and which we are now about to consider, as our translators have done, it may signify our bearing one another's burdens and weaknesses, which is to fulfil the law of Christ: and it must be confessed this is strictly true; for whoever is under the influence of this principle,

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will possess a spirit of tender sympathy. In this world we all groan, being burdened. Each has his own load of care, or grief, or imperfection. This is not the state where we find perfect rest. How wide is the scope, how frequent the opportunity, how numerous the occasions, for sympathy! And, who that is possessed of benevolence, can allow himself to pass a brother upon the road, laboring under a heavier load than his own, without offering to bear a part? We are not to be impertinently officious and intermeddling, nor to pry into the secrets of our neighbors with an inquisitive curiosity: but to inquire into the cause which gives them so much solicitude or so much grief, is the duty of those who are the witnesses of their careworn countenance and downcast look. What an unfeeling heart must that man have, who can see the very form of care and sorrow before him, and never kindly ask the reason of its existence? It is but little that sympathy can do for the sufferer, but that little should be most cheerfully afforded. To be unnoticed and unpitied in our griefs, adds greatly to their weight.—For what purpose are Christians collected into churches? not merely to eat the Lord's Supper together: this could be done without any such distinct recognition of a mutual relationship, as that which takes place in the fellowship of believers.—The end and design of this bond is, that being united as one body, the members might cherish a general sympathy for each other, and exercise their benevolence in the way of mutual assistance. The rich, by their munificence, should help their poorer brethren to bear the burden of poverty; the strong should aid the weak to bear the burden of their fears and apprehensions; those who are in health and ease should by seasonable visits, and soothing words, and kind offices, bear the burdens of the sick; counsel should always be given, when it is sought by those who are in difficulty; and a disposition should pervade the whole body, to render its varied resources, talents, and energies, available for the benefit of the whole.

But though this also gives a beautiful meaning, and enjoins a necessary duty, it is not the right view of the passage. The word translated "beareth" all things, signifies also, "to contain, to conceal, to cover." The idea of "bearing" is parallel in meaning with that of "enduring," of which the apostle speaks in the latter part of the verse; and it is not probable that it was his intention to express the same thought twice. Adopting "concealment" as the sentiment intended to be expressed and the failings of others as the object to which it refers, I shall go on to show in what way it is practised.

To do this with still greater effect, we shall exhibit a general view of those sins to which the view of Christian charity stands exposed; and these are, *slander*, *detraction*, and *rash judging*, or *censoriousness*.

Perhaps there are no sins which are more frequently alluded to, or more severely rebuked, in Scripture, than those of the tongue; and for this reason,—because there are none to which we are so frequently tempted—none we are so prone to indulge, or so bold to excuse—none which are so fruitful of disorder and discomfort to society. Besides swearing, falsehood, obscenity, blasphemy,—the Scripture speaks of bearing false witness, railing, tale-bearing, whispering, backbiting, slander, and reproach:—a dismal enumeration of vices belonging to that member which was intended to be the glory of our frame. By SLANDER, we understand the circulation of a *false* report with the intention of injuring a neighbor's reputation. Its most vicious excess is the *invention* and construction of a story which is absolutely false from beginning to end.—Its next lower grade, though little inferior in criminality, is to become the *propagator* of the tale, knowing it to be false. "This," says BARROW, "is to become the hucksters of counterfeit wares, or factors in this vile trade. There is no coiner who hath not emissaries and accomplices ready to take from his hand and put off his money; and such slanderers at second hand are scarcely less guilty than the first authors. He that breweth lies may have more wit and skill, but the broacher showeth the like malice and wickedness. In this there is no great difference between the great devil that frameth scandalous reports, and the little imps that run about and disperse them." The next operation of slander is to *receive and spread, without examining* into the truth of them, false and injurious reports. It is a part of a good man's character, that "He taketh not up a reproach against his neighbor;" *i. e.* he does not easily entertain it, much less propagate it; he does not receive it but upon the most convincing evidence: but slander founds reproachful tales upon conjecture or suspicion, and raises an injurious representation upon a suppositious foundation. Sometimes it withers the reputation of a neighbor by rash speaking, or vehemently affirming things which it has no reason to believe, and no motive for affirming, but the hope of exciting ill will. Slander is *sinful*, because forbidden in every part of Scripture; *cruel*, because it is robbing our neighbor of that which is dearer to him than life; and *foolish*, because it subjects the calumniator himself to all kinds of inconvenience,—for it not only exposes him to the wrath of God, the loss of his soul, and the miseries of hell in the world to come, but it makes him odious in the present life, causes him to be shunned and discredited, arms his conscience against his own peace, brings upon himself the most reproachful accusations, and not unfrequently the vengeance of that public justice, which is rightly appointed to be the guardian not only of property and life, but of reputation also.

DETRACTION, or backbiting, differs a little from slander, though, in its general nature and constitution, it closely resembles it. Slander involveth an imputation of falsehood; but detraction may clothe itself with truth: it is sweetened poison, served from a golden cup by the hand of hypocrisy. A detractor's aim is the same as the slanderer's—to injure the reputation of another; but he avails himself of means that are a little different. He represents persons and actions under the most disadvantageous circumstances he can,—setting forth those which may make them appear guilty or ridiculous, and throwing into the shade such as are commendable. "When he cannot deny the metal to be good and the stamp to be true, he clippeth it, and so rejecteth it from being current: he misconstrues doubtful actions unfavorably, and throws over the very virtues of his neighbors the name of faults,—calling the sober sour, the conscientious morose, the devout superstitious, the frugal sordid, the cheerful frivolous, and the reserved crafty: he diminishes from the excellence of good actions, by showing how much better they might have been done; and attempts to destroy all confidence in long-established character, and all respect for it, by pitching on some single act of imprudence, and expanding it into a magnitude, and darkening it into a shadow, which truth and justice forbid. Such is the backbiter; whose crime is compounded of the ingredients of ill humor, pride, selfishness, envy, malice, falsehood, cowardice, and folly. Backbiting must be peculiarly hateful to God. "He is the God of truth, and therefore detesteth lying, of which detraction ever hath a spice: He is the God of justice, and therefore doth especially abhor wronging the best persons and actions: He is the God of love, and therefore cannot but loathe this capital violation of charity: He is

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jealous of his glory, and therefore cannot endure it to be abused by slurring his good gifts and graces: He cannot but hate the offence which approacheth to that most heinous and unpardonable sin, that consisteth in defaming the excellent works performed by divine power and goodness, ascribing them to bad causes."

The same writer, in speaking of the mischief of detraction, as discouraging others from the performance of that goodness which is thus vilified and defamed, has the following beautiful remarks.—Many, seeing the best men thus disparaged, and the best actions vilified, are disheartened and deterred from practising virtue, especially in a conspicuous and eminent degree:—"Why," will many a man say, "shall I be strictly good, seeing goodness is so liable to be misused? Had I not better be contented with a mediocrity and obscurity of goodness, than by a glaring lustre thereof to draw the envious eye and kindle raging obloquy upon me?" And when the credit of virtue is blasted in its practices, many will be diverted from it. So will it grow out of request, and the world be corrupted by these agents of the Evil One. It were advisable, upon this consideration, not to seem ever to detract, even not then when we are assured that, by *speaking* ill, we shall not really *do* it; if we should discover any man to seem worthy, or to be so reputed, whom yet we discern, by standing in a nearer light, not to be truly such, yet wisdom would commonly dictate, and goodness dispose, not to mar his repute. If we should observe, without danger of mistake, any plausible action to be performed out of bad inclinations, principles, or designs, yet ordinarily in discretion and honesty, we should let it pass with such commendation as its appearance may procure, rather than slur it by venting our disadvantageous apprehensions about it; for it is no great harm that any man should enjoy undeserved commendation; our granting its claims is but being over just, which, if it ever be a fault, can hardly be so in this case, wherein we do not expend any cost or suffer any damage; but it may do mischief to blemish any appearance of virtue: it may be a wrong thereto, to deface its very image; the very disclosing of hypocrisy doth inflict a wound on goodness, and exposeth it to scandal, for bad men will then be prone to infer that all virtue doth proceed from the like bad principles; so the disgrace cast on that which is spurious, will redound to the prejudice of that which is most genuine. And if it be good to forbear detracting from that which is certainly false, much more so in regard to that which is possibly true; and far more still is it so in respect to that which is clear and sure.

Censoriousness is another sin of the same class—another child of the same family: varying, however, from those we have already considered by acting not so much in the way of *reporting* faults as in condemning them. It is different from slander, inasmuch as it assumes, that what it condemns is true; and from detraction, inasmuch as it is not exercised with an intention to injure another in public estimation, but only to reprove him for what is wrong. It assumes the character, not of a witness, but of a judge: hence the injunction, "Judge not." Censoriousness, then, means a disposition to scrutinize men's motives—to pass sentence upon their conduct—to reproach their faults,—accompanied by an unwillingness to make all reasonable allowances for their mistakes, and a tendency to the side of severity rather than to that of leniency. We are not to suppose that all inspection and condemnation of the conduct of others is sin; nor that all reproof of offenders is a violation of the law of charity; nor that we are to think well of our neighbors, in opposition to the plainest evidence; nor that we are to entertain such a credulous opinion of the excellence of mankind, as unsuspectingly to confide in every man's pretences: but what we condemn is needlessly inquiring into the conduct and motives of other men; examining and arraigning them at our bar, when we stand in no relation to them that requires such a scrutiny; delivering our opinion when it is not called for; pronouncing sentence with undue severity, and heaping the heaviest degree of reproach upon an offender which we can find language to express.

The world is become so extremely critical and censorious, that in many places the chief employment of men, and the main body of conversation, is, if we mark it, taken up in judging; every company is a court of justice, every seat becometh a tribunal, at every table standeth a bar, whereunto all men are cited—whereat every man, as it happeneth, is arraigned and sentenced; no sublimity or sacredness of dignity—no integrity or innocence of life—no prudence or circumspection of demeanor,—can exempt any person from it. Not one escapes being taxed under some odious name or scandalous character or other. Not only the outward actions and visible practices of men are judged, but their retired sentiments are brought under review—their inward dispositions have a verdict passed upon them—their final states are determined. Whole bodies of men are thus judged at once; and nothing is it in one breath to damn whole churches—at one push to throw down whole nations into the bottomless pit: yea, God himself is hardly spared, his providence coming under the bold obloquy of those who—as the Psalmist speaketh of some in his time, whose race does yet survive—speak loftily, and set their mouth against the heavens. Barrow, in order to censure this temper, gives the following qualifications of a judge. "He should be appointed by competent authority, and not intrude himself into office. To how many censors may we say, 'Who made thee a judge?' He should be free from all prejudice and partiality. Is this the case with the censorious? He should never proceed to judgment, without a careful examination of the case, so as well to understand it. Let the private self-appointed judges remember this, and act upon the principle of Solomon—"He that answereth a matter before he heareth it, it is a folly and a shame to him." He should never pronounce sentence but upon good grounds, after certain proof and full conviction. If this rule were observed, how many censures would be prevented. He will not meddle with causes beyond the jurisdiction of his court. If this were recollected and acted upon, the voice of unlawful censure would die away in silence; for who are we, that we should try the hearts and search the reins of men, or judge another's servant? He never proceeds against any man, without citing him to appear, either in person, or by his representative, and giving him an opportunity to defend himself. When any one is censured in company, there should always be found some generous mind, who would propose that the accused should be sent for, and the trial put off till he appeared. He must pronounce, not according to private fancy, but to public and established laws. Is this the rule of the censorious? Is it not rather their custom to make their own private opinion the law? He should be a person of great knowledge and ability. What is the usual character of the private censors? Are they not persons of great ignorance and few ideas, who, for want of something else to say, or ability to say it, talk of their neighbors' faults,—a topic on which a child or a fool can be fluent? He is not an accuser; and moreover is, by virtue of his office, counsel for the accused. On the contrary, the censorious are, generally, not only judges but accusers, and counsel *against* the culprits

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whom they have brought to their bar. He should lean, as far as the public good will allow, to the side of mercy: but mercy has no place in the bosom of the censorious, and their very justice is cruelty and oppression. He must himself be innocent. Why is there not a voice heard in every company, when the prisoner is arraigned, and the process of judgment begins, saying, "He that is without sin, let him cast the first stone!" He proceeds with solemnity and grief, and slowness, to pass the sentence.—But what indecent haste and levity, not excepting joy, do we witness in those who are given to the practice of censuring their neighbors' conduct.*

Now, to all these sinful practices Christian love stands directly opposed. *It is a long time before it allows itself to perceive the faults of others.* Not more quick is instinct in the bird, or beast, or fish, of prey, to discover its victim, than the detractor and the censorious are to descry imperfections as soon as they appear in the conduct of those around them. Their vision is quite telescopic, to see objects of this kind at a distance, and they have a microscopic power of inspection, to examine those that are small and near; and, when looking at faults, they always employ the highest magnifying power which their instrument admits of: while for the purpose of looking at those spots, which to the naked eye would be lost amidst the surrounding glory, they carry a darkened glass. They do not want to see virtues; no, all that is fair, and good, and lovely, is passed over in quest of deformity and evil. But all this is utterly abhorrent to the nature of love; which, intent upon the well-being of mankind, and anxious for their happiness, is ever looking out for the signs and the symptoms which betoken that the sum of human felicity is perpetually increasing. The eye of the Christian philanthropist is so busily employed in searching for excellence, and so fixed and so ravished by it when it is found, that it is sure to pass over many things of a contrary nature, as not included in the object of its inquiry; just as he who is searching for gems is likely to pass by many common stones unheeded; or as he who is looking for a particular star or constellation in the heavens, is not likely to see the tapers which are near him upon earth. Good men are his delight; and to come at these, very many of the evil generation are passed by: and there is also a singular power of abstraction in his benevolence, to separate, when looking at a mixed character, the good from the evil, and, losing sight of the latter, to concentrate its observation in the former.

And when love is obliged to admit the existence of imperfections, *it diminishes as much as possible their magnitude*, and hides them as much as is lawful from its own notice. It takes no delight in looking at them, finds no pleasure in keeping them before its attention, and poring into them; but turns away from them, as an unpleasant object, as a delicate sense would from whatever is offensive. If we find an affinity between our thoughts and the sins of which we are the spectators, it is a plain proof that our benevolence is of a very doubtful nature, or in a feeble state; on the contrary, if we involuntarily turn away our eyes from beholding evil, and are conscious to ourselves of a strong revulsion, and an acute distress, when we cannot altogether retire from the view of it, we possess an evidence that we know much of that virtue which covereth all things. If we are properly, as we ought to be, under the influence of love, we shall make all reasonable allowances for those things which are wrong in the conduct of our neighbor; we shall, as we have already considered, not be forward to suspect evil; but shall do every thing to lessen the heinousness of the action. This is what is meant, when it is said that "Charity covers a multitude of sins. Hatred stirreth up strifes, but love covereth all sins."

It is the wish and the act of love, *to conceal from the public all the faults*, which the good of the offender, and the ends of public justice, do not require to be disclosed. There are cases, in which to conceal offences, whatever kindness it may be to one, would be unkindness to many. If a person living in sin, has so far imposed upon a minister, as to induce him to propose him for admission to the fellowship of the church, it is the bounden duty of any individual, who knows the real character of the candidate, to make it known to the pastor; and the same disclosure should be made in reference to a person already in communion, who is actually living in sin: concealment in these cases is an injury to the whole body of Christians. If a person is likely to be injured in his temporal concerns, by reposing confidence in one who is utterly unworthy of it, it is the duty of those who are acquainted with the snare to warn the destined victim of his danger. If any are so far regardless of the peace of society and the laws of the country, as to be engaged in great crimes against both, concealment on the part of those who are aware of the existence of such practices, is a participation in the crime. As our love is to be universal, as well as particular, it must never be exercised towards individuals in a way that is really opposed to the interests of the community.

But where no other interest is concerned—where no claims demand a disclosure—where no injury is done by concealment, and no benefit is conferred by giving publicity to a fault,—there our duty is to cover it over with the veil of secrecy, and maintain an unbroken silence upon the subject.

Instead of this friendly and amiable reserve, how different is the way in which many act! No sooner have they heard of the commission of a fault, than they set off with the intelligence, as glad as if they bore the tidings of a victory, proclaiming the melancholy fact with strange delight in every company, and almost to every individual they meet; and as there is a greedy appetite in some persons for scandal, they find many ears as open to listen to the tale, as their lips are to tell it: or, perhaps, they relate the matter as a secret, extorting a promise from those to whom they communicate it, that they will never mention it again. But if it be not proper to publish it to the world, why do they speak of it at all? If it be proper for publicity, why lock up others in silence? Sometimes the telling faults in secret is a pitiable kind of weakness, an utter impossibility of keeping any thing in the mind, accompanied by an intention of publishing it only to a single person; but not unfrequently it is a wish to have the gratification of being the first to communicate the report to a large number of persons; each is made to promise that he will not disclose it, that the original reporter may not be anticipated as he pursues his round, and thus have his delight diminished, in being every where the first to tell bad news.

Then there are some *who publish the faults of others under the hypocritical pretence of lamenting over them, and producing in others a caution against the same thing.* You will see them in company putting on a grave countenance, and hear them asking the person who sits near them, but with a voice loud enough to reach every corner of the room, whether he has heard the report of Mr. Such-an-one's conduct: and when every ear is caught, every tongue is silent, and every eye fixed, he will proceed, in a strain of deep lamentation and tender commiseration, to bewail the misconduct of the delinquent,—seasoning the narration of the offence, as he goes

* Dr. Barrow's Sermons.

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through all its circumstances and all its aggravations, with many expressions of pity for the offender, and many words of caution to the company. Thus, under the hypocritical guise of pity and the abhorrence of sin, has he indulged in this mischievous, yet too common propensity, to publish the failings of some erring brother. Has he mentioned the subject to the individual himself? If not, and he has withheld this mode of expressing his pity, what avails his public commiseration? What possible sympathy with the offender can it be, to placard him in public, and blazon his faults in company?

Some there are, who suppose *that there is little harm in talking, in their own particular circles, of the failings of their neighbors:* they would not speak of these things before strangers, or society in general; but they feel no scruple in making them matter of conversation among their select friends. But these friends may not all be prudent; and if it be not desirable that the fact should not be known without the circle, the best way is, that it be not known within it. Where there is no benefit likely to be obtained by publicity, it is best, in reference to character, to lock up the secret in our own mind, and literally to observe the injunction of the prophet—"Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom."

Love, not only will not *originate*, but will not help to circulate, an evil report. When the tale comes to her, there, at least, in that direction it stops. There are gossips, who, though they would shudder at slander, and, perhaps, would not be the first to give publicity to an idle report of another, yet would feel no scruple in telling what many already know. "It is no secret," they say, "else I would not mention it." But we should not do even this: we should neither invent, nor originate, nor propagate, an evil report. While every tongue is voluble in spreading bad tidings, charity will be silent; while all seem anxious to enjoy communion in backbiting and detraction, and to sip the cup of detraction, as it passes round the company, she says to the person who has told the story, "I have no ears for defamation, or even for the tale of another's faults. Go, and affectionately speak with the individual of his failings, but do not talk of them in public." If all men acted on these principles, slander would die upon the lips which gave it birth: tale-bearers would cease, for want of customers, to carry on their trade, as pedlars in detraction; backbiting would go out of fashion; and the love of scandal be starved for want of food.

The evils, then, to which love is opposed, are—*calumny*, which invents a slanderous report to injure the reputation of another; *detraction*, which magnifies a fault; *censoriousness*, which is too officious and too rigid in condemning it; *tale-bearing*, which propagates it; *curiosity*, which desires to know it; *malignity*, which takes delight in it. Of this list of vices, calumny is, of course, the worst; but a tattling disposition, though it may have little of the malignity of slander, is a servant to do its work, and a tool to perpetrate its mischief. Persons of this description are far too numerous. They are to be found in every town, in every village—yes, and in every church. They are not the authors of libels, but they are the publishers; they do not draw up the placard, but only paste it up in all parts of the town; and are amenable, not for the malice which invented the defamatory lie, but for the mischief of circulating it. Their minds are a kind of common sewer, into which all the filthy streams of scandal are perpetually flowing: a receptacle of whatever is offensive and noxious. Such gossips might be pitied for their weakness, if they were not still more to be dreaded for the injury they do.—They are not malignants, but they are mischief-makers; and, as such, should be shunned and dreaded. Every door should be closed against them, or, at least, every ear. They should be made to feel that, if silence be a penance to them, their idle and injurious tales are a much more afflictive penance to their neighbors. Now such persons would not only be rendered more safe, but more dignified by charity: this heavenly virtue, by destroying their propensity to gossiping, would rescue them from reproach, and confer upon them an elevation of character to which they were strangers before. It would turn their activity into a new channel, and make them as anxious to promote the peace of society, as they were before to disturb it by the din of their idle and voluble tongue. They would perceive that no man's happiness can be promoted by the publication of his faults; for if he be penitent, to have his failings made the butt of ridicule, is like pouring nitre and vinegar upon the deep wounds of a troubled mind; or if he be not, this exposure will do harm, by producing irritation, and by thus placing him farther off from true contrition.

If it be essential to charity, to feel a disposition to cover the faults which we witness, and to treat with tenderness and delicacy the offender, it is quite distressing to consider how little of it there is in the world. How much need have we to labor for an increase of it ourselves, and to diffuse it, both by our influence and example, that the harmony of society may not be so frequently interrupted by the lies of the slanderer, the exaggerations of the detractor, the harsh judgments of the censorious, or the idle gossip of the tale-bearer.

"Charity believeth all things."

Nearly allied to the property we have just considered, and an essential part of candor, is that which follows:—"Charity believeth all things;"—*i. e.* not all things contained in the word of God,—for faith in divine testimony is not here the subject treated of,—but all things which are testified concerning our brethren; not, however, such as are testified to their disadvantage, but in their favor. This property or operation of love is so involved, and has been to such an extent illustrated, in what we have already considered, that it cannot be necessary to enlarge upon the subject. As charity regards with benevolent desire the well-being of all, it must feel naturally disposed to believe whatever can be stated in their favor. Tell a fond mother of the faults of her child: does she immediately and entirely believe the testimony? No. You will perceive an aspect of unbelief on her countenance; you will hear inquiries and doubtful insinuations from her lips: and after the clearest evidence has been adduced in support of the testimony, you will still discern that she believes you not. But on the contrary, carry to her a report of her child's *good* conduct—tell her of his achievements in wisdom or in virtue,—and you see at once the look of assent, the smile of approbation, hear the language of conviction, and, in some cases, witness a degree of confidence which amounts to weakness. How can we account for this? On the principle of the apostle, that "love believeth all things:" the mother loves her child; she is sincerely anxious for his well-being; and as our wishes have an influence upon our convictions, she is forward to believe what is said to her child's honor, and as backward to believe what is said to his discredit.

Here, then, is one of the brightest displays of charity, as exhibited in the man who believeth all things which are related to the advantage of others.

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He hears the report with unfeigned pleasure, listens with the smile of approbation, the nod of assent; he does not turn to the subject of human depravity, to find ground and reason for discrediting the fact, nor does he search with inquisitive eye for some flaw in the evidence to impeach the veracity of the testimony; he does not cautiously hold his judgment in abeyance, as if afraid of believing too well of his neighbor; but, if the evidence amount to probability, he is ready to believe the account, and delights to find another and another instance of human excellence, by which he may be more reconciled and attached to the family of man, and by which he discovers that there is more goodness and happiness on earth than he knew of before.

The strongest proof and power of love, in this mode of its operation, is its disposition to believe all good reports of an *enemy* or a *rival*. Many persons can believe nothing good, but every thing bad, of those whom they consider in this light. Let them have once conceived a prejudice or a dislike; let them only have been injured or offended, opposed or humbled, by any one;—and from that moment their ears are closed against every word to his credit, and open to every tale that may tend to his disgrace. Prejudice has neither eyes nor ears for good; but is all eye and ear for evil. Its influence on the judgment is prodigious; its bewildering operation upon our convictions is really most surprising and frightful. In many cases, it gives up evidence as bright, clear, and steady, as the meridian splendor of the sun, to follow that which is as dim and delusive as the feeble light of an ignis fatuus. How tremblingly anxious should we be to keep the mind free from this misleading influence! How careful to obtain that candid, impartial, discriminating judgment, which can distinguish things that differ, and approve of things that are excellent, even in reference to persons that are in some respects opposed to us! This is candor; and a more important disposition of the kind we can scarcely imagine. Through that great law of our nature, which we call the association of ideas, we are too apt, when we have discovered one thing wrong in the character or conduct of another to unite with it nothing but wrong, and that continually: we scarcely ever think of him, or repeat his name, but under the malign influence of this unhappy association. What we need is more of that power of abstraction of which we have already spoken, by which we can separate the occasional act from permanent character—the bad qualities from the good ones,—and still be left at liberty to believe what is good, notwithstanding what we know of the bad.

If, in accordance with the principles of revelation, the testimony of our senses, and the evidence of experience, we believe that there is none so perfect in the view of God as to be destitute of all flaws; we at the same time believe that, so far as mere general excellence goes, there are few so bad as to be destitute of all approveable traits. It is the business of candor, to examine, to report, to believe with impartiality, and candor is one of the operations of love. This heavenly disposition forbids the prejudice which is generated by differences on the subject of religion, and enables its possessor to discredit the evil, and to believe the favorable testimony which is borne to those of other denominations and of other congregations. All excellence belongs not to our society or sect; all evil is not to be found in other societies or sects: yet how prepared are many persons to believe nothing good, or every thing bad, of other sects or other societies. Away, away, with this detestable spirit! cast it out of the church of the living God! like the legion spirit which possessed the man who dwelt among the tombs, and made him a torment to himself, and a terror to others, this demon of prejudice has too long possessed, and torn, and infuriated, even the body of the church. "Spirit of love! descend, and expel the infernal usurper. Cast out this spoiler of our beauty, this disturber of our peace, this opponent of our communion, this destroyer of our honor. Before thy powerful yet gentle sway, let prejudice retire, and prepare us to believe all things that are reported to us to the credit of others—be they of our party or not—whether they have offended us or not—and whether in past times they have done evil or good."

"Charity hopeth all things."

Hope has the same reference here, as the faith just considered; it relates not to what God has promised in his word to them that love him, but to the good which is reported to exist in our neighbors.—In a report of a doubtful matter, where the evidence is apparently against an individual, love will still hope that something may yet turn up to his advantage—that some light will yet be thrown on the darker features of the case, which will set the matter in a more favorable point of view; it will not give full credit to present appearances, however indicative they may seem to be of evil, but hope, even against hope, for the best.

If the *action* itself cannot be defended, then love will hope that the *motive* was not bad; that the intention in the mind of the actor was not so evil as the deed appeared to the eye of the spectator; that ignorance, not malice, was the cause of the transaction; and that the time will come when this will be apparent.

Love does not *speedily abandon an offender in despondency*—does not immediately give him up as incorrigible, nor soon cease to employ the means necessary for his reformation; but is willing to expect that he may yet repent and improve, however discouraging present appearances may be. Hope is the main spring of exertion; and as love means a desire for the well-being of others, it will not soon let go that hope, in the absence of which all its efforts must be paralyzed.

There are reasons which make it wise, as well as kind, to believe and hope all things for the best. *Presumptive evidence, however strong, is often fallacious.* Many circumstances in the case may look very suspicious; and yet the after-discovery of some little event may alter the aspect of the whole affair, and make the innocence of the accused far more apparent than even his guilt seemed before. The various instances in which we have ourselves been deceived by appearances, and have been led by defective, though at the time convincing, evidence, should certainly teach us caution in listening to evil reports, and dispose us to believe and hope all things.

When we consider, also, *how common is slander, detraction and tale-bearing*, we should not be hasty in forming an opinion; nor should we forget the anxiety which is often manifested by each party engaged in a contention to gain our alliance to their cause, *by being first to report the matter, and to produce an impression favorable to themselves.* Solomon has given us a proverb, the truth of which we have seen proved in a thousand instances, and which, notwithstanding, we are continually forgetting,—"He that is first in his own cause, seemeth to be just; but his neighbor cometh and searcheth him out." It is a proof of great weakness, so to give our ear to the first reporter, as to close it against the other party; and yet we are all prone to do this. A plausible tale produces an impression, which no

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subsequent opposing testimony, though attended with far clearer evidence of truth than the first statement, can effectually obliterate. We know that every case has two aspects—we have all been experimentally acquainted with the folly of deciding till we have heard both sides; and yet, in opposition to our reason, and to our experience, we are apt to take up a prejudice upon ex-parte statements. Another circumstance, by which we are in danger of being misled in our opinion of our neighbor's conduct, is the mischievous propensity of many persons to *exaggerate* every thing they relate.—Whatever be the philosophical cause, into which a fondness for the marvellous, and a delight in exciting surprise, may be resolved, its existence, and its prevalence, are unquestionable. Perhaps, we all like to relate what is new, and strange, and interesting; not excepting even bad news. To such a pitch is this carried, by those who are deeply infected with the propensity, that they never tell any thing as they heard it: every fact is embellished or magnified. If a neighbor has displayed a little warmth of temper, they saw him raging like a fury; if he was a little cheerful after dinner, he was tippling; if he was evasive, they protest that he committed palpable falsehood, if not perjury; if he had not been so generous in his transactions as could be wished, he was an extortioner, and devoid of common honesty. Nothing is moderate and sober in the hands of such persons; every thing is extravagant, or extraordinary. All they meet with, is in the form of adventure. Out of the least incident they can construct a tale; and on a small basis of truth, raise a mighty superstructure of fiction, to interest and impress every company into which they come. Undeterred by the presence of the individual from whom they received the original fact, they will not scruple to go on magnifying and embellishing, till the author of the statement can scarcely recognize his own narrative. How strange it seems, that such people should either not know or not remember, that all this while they are telling falsehoods. They do not seem to understand, that if we relate a circumstance in such a manner as is calculated to give an impression which, either in nature or degree, does not accord with reality, we are guilty of the sin of lying. Where character is concerned, the sin is still greater, since it adds detraction to falsehood. Many a man's reputation has been frittered away by this wicked and mischievous propensity. Every narrator of an instance of misconduct, not, perhaps, heinous in the first instance, has added something to the original fact, till the offence has stood before the public eye, so blackened by this accumulative defamation, that, for a while, he has lost his character, and only partially recovered it in the end, and with extreme difficulty. Remembering the existence of such an evil, we should be backward to take up an unfavorable opinion upon first appearance; and where we cannot believe all things, be willing to hope: such is the dictate of charity, and such the conduct of those who yield their hearts to its influence.

CHAPTER XV.

THE SELF-DENIAL OF LOVE.

"Love endureth all things."

Charity is not fickle, unsteady, and easily discouraged; not soon disheartened, or induced to relinquish its object; but is persevering, patient, and self-denying, in the pursuance of its design to relieve the wants, assuage the sorrows, reform the vices, and allay the animosities, of those whose good it seeks. It is as patient in bearing, as it is active in doing; uniting the uncomplainable submission of the lamb, the plodding perseverance of the ox, with the courage of the lion.

It is no frivolous and volatile affection, relinquishing its object from a mere love of change; nor is it a feeble virtue, which weakly lets go its purpose in the prospect of difficulty; nor a cowardly grace, which drops its scheme, and flees from the face of danger; no, it is the union of benevolence with strength, patience, courage, and perseverance. It has feminine beauty, and gentleness, and sweetness, united with masculine energy, and power, and heroism. To do good, it will meekly bear with the infirmities of the meanest, or will brave the scorn and fury of the mightiest. But let us survey the opposition, the difficulties, the discouragements, the provocations, which it has to bear, and which, with enduring patience it can resist.

Sacrifices of ease, of time, of feeling, and of property, must all be endured: for it is impossible to exercise Christian charity without making these.—He that would do good to others, without practising self-denial, does but dream. The way of philanthropy is ever up hill, and not unfrequently over rugged rocks, and through thorny paths. If we would promote the happiness of our fellow creatures, it must be by parting with something or other that is dear to us. If we would lay aside revenge when they have injured us, and exercise forgiveness, we must often mortify our own feelings. If we would reconcile the differences of those who are at variance, we must give up our time, and sometimes our comfort. If we would assuage their griefs, we must expend our property. If we would reform their wickedness, we must part with our ease. If we would, in short, do good of any kind, we must be willing to deny ourselves, and bear labor of body and pain of mind. And love is willing to do this; it braces itself for labor, arms itself for conflict, prepares itself for suffering: it looks difficulties in the face, counts the cost, and heroically exclaims,—"None of these things move me, so that I may diminish the evils, and promote the happiness, of others." It will rise before the break of day, linger on the field of labor till midnight, toil amidst the sultry heat of summer, brave the northern blasts of winter, submit to derision, give the energies of body and the comfort of mind: all to do good.

Misconstruction is another thing that love endures Some men's minds are ignorant, and cannot understand its schemes; others are contracted, and cannot comprehend them; others are selfish, and cannot approve them; others are envious, and cannot applaud them; and all these will unite, either to suspect or to condemn: but this virtue, "like the eagle, pursues its noble, lofty, heaven-bound course, regardless of the flock of little pecking caviling birds, which, unable to follow, amuse themselves by twittering their objections and ill will in the hedges below." Or, to borrow a scriptural allusion, love, like its great pattern, when he was upon the earth, goes about doing good, notwithstanding the malignant perversion of its motives and actions on the part of its enemies. "I must do good," she exclaims: "if you cannot understand my plans, I pity your ignorance; if you misconstrue my motives, I forgive your malignity; but the clouds that are exhaled from the earth, may as well attempt to arrest the career of the sun, as for your dulness or malevolence to stop my attempts to do good. I must go on, without your approbation, and against your opposition."

Envy often tries the patience of love, and is another of the ills which it bears, without being turned aside by it. There are men who would enjoy the praise of benevolence without enduring its labors; that is, they would wear the laurel of victory without exposing themselves to the peril of war: they are sure to envy the braver, nobler spirits, whose

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generous conquests, having been preceded by labor, are followed by praise. To be good, and to do good, are alike the objects of envy with many persons.—"A man of great merit," said a French author, "is a kind of public enemy. By engrossing a multitude of applauses, which would serve to gratify a great many others, he cannot but be envied: men naturally hate what they highly esteem, yet cannot love." The feeling of the countryman at Athens, who, upon being asked why he gave his vote for the banishment of Aristides, replied, "Because he is every where called the just," is by no means uncommon. The Ephesians expelled the best of their citizens, with the public announcement of this reason, "If any are determined to excel their neighbors, let them find another place to do it." Envy is that which love hates and proscribes, and, in revenge, envy hates and persecutes love in return; but the terror of envy does not intimidate love, nor its malignity disgust it: it can bear even the perversions, misrepresentations, and opposition of this fiend-like passion, and pursues its course, simply saying, "Get thee behind me, Satan."

Ingratitude is often the hard usage which love has to sustain, and which it patiently endures. Into such a state of turpitude is man fallen, that he would bear any weight rather than that of obligation.—Men will acknowledge *small* obligations, but often return malice for such as are extraordinary; and some will sooner forgive great injuries than great services. Many persons do not know their benefactors, many more will not acknowledge them, and others will not reward them, even with the cheap offering of thanks. These things are enough to make us sick of the world: yes; but ought not to make us weary of trying to mend it; for the more ungrateful it is, the more it needs our benevolence. Here is the noble, the lofty, the godlike temper of charity: it pursues its course like the providence of Jehovah, which continues to cause its sun to rise and its rain to descend, not only upon the irrational creatures, who have no capacity to know their benefactor, but upon the rational ones, many of whom have no disposition to acknowledge him.

Derision is often employed to oppose the efforts of love by all the artillery of scorn. Spiritual religion, and especially that view of it which this subject exhibits, has ever been an object of contempt to ungodly men. Banter and ridicule are brought to stop its progress; the greatest profaneness and buffoonery are sometimes employed to laugh it out of countenance;—but it has learned to treat with indifference even the cruel mockings of irony, and to receive upon its shield-arm all the arrows of the most envenomed wit.

Opposition does not disgust, nor *persevering obstinacy* weary it. It can endure to have its schemes examined and sifted by those who cannot understand them, cavilled at by those who cannot mend them, and resisted by those who have nothing to offer in their place. It does not throw all up in a fit of passion, nor suffer the tongue of petulance, nor the clamor of envy, to stop its efforts.

Want of success, that most discouraging consideration to activity, is not sufficient to drive it from the field; but in the expectation of the future harvest, it continues to plough and to sow in hope. Its object is too important to be relinquished for a few failures; and nothing but the demonstration of absolute impossibility can induce it to give up its benevolent purpose.

If instances of this view of Christian love be necessary to illustrate and enforce it by the power of example, many and striking ones are at hand.—Few, very few, are worthy of being put in competition with that of Mr. CLARKSON, whose illustrious name, and that of his no less illustrious coadjutor, Mr. WILBERFORCE, [illegible]ge we gain from these sources [illegible]tend us to the skies, and be the work of inducing the [illegible] have arrived at the region tion upon earth to abolish the [illegible]ement of wisdom, the man beings; and ought to be [illegible] by the apostle, has gold by their grateful countrym[illegible] striking digres- her modern history, she ever commi[illegible]e ever made. the greatest curse which she could [illegible] that love hands of retributive justice. Perhaps no [illegible] the lat- book may be so fairly regarded as a beautiful [illegible]shall ment on the expression, "Charity endureth [illegible]- things," as Clarkson's "History of the Abolition of the Slave Trade." Twenty years of that good man's life were occupied in long and fatiguing journies, at all seasons of the year: in labors of an almost incredible extent, to trace reports to their source, to collect information, and to gather evidence; in braving opposition, bearing all kinds of ridicule, encountering savages, whose trade had made them reckless of crime, and thirsty for blood; in personal exposure, so great, that by nothing less than supernatural strength, granted for the occasion, would he have been rescued at one time from threatened and intended death. Nor was this the full measure of the endurance; disappointment the most bitter and discouraging often extinguished his brightest hopes; lukewarmness on the part of those from whom he had a right to expect the most zealous co-operation often saddened his heart, though it never paralyzed his zeal; and, to try his perseverance and put his benevolence to the severest test, his cause was of a nature which, by the sufferings it brought under review, was enough to sicken and turn from its purpose a compassion of less hardihood than his. What must that man have had to endure, who thus describes his feelings after the details of evidence furnished by only one of the thousands of days spent in familiarizing himself with the various scenes of the biggest outrage ever committed against the rights of humanity?—"The different scenes of barbarity which these represented to me, greatly added to the affliction of my mind. My feelings became now almost insupportable. I was agonized to think that this trade should last another day: I was in a state of agitation from morning till night: I determined I would soon leave the place in which I saw nothing but misery. I had collected now, I believe, all the evidence it would afford; and to stay a day longer in it than was necessary, would be only an interruption to my happiness and health."

Who but a Christian philanthropist of the highest order could have pursued such a career, year after year, and not be so wearied by labor—so disheartened by opposition—so disgusted by cruelty,—as to abandon the object of his pursuit? Here was, indeed, a beautiful illustration of the "*love that endureth all things.*"

But a greater than Clarkson might be mentioned. Let the history of *St. Paul* be studied, and his suffering career be traced, and his declarations heard concerning his varied and heavy tribulations. "I think that God hath sent forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless: being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the earth, and are the offscouring of all things unto this day." "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths

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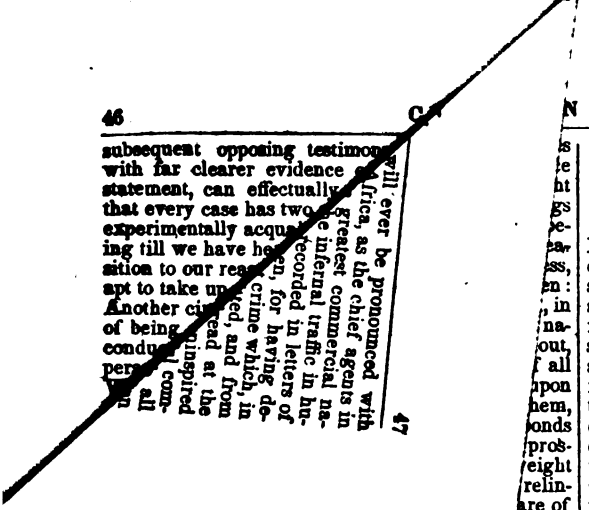

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And a greater, far greater than [illegible] great apostle of the Gentiles, might be also introduced, as affording, by his conduct, a most striking illustration of this property of Christian charity. Who but himself can conceive of what the Son of God endured while he sojourned in this world? Who can imagine the magnitude of his sufferings, and the extent of that opposition, ingratitude, and hard usage, amidst which those sufferings were sustained, and by which they were so greatly increased? Never was so much mercy treated with so much cruelty; the constant labor he sustained, and the many privations to which he submitted, were little, compared with the malignant contradiction, resistance, and persecution, he received from those who were the objects of his mercy. The work of man's redemption was not accomplished, as was the work of creation, by a mere fiat delivered from the throne, on which Omnipotence reigned in the calm repose of infinite majesty: no—the Word was made flesh, and dwelt among us, as a man of sorrow and acquainted with grief. The wrath of God, the fury of devils, the rage of man, the malignity of enemies, the wayward follies and fickleness of friends, the baseness of treachery, the scorn of official rank, and the many stings of ingratitude, calumny, and inconstancy—all poured their venom into that heart which glowed with affection to the children of men. Nothing turned him from his purpose—nothing abated his ardor in the work of our salvation. His, too, and above all others, was indeed a love which "*endureth all things.*"

Such is the model we are to copy. In doing good we must prepare ourselves for opposition, and all its attendant train of evils. Whether our object be the conversion of souls, or the well-being of man's corporeal nature—whether we are seeking to build up the temporal, or to establish the eternal, interests of mankind—we must remember that we have undertaken a task which will call for patient, self-denying, and persevering effort. In the midst of difficulties, we must not utter the vain cowardly wish, that we had not set our hand to the plough; but press onward in humble dependence upon the grace of the Holy Spirit, and animated by the hope of either being rewarded by success, or by the consciousness that we did every thing to obtain it: and we shall do this, if we possess much of the power of love; for its ardor is such, that many waters cannot quench it. Its energies increase with the difficulty that requires them, and, like a well constructed arch, it becomes more firm and consolidated by the weight it has to sustain. In short, it is "steadfast, immoveable, always abounding in the work of the Lord, forasmuch as it knows that its labor shall not be in vain in the Lord."

CHAPTER XVI.

THE PERMANENCE OF LOVE.

"*Charity never faileth.*"

PERMANENCE is the climax of excellence. How often has the sigh been heaved, and the tear been shed, over the perishable nature of earthly possessions. Their transient duration presented a painful contrast to their great worth, and extorted the sorrowful exclamation, Alas! that such excellence should be mortal! The charm of beauty soon fades, the force of genius is at length exhausted, the monuments of art decay; an incurable taint of corruption has infected every thing earthly, and even religion itself does not confer immortality upon every thing that belongs to its sacred economy. One thing there is, which shall remain for ever, for "charity never faileth;" and its permanence is the crown and glory of all its other noble qualities. It is a truly immortal disposition—bearing no exclusive relation to earth or to time, but destined to pass away from the world with the souls in which it exists, to dwell in heaven, and flourish through eternity.

When it is said that it never faileth, we are not merely to understand, that being once planted in the soul, it remains there as the centre and support of all the other practical virtues: that it *will* so remain, is unquestionable, for its continuance is essential to the existence of personal and social religion. A man may change his opinions on some subjects—he may give up some sentiments once believed by him to be truth; but he cannot give up love, without ceasing to be a Christian.

Nor does the apostle mean that it remains as the spirit of Christianity till the end of time, amidst every change of external administration; that it shall so abide is unquestionable. The genius of piety is unchangeable. This was the temper obligatory upon the primitive Christian; it is obligatory upon us; and it will be no less so upon every future generation. A holier and happier age is in reserve for the church of Christ; "compared with which, invisible though it be at present, and hid behind the clouds which envelope this dark and troubled scene, the brightest day that has yet shone upon the world is midnight, and the highest splendors that have invested it the shadow of death;" but this glory shall consist in a more perfect and conspicuous manifestation of the grace of love. It is in this, combined with a clearer perception of the truth, that the Christians of the millennium will surpass those of every preceding age.

But the apostle's reference is evidently to another world: his eye was upon heaven, and he was looking at things unseen and eternal, when he said that "charity never faileth." He was then soaring on the wing of faith, and exploring the scenes of eternity, among which he saw this celestial plant, surviving the dissolution of the universe, outliving the earthly state of the church, transplanted to the paradise of God, and flourishing in the spirits of just men made perfect near the fountain of light and love.

To give still greater emphasis to what he says of its continuance, he contrasts it with some things, which, however highly valued by the Corinthian believers, were of a transient duration, and, therefore, of greatly inferior value to this.

"*Whether there be prophecies, they shall fail.*" By prophecies here, we are to understand inspired interpretation of the Scriptures; all new revelations from God, by oral or written communication, for the instruction and edification of the saints. These, so far from belonging to the heavenly state of the church, did not survive its primitive ages. The

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gift of inspiration was soon withdrawn, the oracle of prophecy was hushed, and all further responses from heaven were denied.

"*Whether there be tongues they shall cease.*" This, of course, refers to the miraculous power of speaking any language without previous study. This gift also ceased with the other extraordinary endowments of the primitive ages, and bears no relation to the heavenly world. Whether the communication of ideas in the celestial state will be carried on by speech, is, at present, unknown to us; if it be so, what the language will be is beyond conjecture.

"*Whether there be knowledge, it shall vanish away.*" This expression most probably refers to what is called, in the preceding chapter, "the word of knowledge;" and of which the apostle speaks in the beginning of this chapter—"Though I understand all mysteries, and all knowledge, and have not love, I am nothing." It means an inspired knowledge of the types, predictions, and mysteries, of the Old Testament, and of their accomplishment by the facts of the Christian economy. This, also, was among the signs and wonders which were to vanish away; which, having been granted as attestations to the divine authority of the word of God, and for the edification of the church, were discontinued when the canon of Scripture was completed and settled.

Some extend the apostle's reasoning so far, as to include every kind of our present knowledge; which, as to its imperfect attainments, and inadequate mediums, and present modes of communications, shall be removed, and give place to a more easy and perfect method of acquiring truth, and a more entire comprehension of its nature and relations.

As to the knowledge of the arts of the practical sciences and of literature, this shall be lost and forgotten, as utterly useless, and as bearing no relation whatever to the celestial state. Ye master spirits, ye commanding geniuses, ye lordly minds, who exhaust the force of your intellect, and lavish its treasures upon themes of mere earthly interest—see here the termination of all your labors. Scholars, poets, painters, sculptors, warriors, ye who assemble in the temple of fame, amidst the mightiest productions of human skill, to pay homage to each other, to receive the admiration of the world, and to immortalize your names—giving to your mighty works the full measure of their value, in reference to earth and to time—admitting that, in this view, they are bright scenes in the history of man; yet still, in reference to heaven and its eternity, they are nothing—less than nothing—and vanity. Not an angel would turn to gaze upon the noblest production of human imagination, nor will a plea be put in by a single inhabitant of heaven, to exempt from the destruction of the last fire the sublimest specimens of human skill. Myriads of volumes have been already lost and forgotten; myriads more are on their way to oblivion; myriads still shall rise, only to vanish;—and of all the accumulations that shall have been made by the time of the millennium, and which shall have been going on through the longest and the purest age of reason—not one shall be saved from the general conflagration, as worthy to be borne to the heavenly world. "Knowledge shall vanish away."

But not only shall the knowledge contained in the scientific, and literary, and imaginative, productions of men vanish, together with the volumes by which it was circulated; but all theological works—our creeds, our catechisms, our articles of faith, our bodies of divinity, our works of biblical criticism, our valued, and justly valued, commentaries—our sermons, and our treatises—all shall vanish. The knowledge we gain from these sources is not that which will attend us to the skies, and be sufficient for us when we have arrived at the region of cloudless splendor, the element of wisdom, the native land, and dwelling-place of truth.

The introduction of this idea, by the apostle, has given occasion for one of the most striking digressions from his tract of thought which he ever made. His argument only required him to state that love is better than the gift of knowledge, because the latter shall cease; but he proceeds to show why it shall cease, and ascribes its continuance to its imperfection: he then takes an opportunity to draw one of the most sublime contrasts to be found in the word of God, between our knowledge in the present world, and our more perfect comprehension of truth in the world that is to come.

And why shall knowledge vanish away? because

"We know in part, and we prophesy in part."

A part only of truth is made known, and, therefore, a part only is received by us. This may imply *that there are many things we do not know at all.* Who can doubt this? Upon the supposition that we are perfectly acquainted with all that is proper to be known, all that could be acquired by the aid of reason and the discoveries of revelation, still we should hear a voice, saying to us, "Lo, these are a part of his ways, but the thunder of his power who can understand?" There are, doubtless, truths of vast importance and of deep interest, which have never yet approached, and, in the present world, never will approach, the horizon of the human understanding. There are paths in the region of truth which the vulture's eye has not seen, and which are hid from the view of all living.

When, on his death-bed, the great NEWTON was congratulated upon the discoveries he had made, he replied, with the modesty usually attendant on vast attainments, "I have been only walking on the shores of truth, and have, perhaps, picked up a gem or two, of greater value than others; but the vast ocean itself lies all before me." This is strictly correct in reference to the material universe, to which the remark was intended to apply. Of *natural* truth, the ocean, with its depths, its islands, and the continents and kingdoms to which it leads, is all before us. We have only looked upon the surface, and seen some of the objects passing upon it: we have only seen a few land-marks, on one part of one of its shores; but the infinitude of its ample space, and the innumerable objects which that space contains, are yet to be explored. And with respect to the *spiritual* world, although we possess, in the volume of inspiration, a revelation of the most sublime, important, and interesting objects of knowledge: yet probably, there are truths of which, after all that divines and philosophers have written, we can form no more conception, than we can of the objects of a sixth sense; or than a blind man can of colors. "We know only in part."

It is implied also that what we do know, *we know but imperfectly.* In some cases, our knowledge is uncertainty, and amounts only to opinion; faith is weak, and mixed with many doubts. We cannot exultingly exclaim, "I know;" we can scarcely say, "I believe." The object sometimes presents itself to our mind, like the sun seen dimly through a mist—now appearing, and then lost again, in the density of the fog. Now a truth comes upon us, in a thin and shadowy form; we think we see it, but it is again obscured. We only see glimmerings. We perceive appearances, rather than demonstrations; dark outlines, not perfect pictures.

And where no doubt undermines the *certainty* of our knowledge, what dark limits bound its *extent*;

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We walk, as through a valley shut in on each side by lofty mountains, whose tops are lost amidst the clouds, whose shadows add to the obscurity of our situation, and whose mighty masses stand between us and the prospect which lies beyond. How imperfect and limited is our knowledge of the great God—of the spirituality of his nature—of his necessary self-existence from eternity—of his triune essence! How feeble are our conceptions of the complex person of Christ, the God-man Mediator; of the scheme of providence, embracing the history of our world, and of all other worlds; and of the connection between providence and redemption! How have divines and philosophers been perplexed on the subject of the entrance of moral evil; on the agreement between divine prescience, and the freedom of the human will; between moral inability, and human accountability! How much obscurity hangs, in our view, over many of the operations of nature! how soon do we arrive at ultimate laws, which, for aught we can tell, may be only the effects of causes that are hidden from our observation! In what ignorance do we live, of many of the most common occurrences around us. Who has perfect ideas of the essences of things, separate and apart from their qualities—of matter, for instance, or spirit? Who can perfectly conceive how the idea of motion results from that of body, or how the idea of sensation results from that of spirit? On what theme shall we meditate, and not be mortified to find how little progress we can make before we are arrested by insurmountable difficulties? On what eminence shall we take our stand, and to what part of the horizon direct our eye, and not see clouds and shadows resting like a veil upon the prospect? How truly is it said, "We know but in part." Angels must wonder at the limitation of our ideas; and disembodied spirits must be astonished at the mighty bound they make, by that one step which conducts them across the threshold of eternity.

The apostle illustrates the present imperfection of our knowledge, compared with its future advancement, by two similitudes. The first is, *the difference between the ideas of a child and those of a man.* "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." The meaning of Paul in this verse is—that our knowledge in the heavenly state will be as different from, and as superior to, any thing we gain on earth, as the ideas of an adult, in the maturity of his intellectual powers, are to those which he entertained when he was a child. Our knowledge at present, is that of children; we are not only in the minority, but in the *infancy*, of our minds. Our notions are the opinions of children; our discourses are the lispings of children; our controversies the reasonings of children. The prodigious attainments of those great luminaries, Bacon, Milton, Boyle, Locke, Newton; and in the science of theology, of those great divines, Owen, Howe, Charnock, Baxter, Bates, Butler, Hooker;—all these are but the productions of children, written for the instruction of others less taught than themselves. Yea, the apostle includes *himself and his writings* in the description—"*We* know in part, and we prophesy in part. When *I* was a child, I spake as a child; but when *I* became a man, I put away childish things." He alludes to his own childish conceits, and puerile simplicity, which had given way to the matured knowledge of his riper years; and, by implication, declares his expectation, that the knowledge which he should gain in the celestial state would be as much above his present views, as they were beyond those which he entertained when he was a child.—Yes, that greatest of mere men—that illustrious individual who had been in the third heaven—who had explored, as we imagine, some of the secrets of the unseen world—who had fathomed so much of the depth, measured so much of the height, of truth; even *he* tells us, that *he* was but in his minority.—What an idea does it give us of the infinitude of knowledge yet to be obtained, when we are informed that the Bible itself, even the New Testament, that book of books, the work of which it is said, it has God for its author, truth without any mixture of error, for its contents, and salvation for its end, is but a book for children, a work for saints in their infancy, a mere elementary treatise on the subject of eternal truth, written by the finger of God, for his family, during their education and noviciate on earth.

The second similitude, by which the present imperfection of our knowledge is set forth, is that very partial acquaintance which we gain with material objects, by looking at them through a glass. "Now we see through a glass, darkly."

Considerable diversity of opinion prevails as to the precise object of the apostle's allusion in the expression which he here employs. It is admitted that the word in the original literally signifies a mirror; and hence most expositors consider that the comparison is to this article, and that his meaning is, that our knowledge of divine truth in this world, is only of that partial kind which we gain by seeing objects reflected from a mirror. But does this accord with his design, which is to represent the *obscurity* of our present ideas, compared with what we shall know hereafter, when that which is perfect is come? The knowledge we gain of an object that is reflected from a highly polished surface is too accurate to furnish such a comparison. Hence some are of opinion—and this is the view I take—that the allusion is to those semi-transparent substances, such as horn and diaphanous stones, which were used in windows before glass was known, and through which objects would be but very dimly seen. Nothing could better accord with the apostle's purpose than this. How dim and shadowy do those forms appear, which we discover through such a medium: we discern only the mere outline; every thing is seen imperfectly, and many things connected with the object are not seen at all. "We see it through a glass, darkly." The term rendered "darkly" signifies an enigma, a riddle, a form of speech in which one thing is put for another; which, though in some respects like it, is but an obscure representation, and calculated to puzzle those who are required to find out the thing which is thus darkly shadowed forth.

Here it may be proper to inquire why divine truth is at present involved in so much comparative darkness.

It is *designed to accord with the analogy of faith.* We are to walk by faith, which is not only opposed to the testimony of the sense, but is distinguished also from the clearness and certainty of perfect knowledge.

It *comports also with the purpose of a divine revelation.* There is no doubt but that some of the clouds which envelope the subjects of revealed truth could have been dissipated, and many things put in a still clearer light. A studied caution, a designed reserve, is maintained in some places; for as the Bible is given to be a test of moral disposition, the evidence should be sufficient to demand belief, without being enough to compel it. The Bible affords us light enough to assist us in discharging the duties of this world, and to guide us to glory, honor, immortality, and eternal life; but it concedes nothing to curiosity, nothing to a spirit of restless inquiry. It stands like a waymark on the bigh road to eternity, and is intended simply to announce what is truth, and the way to its dwelling-place, but not to make known to

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the traveller all the details of the city to which he
journeying.

And, in another view, this obscurity is *absolute necessary*. If the disclosure were *more* obscure, would be beyond our apprehension; we could kn nothing; and, in that case, religion could have existence, or exist only as the blind offspring of norance. If it were more cloudy and shadowy would have no power to arrest attention or inte the heart: it might, indeed, point to a brighter s where it would throw off the dense coverin which it had enwrapped itself on earth; but to tle of the beauty of truth would be seen to capt our affections, and to allure us to follow her to world where she displays her unveiled glories as revelation is now given to us, enough o beauty of truth is seen, to inspire us with a tr fection; enough is concealed, to make us lo see her face to face. And were all the knowl that it is possible for us to receive, actually comm nicated to us, *who, amidst such acquisitions, cou attend to the low pursuits of ordinary affairs?* The immediate effect of such a disclosure would be to produce, so far as real Christians are concerned, a total stagnation of the affairs of this life. All the studies and pursuits, the arts and the labors, which now employ the activity of man—which support order, or promote happiness—would lie neglected and abandoned. It is necessary that something of the magnitude of truth should be concealed—something of its effulgence softened—something of its beauty veiled; or the holy mind of the Christian, absorbed in such a vision, would find all that is important in life utterly insignificant, and all that is attractive tasteless and insipid. Disturbed in his lofty meditations, and interrupted in his ecstasies, by the din of business, and the obtrusion of low, grovelling cares, and judging that scenes of secular activity unfitted him for communion with this heavenly visitant,—he would retire from the social haunts of men, to converse with truth in the solitude of the hermitage or the silence of the desert. So necessary is it to hang a veil on the too dazzling brightness of divine subjects.

This partial obscurity is also necessary, *on account of the feebleness and limited extent of our faculties*. Our minds could no more bear to look upon the unmitigated glory of divine truth, than the eye of an infant could sustain the unsoftened effulgence of the mid-day sun. Our minds cannot grasp, in its full extent, one single subject out of all the mighty theory. Some vague idea may be formed of the almost illimitable range of this plan, when we recollect that its development is to employ our understanding in the highest state of intellectual perfection, and to employ it, not for a measured term, but through the countless ages of an endless existence. The study, the discovery, the enjoyment, of truth, will form one of the chief felicities of the heavenly state: but what must that knowledge be, which is to afford something new and interesting through eternity? how can this be obtained by man in the infancy of his existence upon earth? There are subjects yet to be known, which would have no less surpassed the understanding of Newton, than his profound discoveries in science would the mind of a child.

No wonder, then, that we walk at present amidst shades and glimmerings. But how humbling is this view of the subject to the pride of intellect! "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The thinking mind is the glory of our nature; it is the candle of the Lord shining "in the earthly house of our tabernacle," and giving light to all the faculties of our soul, to guide their operations, and to direct them in their appropriate business. To what an immea-

ow of God, of his essence, of his subsistence, of his natural perfec- attributes? What an unfathom- ! In what a pavilion of dark- ! Who, by searching, can we shall know him, for ge; we shall behold his We shall have as per- divine character, as in this one object, through eternity. Eternity is

pany of angels, and the spirits of j fect." The moral feelings will most unsullied purity; while radiated by the light of eter the mind in the contem yond which nothing to be known. But we are n presentation of lectual con quently sp call it an a world of see his great the low

cause to clothe himself with humility.

HEAVEN A STATE OF PERFECT KNOWLEDGE.

"But when that which is perfect is come, then that which is in part shall be done away. Now we see through a glass darkly; but then face to face: now I know but in part; but then shall I know, even as I am known."

All these expressions refer to the celestial world, and unite to teach us that heaven is a state of perfect knowledge. Here we know only part of truth; then we shall know the whole: here we know nothing but in a partial manner: there we shall know every thing completely: here we see truth, only as we perceive the dark shadow of a man, through a dense medium; there we shall behold it as clearly as we do the same man when we see him face to face; there we shall know truth, even as we are known by superior beings, *i. e.* with as much certainty, though not with the same comprehension.

This last expression has been sometimes explained, as conveying the intimation that we shall recognize each other in the celestial state. "We shall know others, even as we are known by them." Many reasons concur to produce the expectation of this mutual recognition. It is almost impossible to suppose that we shall maintain our identity, not only of person but of character; and also the reminiscence of our earthly existence and history; without believing the interesting truth, that we shall again be mutually known to each other in the heavenly world. This is one of the sentiments which the sacred writers rather take for granted than stop to prove. But certainly this is not the meaning of the passage now under consideration. The apostle here speaks of our knowledge of things, not of persons.

The felicity of the celestial state will, doubtless, include every thing that can yield delight to a corporeal, social, intellectual, and moral creature. It is eternal life—everlasting existence, attended by every thing that can render existence a blessing.—It is life, in the fullest sense of the term—life in the highest degree of perfection. The glorified body will probably retain the organs of sound and sight,—the purest of the senses,—and thus become the inlet of the most pleasurable sensations; while it will be for ever free from the cravings of appetite, the languor of sickness, the distress of pain, the weariness of labor. The social impulse will be gratified by the sublime converse of "the innumerable com-

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We walk, as through a valley whose men made per- by lofty mountains, whose tops all combine in the clouds, whose shadows add the intellect will be ir- situation, and whose mighty truth. The heart will us and the prospect which ent of the chief good, and perfect and limited is plation of the first truth; be- God—of the spiritual mains to be enjoyed—nothing sary self-existence sence! How few considering heaven under the re- plex person of a state of knowledge, and as an *in*- scheme of nition. In this light the Scriptures fre- world, and ak of the glory to be revealed. They tion bet inheritance "in light;" they describe it as have of where there is no night. There "we shall the im as he is," "behold his glory," "see him face a face:" expressions which relate more to the eyes of the mind than to those of the body. Perhaps we do not sufficiently contemplate heaven in this view of it. The greater part of mankind are taken up with mere sensations, and are but little acquainted with the pure enjoyment connected with the perception of evidence and the apprehension of truth. The rapturous exclamation, "I have found it!" is rarely uttered by the multitude, over any thing but the acquisition of wealth or the gratification of appetite. But those who have been engaged in any measure in intellectual pursuits, will be able to appreciate the pleasures of knowledge. Evidence is to the mind like light to the eye, and the perception of truth, as water to the thirsty. Even the comparatively barren sciences of numbers and figures, which exclude the operation of the fancy, and present nothing to exercise the passions or gratify the imagination, the truths of which derive all their interest from the evidence by which they are supported, or the manner in which they are applied to other purposes;—yes; even these are a source of high and pure enjoyment to the human mind, which is ever seeking to arrive at infallible certainty, and can repose nowhere else. What exquisite delight has been experienced by some men, when, after a long process of reasoning, or a fatiguing course of experiments, they have at length arrived at a demonstration. If, then, in the present world, where the subjects of our research are often so insignificant, where our knowledge is obtained with such labor, is limited by so much ignorance, and blended with so much error; if amidst such circumstances the pleasure of knowledge be so great,—what will it be in the heavenly state?

Let us consider what will be the OBJECTS of our knowledge.

If we may be allowed the expression, we shall know all things that are knowable, so far as an acquaintance with them will contribute to our felicity. We shall know every thing that is essential to the right performance of duty, or to the most perfect gratification of our intellect—all that lies within our proper sphere or compass as creatures.

We shall *perfectly comprehend all the laws which govern the material world.* The discovery of these are now considered to be among the most dignified and gratifying employments of the human understanding. It was his discoveries in natural philosophy which gave to our great Newton his celebrity. What a high station in the records of fame is assigned to Linneus, La Place, Davy, and Watt, and to others, who have explored the secrets and explained the laws of nature! They are ranked among the illustrious members and most valuable benefactors of their species. They are looked up to with a kind of semi-idolatry, and their praises are continually chanted for their vast achievements, not only in adding to the stock of knowledge, but in accumulating fresh honors upon human nature.—What sublime and astonishing facts are included in the sciences of astronomy, optics, chemistry! how much of power, wisdom, and goodness, of the divine Architect are displayed in the works of creation!—yet these things are now hidden from a great portion of the redeemed, who, by the disadvantages of their education, are shut out from these sources of knowledge. But they will be admitted to them in heaven. Creation will not be destroyed at the judgment day, but only purified. The vast and splendid machine will not then be thrown aside, broken up, and consigned to oblivion. Nothing which the hand of the Creator hath framed shall be forgotten. The brilliant scenes which are now passing before our eyes, but on which many, even regenerated minds look without understanding them, are not a mere pageant. Beautiful was the remark of the eminently pious Bishop Hall, who, on being told in his old age, that his views of astronomy were not quite correct, replied, "Well! it may be so; but I am soon going to heaven, and as I shall take the stars in my way, I must leave the subject till then, when every mistake will be rectified." So completely will all the disadvantages of our earthly condition be removed in heaven, whether those disadvantages arise from the Christian being born in an age when knowledge is in its infancy, or amidst those privations of property which deny him access to the sources of information. In the hour of death, the pious but illiterate tenant of the cottage, on whose mind the orb of science never rose, though the sun of righteousness poured upon it the light of a spiritual illumination, ascends above the disadvantages of education, makes a glorious transition from the shades of ignorance, in which he dwelt upon earth, into the cloudless transparency of the firmament on high. His natural faculties, compressed and enfeebled now by the circumstances of his birth, shall then expand to a comprehension, and attain to a vigor, probably not surpassed by the loftiest of the human race: and he, too, shall know in heaven, the works of the God of nature, as he knew below, and shall still better know above, the works of the God of grace.

Providence will form another mighty range of inquiry, and another source of delightful knowledge in heaven. By providence, we mean God's moral government of the universe—the course of the divine administration towards rational and moral creatures: that mighty scheme, which commenced its application before time was born, or the foundations of the earth were laid; which embraces the annals of other worlds besides ours; which includes the history of angels, men, and devils. Providence comprises the whole range of events, which have taken place from the formation of the first creature, to the last moment of time, with all the tendencies, reasons, connections, and results, of things; the separate existence of each individual, with the continuation and influence of the whole, in one harmonious scheme. Providence is now full of mysteries. We are puzzled at almost every step. Innumerable are the events over which, after having in vain endeavored to sound their depth with the line of our reason, we must exclaim, "O the depth!" But we shall know all; why sin was permitted, and how it entered, with all the attendant train of incomprehensible results which followed its introduction into the moral universe. It will then be made apparent to us, why so long a period elapsed between the first promise of a Saviour, and his incarnation, sufferings, and death: why, for so many ages, the world was left in ignorance, sin, and misery: why such errors were permitted to enter the church; and so soon, and so extensively, to corrupt the simplicity and deform the beauty of the Christian profession: why the man of sin was suffered to establish his seat in the temple of Christ; to exalt himself above all that is called God; to utter his

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blasphemy; to shed the blood of the saints; and so long to spread the clouds of superstition, and the shades of death, over Christendom: why the impostor of Mecca was allowed to arise, and for so many ages to render a large portion of the earth inaccessible to the rays of the Sun of Righteousness: why idolatry, with all its sanguinary deities, and all its bloody and obscene rites, was left so long to insult the heavens, to pollute the earth, and to curse mankind. What deep unfathomable mysteries are these! How confounding to our reason, and how utterly beyond our research! What astonishment and delight, what inconceivable emotions, will be produced by the gradual unfolding of the mighty scheme, by the progressive discoveries of the connections and issues of things, and the wondrous display of divine glory which will be made by the whole. How shall we be enraptured to find, that those events which now so confound us, were dark only by excess of wisdom, and that those facts which so often distressed us upon earth were but the more sombre shades of the perfect picture!—What manifestations of Deity will then be made, when God shall admit us to his cabinet, and lay open to us the arcana of his government!

And, doubtless, we shall not only see the harmony and wisdom of Providence, in its general aspect and its more comprehensive combinations and arrangements, but *in its particular bearing on our own private and personal history*. The most important and interesting chapter in the volume of universal history is, to us, that which contains the record of *our* life. What clouds and shadows still rest, and in the present state ever must rest, upon our obscure and humble annals. How often is Jehovah, in his dealings with us, a God that hideth himself! how often does he wrap himself in clouds, and pursue his path upon the waters, where we can neither see his goings nor trace his footsteps! How many of his dispensations are inexplicable! and of his judgments, how many are unfathomable by the short line of our reason! But whatever we know not now, we shall know hereafter: the crooked will be made straight, the cloud of darkness will be scattered, and all his conduct towards us placed in the broad daylight of eternity. We shall see the connection which our individual history bears with the general scheme of providence; and perceive how, notwithstanding our insignificance, our existence was no less necessary to the perfection of the whole plan than that of the great ones of the earth. We shall see how all the varying and numerous, and seemingly opposite, events of our history were combined into one gracious purpose of mercy, which was most perfectly wise in all its combinations: now we *believe* that "all things work together for good;" then we shall *see how* this end was accomplished by events, which, at the time put us to so much grief, and involved us in so much surprise. Delightful, most delightful will it be, to retrace our winding and often gloomy course, and discern at each change and turning the reason of the occurrence, and the wisdom of God; delightful will it be, to discern the influence which all our temporal circumstances, all our disappointments, losses, and perplexities, had upon our permanent and celestial happiness. How much of divine wisdom, power, goodness and faithfulness, will our short and humble history present; and what rapturous fervor will the discovery give to the song of praise which we shall utter before the throne of God and the Lamb.

Revelation, as containing the scheme of human redemption by Jesus Christ, will be another object of our study, and source of knowledge. The Bible is given to make God known; and one page of the Bible, yea one verse, makes known more of God than all the volume of nature. But, after all, how little do we know of God, of his essence, of his triune mode of subsistence, of his natural perfections, of his moral attributes? What an unfathomable mystery is Deity! In what a pavilion of darkness does Jehovah dwell! Who, by searching, can find out God? In heaven we shall know him, for we shall see him face to face; we shall behold his glory, and see him as he is. We shall have as perfect an acquaintance with the divine character, as a finite mind can attain to; and in this one object, shall find employment and bliss through eternity. We shall never exhaust this theme. Eternity is necessary to study that which is infinite.

We shall there comprehend, so far as it can be done by a finite mind, the complex person of Jesus Christ. We cannot now understand this; "great is the mystery of godliness,—God manifest in the flesh;" but what we know not now, we shall know hereafter. Then will the cross be seen, as the central point of the divine administration, bright with ten thousand glories, and sending out its beams to the extremity of the moral system. The ruin of the world by its federal connection with Adam: the election of the Jews, and the long abandonment of the Gentiles; the slow advance of Christianity to its millennial reign and triumph; the bearing of redemption upon other orders of beings beside man; the difficulties which hang like impenetrable clouds upon the doctrines of personal election, regeneration, perseverance, the freedom of the will viewed in connection with divine prescience and predestination;—all, all will be laid open to the view of glorified saints in heaven. Every thing in the Scriptures, which is now dark, shall be made light. A reconciling point shall be found for every seeming contradiction, and the faith and patience of the saints be rewarded, for having received the truth on the credit of him who spoke it, without demanding to see before they believed.

Such shall be the sources of knowledge in heaven. O the bliss of eternally drinking in knowledge from such fountains!

We may now consider THE ADVANTAGES which the heavenly state will possess for the acquisition of knowledge.

The soul will there be perfect in holiness, and thus the understanding will be delivered from the disturbing and bewildering influence of sin. In our present state of imperfection, the depravity of our nature contracts and misdirects our judgment: the corruptions of the heart send up a mist, which veils the lustre of truth, and conceals its extent and glory from the mind. The judgment cannot now see spiritual objects in all their range, and order, and beauty, because of sin. But in heaven this contracting and darkening influence will cease for ever. No evil bias, no sinful prejudice, will ever warp the judgment: no disease of the soul will dim its eye or enfeeble its power. With eagle pinion it will soar to the fountain of radiance, and with eagle vision bear the full blaze of its glory. *The natural faculty of the mind will then attain to its full maturity of strength.* The mind is here in its infancy: there it will come to its age. Even the intellects of the greatest geniuses, while on earth, are but human minds in childhood, as we have already considered, and their most prodigious efforts but as infantine exercises. Here they only tried their powers: but in heaven the mind will put forth to their full extent all those wondrous faculties which are now shut up and compressed in our nature, for want of room and opportunity to expand. In heaven, *we shall not be diverted and called off from the pursuit of truth by the inferior interests of the body:* the soul will not be prevented from making excursions into the regions of light, by the cares, wants, and anxieties, which abound in this state of

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being, but will be left at leisure to pursue her sublime researches. She will have nothing to hinder the acquirement and enjoyment of knowledge. To crown all, heaven is an *eternal state*, and everlasting ages will be afforded through which the glorified mind will carry on its pursuits. Were the term of human life again protracted to the antediluvian age, what vast attainments would be made by us all in the discovery of truth! What, then, must it be to have eternity through which to grow in knowledge?

We might notice the CHARACTERS of our knowledge. It will be *perfect:* by which we are not to understand that it will be as complete as the nature of things admits of, for we should then possess a comprehension equal to that of God. We cannot perfectly know every thing as it may be known: our ideas of many things must be limited, especially those which relate to the divine nature. By perfection, we mean freedom from error: our knowledge will be free from all admixture of doubt, suspense and fallacy; our attainments will be bounded only by our capacity; there will, perhaps, be a gradation of mind in heaven, no less obviously marked than that which exists on earth; but all capacities will be filled.

Our knowledge will doubtless be *progressive.*—Increase of ideas is, perhaps, in the case of a creature, essential to felicity. We now find more pleasure in receiving a new and important truth, than we experience in all we before possessed. A state in which there remains nothing more to be known, conveys not an idea of happiness so vividly as that where the delight of discovering something new is ever added to the joy of contemplating so much that is old. What a view of heaven!—An eternal advance in the most important knowledge; an everlasting accumulation of ideas; an interminable progression in truth. In the march of the mind through intellectual and moral perfection, there is no period set: this perfection of the just is for ever carrying on—is carrying on, but shall never come to a close. God shall behold his creation for ever beautifying in his eyes, for ever drawing near to himself, yet still infinitely distant from him, the fountain of all goodness. There is not in religion a more joyful or triumphant consideration than this perpetual progress which the soul makes in the perfection of its nature, without ever arriving at its ultimate period. Here truth has the advantage of fable. No fiction, however bold, presents to us a conception so elevating and astonishing as this interminable line of heavenly excellence. To look upon the glorified spirit, as going on from strength to strength, adding virtue to virtue, and knowledge to knowledge; making approaches to goodness which is infinite; for ever adorning the heavens with new beauties, and brightening in the splendors of moral glory through the ages of eternity; —has something in it so transcendent, as to satisfy the most unbounded ambition of an immortal spirit. Christian! does not thy heart glow at the thought that there is a time marked out in the annals of heaven, when thou shalt be what the angels now are; when thou shalt shine with that glory in which principalities now appear; and when, in full communion with the Most High, thou shalt "see him as he is?"

How our knowledge in heaven will be *acquired*, whether by testimony, by immediate revelation, or by some method of mental application, it would be idle to speculate. We know that whatever mode is determined upon by God, will promote, and not interrupt, our felicity; we shall have nothing of the weariness of study—nothing of the anxiety of doubt—nothing of the torture of suspense. Ideas will flow into the soul with the same ease and pleasure on our part as rays of light come to the bodily eye.

Whatever knowledge we gain in heaven will be *transforming:* it will not be mere opinion, or uninfluential speculation. All our ideas will be as fuel, to feed the flame of love, which will then burn upon the altar of the soul: all will be quickening, penetrating, influential. Our opinions will be principles of action. Every thing will lead us to see more of God, to love him with a more intense glow of holy affection, and to be more conformed to him. The light of truth will ever be associated with the warmth of love. "We shall be like God, *for* we shall see him as he is."

It is difficult to find, in the volume of revelation, a stronger internal evidence of its divine original, than the view it gives of the celestial state, combining, as it does, the perfection of knowledge and of purity. Every other representation which has been given of heaven, bears the mark of an earthly source,—the proof of being a human device.—As, in seeking for a Deity, man found the prototype in his own passions, when he had abandoned the one living and true God; so, in forming a heaven, he collected all the materials from the objects of his own fleshly delights. The Elysium of the Greeks and the Romans; the Hall of the Scandinavians; the Paradise of Mohammedans; the fantastic abodes of the departed Hindoos;—are all adapted to their depraved appetites, and were suggested by their corrupt imaginations. Beyond the pleasures of a seraglio, of a field of glory, or of a hall resounding with the shout of victory—beyond the gratification of sense—man, when left to himself, never looked for the happiness which is to constitute his paradise. A heaven made up of perfect knowledge, and of perfect love, is a vision entirely and exclusively divine, and which never beamed upon the human understanding till the splendid image came upon it from the word of God. How worthy of God is such a representation of celestial bliss! It is an emanation from his own nature, as thus described: —"God is light: God is love." The glorious reality is evidently the provision of his own wisdom and grace; and the sublime description of it in the Scriptures, is as evidently the delineation of his own finger.

CHAPTER XVII.

THE PRE-EMINENCE OF LOVE.

"Now abide these three, Faith, Hope, Charity; but the greatest of these is Charity."

SUCH is the triune nature of true religion, as described by an inspired penman; of that religion about which myriads of volumes have been written, and so many controversies have been agitated.—How short and how simple the account; within how narrow a compass does it lie; and how easily understood, might one have expected, would have been a subject expressed in terms so familiar as these. This beautiful verse has furnished the arts with one of their most exquisite subjects: poets have sung the praises of faith, hope, and charity; the painter has exhibited the holy three in all the glowing colors of his pencil; and the sculptor has given them in the pure and almost breathing forms of his marble; while the orator has employed them as the ornaments of his eloquence. But our orators, poets, sculptors, and painters, have strangely misunderstood them, and too often proved that they knew nothing of them but as the abstractions of their genius: what they presented to the eye were mere earthly forms, which bore no resemblance to

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these divine and spiritual graces: and multitudes have gazed, with admiration kindling into rapture, on the productions of the artist, who at the same time had no taste for the virtues described by the apostle. Religion is a thing essentially different from a regard to classic elegance, not indeed that it is opposed to it, for, as it refines the heart, it may be supposed to exert a favorable influence on the understanding, and by correcting the *moral* taste, to give a still clearer perception of the sublime and the beautiful. It is greatly to be questioned, however, whether religion has not received more injury than benefit from the fine arts; whether men have not become carelessly familiar with the more awful realities of truth, by the exhibition of the poet, the painter, and the engraver; and whether they have not mistaken those sensibilities which have been awakened by a contemplation of the more tender and touching scenes of revelation, as described upon the canvass or the marble, for the emotions of true piety. Perhaps the "Paradise Lost" has done very little to produce any serious concern to avoid everlasting misery; "The Descent from the Cross" by Rubens, or the "Transfiguration" by Raphael, as little, to draw the heart to the great objects of Christianity. Innumerable representations, and many of them very splendid productions too, have been given of Faith, Hope, and Charity; and doubtless by these means many kindly emotions have been called for a while into exercise, which, after all, were nothing but a transient effect of the imagination upon the feelings. It is of vast consequence that we should recollect that no affections are entitled to the character of religion, but such as are excited by a distinct perception of revealed truth. It is not the emotion awakened by a picture presented to the eye, nor by a sound addressed to the ear, but by the contemplation of a fact, or a statement, laid before the mind, that constitutes piety. We now proceed to the subject of this chapter.

Faith is the belief of testimony, accompanied, if the testimony be delivered by a living individual, by a disposition to depend upon his veracity; and, if it relate to something in which we are interested, with an expectation of the fulfilment of the promise. In reference to spiritual things, it means a firm persuasion of the truth of what God has revealed in his word. "Faith is the substance of things hoped for, the evidence of things not seen:" or, as the passage is rendered by some, "Faith is the confidence of things hoped for, the conviction of things not seen." It is a belief, not only that the Bible is true, but of the truth contained in the Bible: it is not merely a perception of the evidences of Christianity, as a divine revelation, but also a perception of the truth of its doctrines. *General* faith, means a belief of all that God has revealed in the Scriptures, whether it be invitation or promise, command or threatening, prophecy or history; and it is this that the apostle describes in the eleventh chapter of the Epistle to the Hebrews. Faith in Christ, or *justifying faith* relates to that part of the divine word which testifies concerning the person and work of the Redeemer. Saving belief takes into its view every thing contained in the word of God, but its special object is the Lord Jesus Christ, as the Son of God and the Saviour of the world: just as the eye of a condemned criminal, at the place of execution, beholds the assembled multitude, the fatal tree, and the messenger whom he sees hastening with the reprieve; but it is on the latter that his view is fixed with the greatest steadiness and delight. Faith in Christ, then, is a full persuasion of the truth of the glorious gospel concerning *Him*, accompanied by a full confidence in his veracity, and an expectation of the fulfilment of his word. It is not a mere notion, a purely intellectual act; but certainly implies an exercise of the will. It is the belief of something spoken by a living person, and necessarily involves a confidence in *his* veracity; it is something interesting to *us*, and must contain expectation. Hence it is represented by the apostle as synonymous with the act of committing the soul into the hands of Christ. "I know whom I have believed, and am persuaded that he is able to keep that which I have *committed* to him." If it were a purely intellectual act, how could it be the subject of command or the matter of duty—For can that which is exclusively mental contain either moral good or evil? If faith be purely intellectual, must not unbelief, its opposite, be the same? But it is said, that as the disposition influences the judgment, and leads to either faith or unbelief, according to the state of the heart, the moral excellence of one, and the turpitude of the other, arises from its cause. But is not the Scripture most explicit in its condemnation of unbelief, as evil in itself; and in its commendation of faith, as morally excellent? The question is not what is the meaning of the term faith as employed by metaphysicians, but as employed by the apostles; and this meaning can be gathered only from their writings, in which many terms are employed with a signification somewhat different to that in which they are employed in ordinary discourse. Justification, for instance, in reference to ordinary affairs, means the act of declaring an accused person to be innocent of the charge brought against him; but, as the term is used by the sacred writers, means nothing more than treating a person acknowledged to be guilty, as righteous, for the sake of the righteousness of Christ.

Faith is not that which constitutes the ground of our acceptance with God, but which places us upon that ground: it is not our justifying righteousness, but that which unites us to Christ, and appropriates his righteousness to ourselves. It is true that a different view seems to be given by the apostle, when he says, quoting the Old Testament expression, "Abraham believed God, and it was counted to him for righteousness." It would seem from hence, and so it has been contended, that his faith was accepted in lieu of his obedience, as the matter of his righteousness, and the ground of his acceptance with God. But a more correct translation of the passage will rectify this mistake, and prevent what must be considered a fundamental error on the very important doctrine of justification by faith. "Abraham believed God, and it was reckoned to him, 'to,' 'in order to,' or 'towards,' his justification."* It is not, then, *for* our faith, but by it, that we are justified: faith, as an act of ours, is no more the meritorious ground of our justification than any

* Great efforts have been made by the opponents of the imputation of Christ's righteousness to believers for their justification, and especially by M'Knight, to overturn this doctrine, by the aid of the text we are now considering. This critic thought he had found in this passage a triumphant proof that our own faith, or act of believing, and not Christ's obedience unto death, constitutes our justifying righteousness, in lieu of our own good works. It is a little remarkable that so acute a critic should have overlooked the force of the Greek preposition (*εις*,) not only as established by other scholars, but by himself: for in his preliminary Essay on the meaning of Greek Particles, which he has prefixed to his Exposition of the Epistle to the Romans, although he gives fourteen different but harmonious renderings of this preposition, the meaning of "for," or "in lieu of," has no place. We have "concerning," "in order to," "towards," but not "for:" and yet he has given it this meaning in the text.

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other of our performances; for, if it were, we should still be justified by works,—as faith is as much a work as penitence. The apostle is sufficiently explicit on this head, where he says, "But now the righteousness of God without law is manifested, being witnessed by the law and the prophets; even the righteousness of God by faith of Jesus Christ unto all and upon all them that believe." "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned towards justification." "By the obedience of one shall many be made righteous." "Christ is the end of the law for righteousness to every one that believeth."

Hope is the desire and expectation of those future good things which God has promised in his word. Faith believes the promise, hope desires its fulfilment. It is essential to hope, that its object be some *good* thing, either supposed or real; for no one can desire that which is evil, *as* evil: and its object must be something *future*; for who expects that of which he is already in possession? Desire, without expectation, is either mere wishing, or else despondency; expectation, without desire, is either indifference or dread: the union of both constitutes hope. The object of Christian hope is thus stated by the apostle:—"Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is; and every man that hath this hope in him" [in Christ] "purifieth himself, even as he is pure." Paul represents it as that which the whole rational creation has groaned after, ever since the entrance of sin into the world. "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body. For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."*

Christian hope is not a mere feeble and fluctuating expectation of eternal happiness, partaking more of the nature of uncertainty than of confidence; for it is, by a beautiful figure of speech, called a sure and steadfast anchor; and in other places, without a figure, it is called a lively hope, a good hope, and a confident one; and we are also admonished to go on to *the full assurance of hope:* expressions, especially the last, which amount to the highest degree of confident and triumphant expectation. Many Christians seem to err on this subject, by supposing that the grace of which we are now speaking, means nothing more than a state of mind, partaking of so much doubt, as leaves them very little above the level of absolute despondency.—Hope must ever be in proportion to our faith; if the latter be weak, the former will inevitably be so too.

It will be perceived, that although these three graces are, in some respects, very different, yet there are others in which they have points of strong resemblance. Faith has something of the expectation of hope, and hope something of the desire of love.—Hope touches faith at the point of expectation; love touches hope at the point of desire: and thus, like the colors of the rainbow, maintain their distinction, while, at the same time, they soften down into each other by almost insensible degrees.

But how are we to understand the apostle, when he says, "There *remain* these three?" He here alludes to the miraculous operations of the primitive church, and contrasts with their transient existence the permanent continuance in the Christian church of these cardinal virtues. Miracles were introduced to establish the credibility of the gospel testimony, and having delivered their evidence, retired for ever; but faith, and hope, and love, are to remain as the very essentials of true religion. Particular forms of church government are only the attire which piety wears, or the habitation in which it dwells; but these graces are the body, soul, and spirit, of vital religion. When these are no longer to be found on earth, godliness may be said to be retired and gone.

But are these the only Christian virtues which have outlived the age of miracles, and which are destined still to live and flourish on the earth? Certainly not. Penitence, temperance, yea, whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are lovely; whatsoever things are of good report: are as permanent and as strong in their obligations, as faith, and hope, and love; but these three either re-

* Rom. viii. 13—25. This passage has been thought to contain inexplicable difficulties, and to have been in the mind of the apostle Peter when he spoke of the things hard to be understood in the writings of Paul. Upon this text some have raised the benevolent, but, as it strikes me, the groundless, hypothesis of the resurrection of the brute creation. If we are willing to be guided by the generally acknowledged canon of interpretation, of explaining a difficult passage by the context, we shall find a light which will conduct us through the intricacies of this text, and illuminate our course as we proceed. If we examine the context, we shall find, both from what precedes and what follows, that the apostle is speaking of the future happiness of the righteous.—The passage is introduced thus: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us;" then follows the expression, "for the earnest expectation of the creature waiteth for the manifestation of the sons of God;" or, as it might be rendered, "looketh for the revelation of the sons of God;" *i. e.* the glory to be revealed, of which he had just spoken. Next comes a parenthetical description of the present earthly and temporal condition of the moral creation, and how it was brought into this condition. "For the creature was made subject to vanity;" *i. e.* to the misery of this present world, terminating in death; "not willingly," not on account of their own personal transgression, "but by him who hath subjected the same;" *i. e.* Adam, their natural root and federal head. The expression, "in hope," should be taken from the end of the twentieth verse, and placed at the commencement of the twenty-first; the conjunction (*οτι*) should be translated "that," instead of "because;" and the twenty-first verse, connected with the nineteenth, allowing for the intervening parenthesis, would thus read: "The earnest expectation of the creature looketh for the revelation of the sons of God; in hope that the creature shall be delivered from bondage of corruption;" *i. e.* death; to which the apostle afterwards opposes "the redemption of the body," or the resurrection into the glorious liberty of the children of God. "For we know that the whole creation," or every rational creature, "groaneth and travaileth in pain together until now. And not only they;" *i. e.* the whole heathen world; "but

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present, or imply, or excel, all others. They are the main trunk, from which all others issue as the branches, and by which they are supported.

"Now abideth faith, hope, charity; but the *greatest* of these is charity!" Love among the Christian virtues is, as poets have described Gabriel among archangels, a seraph loftier than all the seraph train. But we are not to suppose that it was the apostle's intention to depreciate the value and importance of the other two. What can be more important and necessary than the faith by which we are united to Christ, and justified in the sight of God; by which we purify our hearts and overcome the world? Turn to the eleventh chapter to the Hebrews, where the sacred writer seems to conduct you into the temple of Christianity; and after exhibiting the names, and the statues, and the recorded deeds, of the heroes of the church, and displaying before you the spoils they have won in the battles of the Lord, says to you, "Behold the triumphs of faith!" Faith is the means of love: hence said the apostle, "Faith, which worketh by love." Nor could it be his intention to depreciate hope, which is called, "the anchor of the soul, both sure and steadfast, which entereth into that within the veil:" of which it is said, "we are saved by hope;" and every man that hath this hope, "purifieth himself, even as he is pure."

Much less are we warranted, from this expression, to *select* love, as the exclusive object of our pursuit, and to cultivate it to the neglect of the other two. Separate from them it can have no existence. Any attempt to build it up without them, is like the effort to raise a superstructure without a foundation. "*Add* to your faith, brotherly kindness and charity," says the apostle. It is only as we believe the testimony of God's love to us, which is contained in the gospel, that we can possess Christian charity to our fellow-men.

What the apostle means is, *that there are some views of love, in which it must be allowed to possess a higher degree of moral excellence than either faith or hope.*

1. It is the END *which faith and hope are the means of producing.* Love is what might be called an *ultimate* virtue; but faith and hope subordinate ones. Justification itself is but part of the divine means for bringing the soul of man into a state of moral perfection. The ultimate end to be obtained by redemption is the restoration of the image of God to the human spirit; and pardon is the introductory and subsidiary means. Hence faith, by which we are justified, is an exercise of mind, which produces, and is intended to produce, in us a conformity to the divine character. It is not a grace which terminates in itself, without being calculated or designed to originate and support any thing else, which is the case with love. Sanctity is the end of truth: so our Lord teaches us—"Sanctify them by the truth." The truth is received into the mind by faith, that it may impart sanctity, which includes love.—Similar remarks will apply to hope, of which it is said, "Every man that hath this hope in him purifieth himself." Christian charity, then, attains this eminence by being the ultimate virtue, to which the other two refer. It is that moral condition of the soul, which it is the aim and purpose of all things to produce.

2. *Love is a* SOCIAL *grace, while faith and hope are exercised in reference to ourselves.* We believe and hope, with an immediate regard to our own happiness; but in the exercise of love, we regard the happiness of mankind. Christian charity is a constant efflux of benevolent feeling, from the pure fountain of a heart devoted to the well-being of our species: faith and hope are the channels by which we receive the streams of peace and joy, from the fulness of God. By the latter, we are recipients of happiness; by the former, we are its distributors; by believing, we rejoice; by loving, we awaken the joys of others; by one, we become the heirs of salvation, who are ministered to by angels; by the other, we become ministering angels in our turn. What a philanthropist must that man be, who cultivates, and carries to even a tolerable perfection, the disposition so beautifully described in this chapter, and who displays all its properties in his intercourse with society: how must such an individual bless all with whom he has to do: as he pursues his holy career, sorrow is alleviated, care is mitigated, want supplied, wickedness reformed by his efforts; the groans of creation are hushed, and the tears of humanity wiped away, by his divine charity; and he becomes, in his measure, like that heavenly visitant in our world, of whom it is said, "He went about doing good."

Survey with admiration and delight the mighty operations, and the splendid achievements, of this powerful and benevolent principle, as they are to be seen within, and only within, the hallowed pale

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ourselves," the believers in the gospel of Christ, "who have received the first fruits of the Spirit, groan within ourselves, waiting for the adoption, namely, the redemption of our body,"—the resurrection, and consequent full revelation, of our dignity and immortal glory as the sons of God.

Such is the meaning of this passage, in which the apostle, to give importance to the subject of future glory, represents it as the object of longing desire to the whole rational creation, the various tribes of which are exhibited as lifting up their heads from beneath the bondage of misery and death, and directing an exploring eye and eager hope towards IMMORTALITY; as that alone which could relieve their sorrows and satisfy their desires. They knew not with certainty that there was such a state; their notions were obscure and fluctuating; it was rather a wish than a belief: but it was that which they may be truly said to have groaned after, as what alone could compensate for the sorrows and the brevity of human life. It is no objection to this view of the passage, to say that the heathen could be scarcely said, in their state of ignorance, to hope to be delivered "from the bondage of corruption into the glorious liberty of the sons of God:" for things are frequently set forth by the sacred writers, not as they are actually contemplated by the persons in connection with whom they are introduced, but as they are in themselves. Thus, Christ is called the "desire of all nations," not that all nations really desired him, but desired happiness, which his advent alone could introduce. So, in this case, every creature longs for that immortality, or future state of happiness which is in itself, though not contemplated as such by them, the glorious revelation of the sons of God. This most striking and beautiful passage has no reference to the brute creation, as groaning under the effects of man's sin, and from which they will be delivered by resurrection; no reference to any physical change to be produced during the millennium in the material world, now by a bold figure represented as burdened and pained by human guilt; for what has this to do with the context, or with the design of the apostle, which is to comfort believers under the sufferings of this mortal state? but it relates to that glory, honor and eternal life, which God has promised to them that love him in reference to which he so sublimely affirms, "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." The view here given is that which is taken also by Hammond and M'Knight.

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of Christianity. What are all the numerous and diversified institutions in our own land, where houseless poverty has found a home; craving hunger, a supply; forsaken infancy, a protector; helpless age, a refuge; ignorance, an instructor; penitence, a comforter; virtue, a defence;—but the triumphs and glories of love? What are all those sublime combinations of human energies, property, and influence, which have been formed for the illumination, reformation, and salvation of the human race? what Bible Societies, Missionary Societies, Tract Societies, Anti-slavery Societies, Peace Societies,—but the mighty monuments of that love, "which seeketh not her own, and is kind?" What are the tears of commiseration, which flow for human sorrows, but the drops that fall from the eye of love? What the joy that is excited by the sight of happiness, but the smiles of love? What was it that made the great apostle of the Gentiles willing, not only to bear any accumulation of suffering, indignity, and reproach, but to pour out his blood as a libation for others, and even to be accursed from Christ for his kinsmen, and mankind in general?—Love! What is it that renders the modern missionary willing to go into perpetual exile, from the land of his fathers and of his birth, to spend the future years of his life, and find, at last, a grave amidst the sands of Africa, or the snows of Greenland: willing to exchange the society and polished intercourse of Europeans, for savages, whose minds are brutishly ignorant, and whose manners are disgustingly offensive; willing to quit the land of Sabbaths, and of Bibles, and of churches, for regions over which the demon of superstition has extended his horrid sway, and beneath whose yoke nothing is to be seen but orgies, in which lust and cruelty struggle for pre-eminence?—Love! What was it that breathed into the heart of HOWARD that spirit which so filled and fired his imagination with visions of human misery, and which brought from so many dungeons the plaintive cry, "Come over and help us!" that he could no longer rest in his own house, or in his own country, but travelled, again and again, across the breadth of Europe, in quest of wretchedness; descending into the captive's cell, that he might weigh his fetters, and measure his narrow apartment, and examine his food, to ascertain whether there was not more of misery in his hapless and forgotten lot, than justice demanded for the punishment of his crime; who inhaled the infected atmosphere of the lazaretto, to grapple with the plague—that fell destroyer of the human race, to approach which seemed to be courting death? It was love that formed the character of that illustrious man, and presented him to the notice and admiration of the civilized world. What was it that gave courage, confidence, and self-denial, to that EXTRAORDINARY WOMAN, who ventured among the furies of Newgate, where, if she had not cause to fear that assassins would attempt her life, she must have calculated upon finding a sort of demons, whose malignity, excited by the purity and virtue which seemed to set in stronger light, by the power of contrast, their own vices, would vent its rage on the angel form which had disturbed them? If ever the form and the beauty of charity were seen in one of our species, it was in Mrs. FRY when she entered the cells of our metropolitan prison, and called their vicious and loathsome inmates around her, to be instructed and reformed. And what is it that makes ten thousand holy men and women employ themselves continually in all kinds of self-denying exertions, to instruct the ignorant, to relieve the miserable, to reform the wicked? These, O heavenly charity! are thy works, the displays of thy excellences, and proofs of thy pre-eminence!

3. It is a distinguished excellence of love, *that it is a likeness to God.* We are not at all surprised that the philosopher to whom the question was proposed, "What is God?" should have requested a day to prepare his answer: and when that was expired, should have asked a second, and a third, and should have at length confessed to the reproving monarch who proposed the query, that the more he examined the more he was confounded: and the farther he penetrated, the deeper and deeper he seemed plunging in darkness and mystery. Revelation has come to the aid of feeble reason, and, compared with the latter, has thrown a blaze of radiance on the all-important subject; and yet, with the light of truth shining around us, so little do we understand of God, that he may be said, as it respects us, to "make darkness his pavilion;" for "who by searching can find out God—who can find out the Almighty to perfection?" Of his essence we know nothing: of his eternity, omniscience, and omnipotence, next to nothing, as to any comprehension of them. His moral perfections are, it is true, more easily understood by us; but as these are all infinite, it is but little even of these that we can understand. "He is a rock, his way is perfect, without iniquity, just and right is he." Inflexible justice, immaculate purity, inviolable truth, unimpeachable fidelity, belong to him; but if this were all the view the Scriptures gave us of his attributes, if the delineation of the divine character stopped here, how much would be wanting to the sinner's comfort? Can the trembling and condemned criminal take much pleasure in contemplating the power, the justice, and the truth of the judge, who holds his destiny in his hand,—at least till he knows whether that judge have *mercy* also in his heart, and in his prerogative? And as little would it comfort us to know all the other attributes of Deity, if we would not exultingly exclaim, in the language of the apostle, "GOD IS LOVE!" Sublime and heart-reviving declaration! never was any thing uttered more calculated to delight the soul of man. Such a view of Deity is peculiar to revelation. Idolatry, in all her strange devices, in all her image-making processes, never conceived of such a God: power, wisdom, justice, truth, have all received their appropriate symbols of divinity, and have been worshipped under material forms, but benevolence had no statue, no temple, no priest. It was too pure a conception for the human heart, and too elevated an idea for human reason. "God is love!" This refers not, of course, to his essence, but to his character. It means, that benevolence is his whole moral character; not only that his nature is one sum of infinite excellence, but that his conduct is one mighty impulse to that which is good; in other words, that the divine disposition is an infinite propensity to delight in happiness, as already existing, or to produce it where it does not exist. But be it recollected, that the benevolence of God is the love of a governor or ruler, and not merely that of a philanthropist, or a father; and who, in the exercise of his good-will to any particular part, cannot sacrifice the welfare of the whole; and, consequently, whose benevolence is not only compatible with the exercise of retributive justice, but requires it.

Such is the disposition of that divine mind, to which, by Christian love, we are conformed: that benevolence of the Deity, which, in its propensity to delight in happiness, and to create it, makes him infinite in patience, to bear with the millions of crimes which daily insult and provoke him; infinite in mercy, to pardon the most aggravated transgressions; infinite in kindness, to provide for the wants and comforts of his creatures. The highest pre-eminence in Christian love, the richest gem in its crown of honor, is its resemblance to God. There is nothing remotely analogous to faith, or hope, in

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the divine nature. He that is omniscient, cannot be said to believe; nor he that is infinitely blessed, and possessed of a divine fulness, be said to hope: but he can and does love. Resemblance to God is the highest glory of man. We should esteem it an honor to bear a faint impress of some of the more distinguished of the human race. It would be thought a high compliment, to have it said that our genius resembled that of Milton, and our benevolence that of Howard; that our faith was like Abraham's, or our meekness akin to that of Moses; but how much greater is the distinction to bear, by love, *the image of God.*

5. Love *is eternal in its duration;* it ascends with us to the skies, to live in our hearts, as the temper of our souls, for ever and ever. It is questioned by some, whether the other two graces will cease in the celestial state. It has been contended, that as the glories of the divine nature, are illimitable and innumerable, and the glorified mind will not attain to a perfect knowledge of these at once, but be continually receiving fresh communications on this vast theme, there must be both faith and hope in heaven; for as we successively receive these, we must believe in the assurance of those which are to come, and must perpetually look forward with expectation and desire. But does not this assume what cannot be proved—that our knowledge of God and divine things will be communicated in heaven by testimony, and not be acquired by intuition? It is not at all necessary that our growing knowledge, our eternally accumulating ideas, should be thus conveyed to us; for they may, for aught we know, be the reward of pleasant study, or they may flow into the mind, as the ideas of sensation do into the soul, without any effort, and may also come with all the certainty of that intuition by which we perceive the truth of axioms. To say that this is belief, is to confound two things essentially distinct—knowledge and faith. So that it does not appear plain, that faith, in any sense of the term, will exist in heaven. But though it could be proved that, in some modification of the term, it would be exercised in the celestial state, such a belief would differ so materially from that which we now possess, and by which we are justified and saved, that it may with propriety be said, faith will cease in heaven. All the great objects to which faith now refers are absent; we believe in their existence, through the report which is made of them in the word of God; but in heaven they will be immediately present to the senses of our glorified body, or the perceptive faculty of our spirit made perfect. Nor, as it respects hope, is it by any means certain that this will exist in the heavenly state: for although it is difficult to conceive how there can be otherwise than a futurity, even in eternity, and how there can be a state of mind otherwise than the desire and expectation of future good—yet, as in hope, there is usually some degree of doubt and uncertainty, the state of mind with which glorified spirits contemplate and anticipate future good, may be an indubitable certainty, which excludes the restlessness of desire, and the incertitude of expectation.

In the hour of death, the believer closes the conflict with his spiritual enemies, enters a world where no foe shall ever exist, and where, of course, he no longer needs either defensive or aggressive weapons. He takes off the helmet of salvation, for hope is not needed when he is brought to full possession: he lays aside the shield of faith, for seeing and knowing have succeeded to believing, and he will be beyond the fiery darts of the wicked one: the breast-plate of sincerity he retains, not as a weapon, but as an ornament—not as a means of defence, but as a memorial of victory; his feet are no longer shod with the preparation of the gospel of peace, for he will no more have to tread on the snares of the destroyer, nor be exposed to his missiles: the sword of the Spirit which is the word of God, shall be sheathed, and hung with the trumpet in the hall; praying will cease, where there is no want to be supplied—no care to be alleviated—no sin to be forgiven—no sorrow to be soothed; watchfulness will no more be necessary, where no enemy is to be found, no danger arises; the means of grace will all be useless, where grace is swallowed up in glory; submission will never be called for, where there are no trials; and even many of the properties of love itself will seem to be absorbed in its general principle; many of its modifications and operations will cease, amidst its eternal delight in perfect excellence and happiness; for there can be no forgiveness of injuries where none will be inflicted; no long suffering where there is nothing to suffer; no concealment of faults where none can be committed; no self-denial where there will be nothing to try us; nothing of love will remain, nothing be exercised, but a pure and unmixed delight in happiness; and how should it stimulate us to the exercise of mutual forbearance and commiseration now, to consider that it is the only state where these virtues can be indulged!

CHAPTER XVIII.

IMPROVEMENT.

ADOPTING the method pursued by the old Divines, I shall take up this part of the subject in the way of

INSTRUCTION.

1. May we not infer from it, *the divine origin of those Scriptures*, which give such a pre-eminence to the duty of love.

The contents of the word of God have ever been considered, and very justly, as a voucher for its divine authority. The Bible is its own witness: the sublimity of its doctrines, surpassing alike the invention and the comprehension of the human understanding; the harmony of its writers; the grandeur of its style, the more remarkable if we consider the illiterate character of many of those who wrote it; the elevation and purity of its morality, especially when contrasted with the condition of the whole world; the view it gives us of the nature and attributes of the Deity, of the character of Jesus Christ, of the state of human nature, of the scheme of redemption, of the elements of evangelical piety, of the certainty and glory of immortality;—are all the hand-writing of Jehovah, and together, form this illustrious inscription—"THE WORD OF GOD." Where is any thing like this among the works of men? Could ignorance have devised a system so sublime, or depravity invent a scheme so holy? But to go no farther than the subject we are now considering, and which may be regarded as not only a single precept of morality, but the spirit of the whole, is it conceivable that such a generous and self-denying system of duty would have sprung from the selfishness of human nature? Would man, had he been left to the mere exercise of his reason, and the impulses of his own heart, ever have summed up all morality and social obligation in that one word, LOVE, and have represented this as the essence of virtue? Is there any thing analogous to this in any human system with which we are acquainted?

Examine PAGANISM, both ancient and modern; and what of this spirit do you find in its multiform varieties? Was benevolence, as has been already asked, ever embodied in an idol? was a temple, a statue, or an altar, ever raised to its honor? The abstractions of wisdom and power, and some few

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of the sterner virtues of human nature, together with many of its sinful passions, obtained a niche in the Pantheon; but such a virtue as that enjoined by Paul, not only was not worshipped, but would have been despised, by all classes of ancient idolaters, as diametrically opposed to those qualities in which they considered human greatness to consist. To say nothing of that spirit of cruelty which, like a demon legion, possessed, and tortured, and convulsed, the worshippers of Moloch, even the milder and classic mythology of the Greeks and the Romans, breathed into its votaries no spirit of universal philanthropy. The patriotism of these nations, the chivalrous self-devotedness, which is blazoned with such splendor on the page of history, and which kindle such enthusiasm in the youthful imagination—what is it but the light of a consuming fire? The patriotism of Rome, and of Greece, in their best and purest days, was but a selfishness of the most destructive kind, which would have trampled down pure philanthropy with indignant scorn, as a mean and cowardly spirit—a traitor against the absorbing glory of Athens or of the Roman commonwealth. Those proud and haughty patriots thought that the world was made for them, and cared not what rights of other nations they invaded, so as they could strengthen their own power; nor what misery they inflicted, so as they could extend their own fame. Selfishness the most engrossing was the soul of their system; every man considered himself as represented by his country, and, in contending for the honor of the latter, was fighting for his own aggrandizement. Had love been the ascendant in those ages, the world would never have been made to lie prostrate at the feet of Alexander, or of Cæsar.

And who among the poets sang the praises of universal benevolence; who among the legislators made it the basis of their morals, who among the philosophers expatiated on its glories, or laid the obligation to cultivate it, upon the consciences of their disciples? The highest virtue of paganism was martial prowess. So heavenly a glory never shone upon it, as is contained in that one sentence, "Thou shalt love thy neighbor as thyself;" or if any theory, distantly analogous to it, was found there, it was a borrowed light, the dim reflection of the distant brightness of divine truth.

And as to *modern* paganism, we need not say how vain it is to seek for universal love amidst the ferocities of the American Indians, the murderous cruelties of the South Sea Islanders, the disgusting selfishness and ridiculous vanity of the Chinese, or the insulting and degrading oppressions of the Hindoos.

Next turn your attention to MOHAMMEDANISM; and in what page of the Koran will you find, we will not say, such a description, and such an enforcement, of philanthropy as we have in this chapter; but where do you find a recognition of the principle? In all those pretended revelations from heaven, of which Gabriel is said to have been the bearer, where is there such a description of Deity as this—"God is love!" or such a sentiment as that which arises out of it, "he that dwelleth in love, dwelleth in God, and God in him!" So far from recognizing this principle, Islamism condemns and forbids it. It enjoins almsgiving, it is true, and gives it a high place amongst its virtues, but this is not the same as love, and may be often carried to a great extent without a particle of its nature. This system of imposture, abounding, as it does, with minute and ridiculous ceremonies, and a slavish regard to absurd ritual observances, enforces, by the authority of its founder, the most ferocious and blood-thirsty hatred of all who do not receive it in the exercise of implicit faith. Wars against all infidels are not only enjoined in many passages of the Koran, but are declared to be in a high degree meritorious in the sight of God. How completely Islamism has filled its votaries with the most ferocious bigotry and the most merciless intolerance, is known by universal testimony. They every where pour insulting contempt upon all who are not Mussulmans, and feel a savage delight in adding cruelty to insult. "The infidel dogs," is a common appellation applied to Christians. The spirit of the system is every where visible in the absolute despotism of the governments of those countries in which it prevails; where it is found, the arts and the sciences do not flourish, and liberty withers in its shade. The flaming scimetar of the Sultan is its patron and defence; it was propagated by the sword—it is supported by the bow-string, and it is essentially and unalterably cruel. Such is Islamism; a curse to the world, a mystery in the divine government, a dreadful obstacle to the spread of Christianity, and the reverse of all that is holy and beneficent in the glorious gospel of the blessed God.

INFIDELITY, it is true, has attempted an imitation of this virtue, but infidels have had revelation to copy from; and even with this model before their eyes, have produced a caricature instead of a fac simile. The universal benevolence of this school is at war with the private affections and individual tenderness: that of Christianity springs out of them, and is founded upon them. We contend, therefore, that this noble, and generous, and useful disposition is one of the peculiarities of revealed truth; and whence, but from heaven, could it have proceeded, and who but Jehovah either could or would have given it the authority of a law? Whoever will reflect for a moment, will be struck with the singularity of the fact, that the Bible resolves the whole of practical religion into love to God, and the whole of morality into love to man. Is this, we ask again, the work of human invention: or does it look like the production of imposture? Would the selfishness of man have devised such a system; for where, among all his handy work, do we find any thing like it? O no!—It is part of the superscription of heaven—it is the impress of divinity—it is the seal of truth.

2. We learn, *that the spirit of true religion is not only unlike, but opposed to, the characters most admired by the people of the world.*

The character which the historian loves to delineate, on which he delights to exhaust the stores of his genius, and to lavish the richest coloring of his pencil; which he is most pleased to exhibit to the admiration of his readers; and in which, with an eager sympathy, those readers take as much delight as did the author, perusing it again and again, till the soul glows with enthusiasm;—is not the meek and virtuous prince, who is intent only on the arts of peace, and the internal welfare of his kingdom: no, but the ambitious hero, who fills the world with the fame of his victories, and by the aid of dauntless courage, consummate skill, and inordinate lust of dominion, goes on from conquering to conquer: this is the man for whom the admiration of posterity is claimed; whose crimes are lost sight of in the splendor of his genius, and whose cruelty is forgotten in the success with which it is followed. Thus it is, that under the power of a peculiar fascination, demons are worshipped in sight of the miseries they have inflicted, and within hearing of the groans they have extorted, merely on account of the vast genius they possess, and of their power to curse the children of men. But the New Testament lavishes no encomiums on such men, bestows no praise on their deeds, but treats them as the bitterest enemies of human happiness. The sword of conflict and the laurel of victory are not among

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the objects which it commends to our attention, but which it devotes to our detestation: the peace-maker is the character on which it bestows all its praises, and invests with its richest honors.

If we descend from national affairs to the more confined range of social intercourse, we shall find the same perversion of judgment, the same misconception of true excellence, and the same misplaced admiration. What is the character which is usually most applauded in fashionable circles, and also by the generality of mankind, whether rich or poor? Is it not the high spirited individual who is quick to discern offence, and bold to resent it; who will allow no one with impunity to tread upon the skirt of his dignity, or his right; who is, perhaps, in some things, frank, generous, and affable, but under this exterior conceals a proud, independent spirit, which can brook neither a superior nor a rival, but is ever aspiring to distinction; who is courteous but ambitious; who would not willingly and intentionally give offence, but, having given it, would feel himself for ever disgraced by putting on the garment of humility, and asking forgiveness; who would give alms to the needy, but not precedence even to the deserving;—is not this the most admired of the world's favorites? Is not revenge dignified with the name of honor, and pride called spirit?—In short, are not the qualities generally admired by men, of the active, irascible, and ambitious kind; and are not the meek, and gentle, and passive virtues, looked upon with disesteem, and treated with contempt? Is poverty of spirit, is humility, is self-abasement, is the forgiveness of insults, is patience under provocation, admired, applauded, imitated? Is it to the character formed of these graces, that the silent homage of the heart, and the loud praises of the tongue, are paid? Quite the contrary. The men who would practise these things, must make up their minds, to endure the world's scorn, and to be treated as poor tame-spirited creatures, who deserve all the contumely they receive, because of their forbearance in submitting to it: and yet this is the spirit of religion, for this is the temper of Jesus. When Jesus Christ came into the world, he found it full of the notion that human glory consisted in ambition, pride, and resentment; the Jew and the Gentile participated in the sentiment, and hence he took particular pains to correct this notion, giving, in his sermon on the mount, a delineation of character the very opposite of this.—Indeed, the design of that sermon was to rectify the mistakes then universally prevalent on the subject of character and of happiness, and to teach the world that his disciples were to be pre-eminently distinguished by humility, penitence, meekness, purity, peaceableness, forgiveness, thirsting after righteousness; these are the qualities of a true Christian; and every one who bears that character must sedulously cultivate its appropriate dispositions, and be willing to bear the ridicule to which they will expose him. He must never seek to conciliate the favor of the unconverted, by imitating *their* spirit, or disguising his own; but bear their scorn, and wait with patience for a world where humility and meekness will be honored and rewarded, and *love*, their parent disposition, be crowned with glory.

3. This subject plainly shows us, *that religion is exceedingly* DIFFICULT.

It is a very common supposition, that it is an easy thing to be a Christian. And if to be a Christian were nothing more than going to a place of worship, indulging in pious emotions, subscribing to religious institutions, and professing certain religious opinions, the supposition would be correct; for nothing is more easy than all this: but if the spirit of religion be the disposition described in this chapter, then must it be obvious to every one who knows his own heart, that it is the most difficult thing in the world. The Scriptures every where represent true piety by terms, allusions, and figures, which imply the greatest effort and the most persevering labor; hence we are commanded to "*strive* to enter in at the strait gate;" to "lay aside every weight, and the sin that doth most easily beset us; and to *run with patience* the race that is set before us;" to "*labor* for the meat which endureth unto eternal life;" to "*fight* the good fight of faith;" to "*mortify* the deeds of the body;" to "crucify the flesh."—What terms! what ideas! what metaphors! Can any thing that is *easily* accomplished, require or justify the use of such language? If it were a light thing to be a Christian, could the sacred writers, with any propriety, have employed such strong and very expressive figures? Nothing, surely, can more impressively teach us the absolute and indispensable necessity of the most incessant as well as vigorous effort. The course of a sinner is down hill.—"Easy," says VIRGIL, "is the descent to hell:" a transgressor has nothing to do but to give himself up to the indulgence of his corruptions, and he will slide, without effort, to perdition. Not so the saint. Heaven, by an appropriate figure of speech, is represented as on a high eminence, which cannot be reached without constant and laborious climbing.—Not that all this is necessary to *merit* heaven, but to reach it: we are justified by faith without works, and become entitled to eternal life exclusively by the righteousness of Christ; nor are we to conceive of the faith by which we receive this righteousness as consisting of any violent strivings of our minds, but as a simple dependance on the Lord Jesus Christ for acceptance with God: but we are speaking of the Christian temper of practical religion, of sanctification, of going on through all the trials and temptations of life, to the possession of that crown of glory which Christ has merited for us; and if this be easy work, there is nothing difficult.

4. *Religion is a comparatively* RARE *thing among men.*

This is, indeed, a melancholy and a painful reflection; for it is saying, in other words, there are but few that are saved. It is applying to our own times the awful language employed by our Lord as descriptive of the state of things, in his days upon earth. "Broad is the way which leadeth to destruction, and many there be which go in thereat; strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Tremendous and truly dreadful is the idea, that the greatest part of mankind are moving towards the bottomless pit, and sinking daily in crowds to the miseries of perdition. Such a sentiment ought not to be admitted to the mind, except upon the clearest evidence; neither ought it to be uttered by the lip, much less be recorded by the pen, except with a view to lessen the havoc which it describes, by disturbing the delusion which is the cause of this extensive ruin.

It is evident—at least if the word of God be true—that no man can be saved without religion; and that the religion which does not include love, is in fact, no religion at all: the only inquiry, then, to be answered is, Does Christian love abound, or is it comparatively rare? Is the great mass of human beings around us actuated by a spirit of universal benevolence—a benevolence which is the fruit of regeneration, and the effect of faith; which springs from love to God, and is cherished by a sense of redeeming grace; which is exercised in obedience to the divine authority, and with a view to the divine glory; which, in its operations, is full of forbearance and meekness, kindness, candor, and sympathy, humility and disinterestedness? Is this the prevailing disposition of the bulk of mankind? Do we

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see it manifested in the intercourse of society?—Alas! alas! instead of this, do we not still see these passions in operation, which the apostle mentions as descriptive of the conduct of mankind to each other in his day. "For we ourselves, who were sometime disobedient, deceived, serving divers lusts and pleasures, living in malice and envy; hateful, and hating one another." Are not anger, malice, revenge, selfishness, envy, pride, censoriousness, the predominant dispositions in the generality of mankind? Who can deny this, or who will attempt to deny it? And if this be the case, religion must be comparatively rare. Few, indeed, are living in the exemplification of Christian love. Dreadful, tremendous idea!—I tremble as I write!—my soul is distressed, and groans with anguish over my own statements. I would disbelieve them if I could; and even believing them, I would shut them up in my own bosom, if it were not necessary to promulgate them, in order to detect that delusion which, by leading men to think that it is an uncommon thing for souls to be lost, makes it a still rarer occurrence for them to be saved. I must come to the conclusion—for I cannot help it, without becoming an infidel—that there are, in our time, many more who perish, than are saved. "Hell hath enlarged herself, and opened her mouth without measure; and their glory, and their pomp, and their multitude, and he that rejoiceth shall descend into it." Reader, let the dreadful announcement, that it is a rare thing to be saved, startle you like thunder from your slumbers, and lead you to institute the most serious, and solemn, and impartial examination of your hearts. Do not rest satisfied with a mere vague idea of religion, or a mere general careless assumption that you are a Christian. Without such a disposition as that we have considered, you have no religion; and without religion you must perish eternally. You have been a *professor* of religion, and have approved a gospel ministry, and have enjoyed the light and advantages of gospel ordinances; but this will only aggravate your guilt and condemnation, and misery: if you are not living under the influence of love, you are living without religion, and must have your doom with those of whom it is said, "The wicked shall be turned into hell, and all the nations that forget God."

5. *We learn the great criminality of many things still remaining, and in some degree connived at, among professors of religion.*

National antipathies are too often found in considerable strength in the minds of Christians, especially in a time of warfare. Mistaking the nature of patriotism, and thinking, as did the ancient Greeks and Romans, that love for our country implies hatred of every rival nation, we are too apt to imbibe the spirit of the times and places in which we live, and to cherish a feeling of ill will towards our national competitors. The religion of the New Testament is by no means hostile to a spirit of pure and sublime patriotism; that patriotism which seeks to exalt a nation by all the arts of peace, the discoveries of science, the inventions of fancy, the diffusion of knowledge, morality, and religion: but the thirst of conquest, the love of aggrandizement, the lust of domination, which would make us dislike a nation, because it limits our powers and resists our aggressions, is an unchristian feeling, and an offence against the law of love. From every thing which would flatter the pride, or excite the ambition, or exasperate the anger, or increase the irritability, of a nation—every thing that would swell the current of prejudice against another country, we should carefully abstain: we should have no national enemies, no enmities and aversions excited, by the geographical divisions of the globe. We should remember that God hath made of one blood all nations that dwell upon the earth; and, therefore, that all men are our brothers, and should be *loved* as brothers. A Christian is, in one sense, a citizen of the world; and although he was born in England, should abhor the thought of an hereditary dislike to an American, or a Frenchman. When national passions are roused and incensed, he is to bear no part in the widely circulating hatred; and amidst much that he may regret and condemn, is still to remember, that he is not to be "easily provoked."

Allied to this is *the passion for war*.

Whether the abstract principle of the unjustifiableness of war in every case be tenable, we will not now discuss; but that war, as it is usually maintained, is utterly indefensible on Christian principles, can admit of no question. It is but too evident, that nominal, and even great numbers of real Christians, are not duly impressed with the deep criminality and great enormity of the warlike spirit. Instead of bearing their testimony, by all proper means, and on every suitable occasion, against it, they partake of the general and murderous enthusiasm; they cherish the same antipathies; are actuated by the same revengeful, proud, ambitious spirit, as the people of the world; defend by argument the wars that arise, as just and necessary; read with as much avidity the details of battles; boast with as much exultation of the victories which are obtained; and enter as deeply into all the ardor of the hostile passion, as though they were the worshippers of Mars, the god of war, instead of Jehovah the God of love. Ought these things to be? Are they not a manifest and flagrant violation of all their principles and professions? The whole substance, genius, and tendency of Christianity, is pacific. The God whom we worship delighteth in mercy, and is infinitely benevolent; the character of Christ, who is our example, no less than our atonement, is formed of all the meek and gentle virtues, in the greatest perfection; the scheme of salvation is a plan of grace; all the doctrines of revelation unite in their tendency to soften and sweeten the temper; while the precepts of Christian morality forbid wrath, anger, malice, revenge of every kind or degree, and enjoin us, in no case, to render evil for evil, but ever to return good for evil. The New Testament is directly opposed to that rage and resentment, to which the world has given the delusive names of spirit and a sense of honor, and from whence wars and contentions proceed. To these haughty and mischievous sensibilities, which are but an imitation of the passions that rage in full force in the natures of brute animals, the religion of Jesus Christ offers all the resistance of a divine authority. Let any man think of the crimes committed and the miseries inflicted, by a single battle, and surely, if he has ever read only one of the Gospels, or one of the Epistles, he must be convinced that a hatred of war is an essential feature of practical religion. But we need go no further than this chapter to prove that the warlike passion, even in the least degree, is opposed to Christianity; for if love were universally prevalent, swords would be beaten into ploughshares, and spears into pruning-hooks. It is high time for the followers of the meek and lowly Jesus, in every part of the world, to study the genius of their religion, since, in the knowledge of this, many of them are still lamentably deficient. It is a shame upon what is called the Christian world, that it has not long since, borne universal, impassioned, and indignant testimony against that enormous evil, which still rages not merely among savages; but among scholars, philosophers, Christians, and divines. In vain, so far as regards the diffusion of a pacific spirit, has science enlightened the mind; in vain has learning softened the manners and cultivated the taste; in vain has art multi-

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plied the comforts; in vain has even religion established the faith, and in some measure sanctified the minds of the inhabitants of Christendom; for war, horrid, bloody, destructive war, is as much practised, and as much patronised, as ever. Whatever men have learnt, they have not learnt to love one another; whatever attainments they have made in knowledge, they have made scarcely any in charity; however high they may have soared above the savage into the heights of science, they are still nearly upon a level in a taste for war. But *real* Christians should come out and be separate, and touch not the unclean thing: let them act upon their own principles, and become not only the friends but the advocates of peace: let them echo back in their several spheres the angel's description of Christianity, "peace on earth, good will to men:" let ministers from the pulpit, writers from the press, private Christians, in their intercourse with each other and with the world,—inculcate a fixed and irreconcileable abhorrence of war: let the church of God be a society for the diffusion of the principles of universal peace.

Love forbids *the indulgence of sectarian prejudice.* God has, for wise ends no doubt, permitted the existence of various and conflicting opinions among real Christians: but, unhappily, instead of making these differences merely the occasion of mutual forbearance, and opportunities for showing through what interposing media Christians can press to recognize and embrace each other; instead of converting them into tests of the sincerity, and proofs of the strength of our attachment;—we have permitted them to rise up into separating walls, which divide and alienate our hearts from each other. Perhaps, even towards those whose errors are too fundamental to allow us to acknowledge them as fellow-Christians, much less to hold communion with them in the bond of church fellowship, there is not enough of genuine charity; for is there not something of bitterness and contempt, of wrath and ill will, instead of that deep compassion and tender pity with which their situation should ever be viewed? Poor men! with all their boasted reason, they walk in darkness at noonday, and, with the lamp of truth in their hands, they are yet stumbling like the blind. We may feel a holy abhorrence of their sentiments, but, for themselves, we should cherish the deepest commiseration.

But as to those who agree with us in all the fundamental doctrines of the gospel, and differ from us only on the forms of church government, on the mode and subject of a sacrament, or on some of the minor points of doctrine,—surely—surely, towards them we should maintain the full force of brotherly affection, without allowing our differences to interrupt for a moment the exercise of the most entire good will. We would indulge a hope, that, in this age, there is a nearer approximation than there was, of the various denominations of Christians to each other; that the spirit of intolerance is dying away; that there is a greater disposition to recognize each other, in the fullest sense of the term, as members of the same body, and brethren in the same family: but even yet, there is too much of the *odium theologicum* remaining among ministers, and too much of the spirit of party among laymen; too much of the feeling of rivalry and suspicion; too much disposition to misconstrue actions, to arraign motives: too much inclination to envy and jealousy. It is too common for the ministers and members of the establishment, to look with haughty contempt, and to speak as they feel towards those who secede from their church; and to revile them as troublesome schismatics, as rebels against established authority.

Let it not be thought, however, that it is only by churchmen that the law of love is violated; for it must be confessed, and regretted, that it is not always observed as it should be, by the various sects of Dissenters, Baptists, Pædo-baptists, and Methodists, are all too often actuated by a degree of envy, jealousy, and selfishness, utterly unworthy of the great cause of religion, and altogether at variance with their common principles. What attempts are sometimes made by the Wesleyans to raise a prejudice against Calvinism and its adherents, by deformed, horrid, and ferocious looking caricatures of that system; and, on the other hand, how often are the whole body of Methodists condemned by Calvinists, as upholding all the errors of Pelagius! Baptists pour unmeasured contempt on infant baptism, and are repaid by their opponents in ridicule on adult immersion. Statements are often given of the sentiments of a sect, which they would deny, and consequences deduced from them which they would abhor. And then, what clashing of interests frequently takes place *when a new denomination is introduced into a town or a village.* Sometimes this introduction takes place without occasion for it: there is really no room for another body of Christians; the existing means of public instruction are already sufficient, both as to quantity and quality;—and, in this case, to be animated by such a zeal for *our* denomination, as to set it up at the certain hazard, and especially with the very hope, of dividing a prevailing and hitherto peaceful body of Christians, is, in the last degree, a hateful effusion of party spirit: men may call it zeal for the glory of God; but call it what they will, it is, when exhibited in its own deformity, nothing but envy, or the selfishness which seeketh its own. In other cases, what jealousy and ill will have been stirred up in the minds of an existing party, by an attempt made by another to establish itself in the same place! It signified nothing how large was the place, how great the population, how inadequate the means of religious instruction: all this was left out of view; and the new denomination, though they preached the gospel in its purity, was opposed and disliked, because it came into a field, where there was already an evangelical body, though that body could not be said to have occupied more than one little nook or corner of the uncultivated land. It would be invidious to name any denomination as having manifested most of this spirit,—no one, perhaps, is altogether free from it: but we have known, in some instances, such wretched, paltry, nay wicked, means resorted to; such attempts to oppose the new comers, by defaming their principles, by insinuating charges against their ministers, by throwing suspicions even over the purposes of their private meetings; such a system of espionage, by sending spies to gather something to cavil at from the discourses of their opponents, as they choose to call them; such a series of kidnapping tricks to draw away the young and unwary;—that we have felt it somewhat difficult, in witnessing this absence of Christian love in others, to retain it in exercise in our own hearts towards them. Instead of indulging such envy, jealousy, and ill will, all denominations who agree in the fundamental truths of the gospel should regard and hail each other, as only so many companies in the same regiment, or so many laborers in the same field, or so many workmen in the same building,—having one common object, and serving under one common head. But, alas! alas! no rival companies of a secular nature can be more jealous of each other than some congregations of professing Christians are. This remark does not apply so much to the larger bodies, which are to be found in our great towns and cities, as to the smaller ones, which exist in our less populous places. But we have all too much prejudice,

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and too little Christian affection for each other.—We all need more of the mind of Christ. We do not wish to see a spirit of indifference to our distinctive opinions,—this would be a sin in the other extreme; but we desire to behold more cordial good will and confidence towards those who differ from us, and far, far less of the spirit of sects and parties.

Love would *soften the asperity, and remove the acrimony, of controversy.* We are not enemies to well-conducted controversy. As long as truth is attacked, it must be defended: and as long as error exists, it must be assailed. To give up the truth for the sake of peace, is a conspiracy against the Bible, and establishing a covenant with the enemies of the Lord. Not an iota of God's word must be surrendered to error and infidelity. We must "contend earnestly for the faith once delivered to the saints;" and resist, if need be, unto bonds, imprisonment, and death. A hollow, fawning, parasitical spirit, which would conciliate the friendship of men disaffected to the Scriptures, by giving up, or treating lightly, any of their contents, has the curse of heaven upon it. "Controversy is the safety valve of theological zeal. The spirit of party is opposed to it, being too intolerant for discussion. Truth has always triumphed by means of controversy: she has grown powerless only when the sleep of lethargy has stolen upon the church. What is Christianity itself, but a standing controversy with the infidel, the sensualist, and the formalist,—the men of the world? We admit that the *spirit of controversy*, or, to speak more properly, the *controversial spirit*, is not, in itself, very conducive to the cultivation of personal piety. The angry controvertist, and fierce polemic, is not always a devout believer or an amiable member of society. The church has been sometimes as much disgraced by her advocates, as annoyed by her assailants; and there are intestine debates and disputes, which, as friends to religion, as well as friends to peace, we could wish to have terminated for ever. But alive, as we trust we are, to the dangers of controversy, we must, nevertheless, protest against that timid, trimming, self-indulgent, ultra-liberal dread of religious debate, which would bind over truth to keep the peace with error, and consign those celestial weapons of the spiritual armory—reason and Scripture—to the ark of the church, as useless regalia."* It is highly probable that all controversy will never cease, till truth stands revealed amidst the light of eternity. But there will come a period, when men will discuss their differences in the spirit of brotherly affection: when, perhaps, there will be fewer points unsettled, and those few will be debated with candor and mutual esteem. Too many, in their disputations about religion, contend for truth, till they have destroyed love, and even, in reference to the former, present it in so mutilated a form, as to deprive it of much of its own engaging beauty.

Luther's prayer should be presented by all—"From frivolous, fruitless controversies, good Lord deliver us!" It is well observed by an old writer, "That disputations in religion are sometimes necessary, but always dangerous; drawing the best spirits into the head from the heart, and either leaving it empty of all, or too full of fleshly zeal and passion, if extraordinary care be not taken still to supply and fill it anew with pious affection towards God, and love towards man." There is no case in which good men are more under the power of the deceitfulness of the heart, than when engaged in religious controversy; and when, under the idea that they are only "contending earnestly for the faith," they indulge in all kinds of unhallowed tempers, dip their pens in gall, deliberately write, as deliberately print, and no less deliberately justify, the bitterest sarcasms—the severest irony—the most railing accusations—the grossest personalities—the most uncharitable surmises: in short, when, as the controversy is about religion—a circumstance which ought to produce a spirit directly the reverse—there is no degree of abuse, reviling, and defamation, to which they do not have recourse. Such has been too often the tone of religious controversy, and by which it would seem as if the graces were mere heathen courtezans, in whose company a Christian should blush to be found; while the furies were so many personifications of holy zeal, whose assistance is to be solicited in the support of truth. Oh, what a handle has the spirit of angry controversy given to infidels against the whole system of revelation!—they have fought against Christianity with poisoned arrows, and the gall of furious polemics has supplied the venom in which they have dipped their sarcasms, ironies, and jests. It is high time that the apostle's exhortation should be practically remembered—"Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice:" that all who contend for the faith, should remember Paul's advice to Timothy—"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth." The wrath of man, in no instance, worketh the righteousness of God. Let any one read this chapter, and say if it be possible to justify the spirit in which contentions for the truth are generally carried on. Let it not be pleaded that we are commanded to rebuke sharply, as if this furnished an apology for all uncharitableness: for duties cannot be in opposition to each other: and therefore even this must be performed in a manner that is compatible with meekness and love. Unfortunately, the spirit of acrimonious controversy is as popular as it is sinful: those pugnacious hierophants, by whom it is carried on, are generally the leaders of a party, which thinks itself happy in a representative, who with his shield can defend them, and with his tremendous sword can vanquish their enemies, and thus lead them on to victory and supremacy. It would be amusing, if it were not too serious a matter for entertainment, to hear how these persons exult in the exploits of their redoubtable Hercules; and to see how securely they repose under the protection of his terrible and far-resounding club. What deep disgrace is it upon the professors and teachers of the religion of the meek and lowly Saviour, to suppose that *his* doctrines and *his* precepts require the aid of human and unhallowed passions to give them effect!

We may next exhibit the criminality which attaches to the sin of schism, and deplore its prevalence. It will be necessary to explain here what I mean by schism. No term has been more employed or more abused than this; it has furnished to bigots of all parties a theme of angry declamation, and a subject of bitter accusation and reproach, against all who differ from them in opinion; upon whatever ground, or in whatever spirit, that difference is maintained. Papists charge this sin upon Protestants; while the church of England, in its turn, attempts to fasten the guilt of it upon all who secede from her communion. It is circulated with eagerness from one denomination to another, as a term of ignominy, and is continually calling into exercise some of the worst passions of human nature. Papal bulls, episcopal charges, clerical sermons, party-spirited journals, are continually harping upon it; and multi-

*Electric Review.

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tudes, who have no other means of blackening an opponent, think that they cannot more effectually succeed in rendering him both odious and guilty, than by calling him a schismatic. I will at once confess, that schism is, indeed, when properly understood, a sin of so enormous a kind, that too much cannot be said for its condemnation. But it is *not* properly understood. In its etymological signification, it means a rent, a division, a separation of that which was originally one.*

CAMPBELL'S remarks are so clear and convincing on this subject, that they may, with great propriety, be referred to. As *breach*, or *rupture*, is the literal import of the term in our language, wherever these words may be figuratively applied, the term *schism* seems likewise capable of an application. It invariably supposes, that among those things whereof it is affirmed, there subsisted an union formerly, and as invariably denotes that the union subsists no longer. In this manner the apostle Paul uses the word, applying it to a particular church, or Christian congregation. Thus he adjures the Corinthians, by the name of the Lord Jesus, that there be no divisions, or *schisms*, among them! and in another place of the same Epistle, "I hear that there are divisions," or schisms. In order to obtain a proper idea of what is meant by a breach, or schism, in this application, we must form a just notion of that which constituted the union whereof the schism was a violation. Now, the great and powerful cement which united the souls of Christians, was their mutual love. Their hearts, in the emphatical language of holy writ, *were knit together in love.* This had been declared by their Master to be the distinguishing badge of their profession—"*By this shall all men know that ye are my disciples, if ye have love one to another.*" Their partaking of the same baptism, their professing the same faith, their enjoying the same promises, and their joining in the same religious services—formed a connection merely external, and of little significance, unless, agreeably to the apostle's expression, it was rooted and grounded in love. As this, therefore, is the great criterion of the Christian character, and the foundation of Christian unity—whatever alienates the affections of Christians from one another is manifestly subversive of both, and may, consequently, with the greatest truth and energy, be denominated *schism.* It is not so much what makes an outward distinction, or separation (though this also may, in a lower degree, be so denominated,) as what produces an alienation of the heart, which constitutes schism in the sense of the apostle; for this strikes directly at the vitals of Christianity. Indeed, both the evil and the danger of the former—that is, an external separation—is principally to be estimated from its influence upon the latter—that is, in producing an alienation of heart; for it is in the union of affection among Christians, that the spirit, the life, and the power of religion are principally placed.

Wherever an alienation of heart takes place, and whatever be the occasion of it, whether there be an external separation or not, there is a schism. It may arise in the church of England, and has, perhaps, arisen in the divisions characterized by the terms evangelical and anti-evangelical; not, indeed, that these terms are recognized, but the distinctions certainly exist of which they are the designations; or it may exist in the church of Scotland, and does exist in a way similar to what occurs in the sister church in the south; it arose in the church of Rome, that boasted seat of unity and infallibility, in the contest between the Jansenists and the Jesuits; or, it may arise—as, alas! we know to our shame and distress it does too often arise—in our Independent churches; so that, without any *actual* and *visible* separation or secession, this dreadful evil may be in full and mischievous operation. On the contrary, there may be diversity of opinion in the same society, as in those Baptist churches that admit of mixed communion, without any schism; and, provided there be no alienation of heart, no interruption to mutual esteem and good-will, there may be even an external separation, without schism. This sin can have no existence except in those cases where the unity of the spirit is disturbed, and the bond of peace is severed. As long as sincere love remains, there is, in the full sense of the term, no schism. Consequently, whatever tends to alienate the hearts of Christians from each other, whatever tends to produce discord, whatever tends to stir up strife—no matter who may be guilty of such conduct—is the very essence of this hateful vice. If men will attempt to coerce the conscience, by legislating for others in such matters as those of religion, and interfere, by human *authority*, in affairs which should be transacted through the medium of the Bible, between God and the soul—*they* must be answerable for those divisions which arise from the conscientious objections of persons who cannot submit to such enactments. If to separate peaceably from the church of England be the sin of schism, how will the church of England justify itself from the same charge brought against her by the church of Rome? The schismatic is not he who peaceably secedes; but he who renders secession necessary, by setting up requirements with which the separatist cannot comply without violating his conscience. Not that I mean to say Episcopalians, or even the supporters of any established religion whatever, are schismatical, except where their conduct is such as is calculated to produce mutual disaffection; so neither, on the other hand, are dissenters justly chargeable with this sin, unless their conduct can be fairly proved to be founded on a factious spirit of ill-will towards the religious establishment of the country. It is nothing to say that their dissent proceeds on insufficient grounds, and their objections to the church, as by law established, are to things that are indifferent in themselves, and therefore frivolous and vexatious. If they are indifferent, why then impose them? but of their indifference or importance dissenters themselves must judge; as did the reformed churches of Christendom of the corruptions of popery. If a dissenter employ himself in stirring up ill-will towards the members of the church of England, by arraigning the motives of its ministers, and charging them with sordid avarice, or a mere love of worldly pomp and domination; or by questioning the piety of its members; or by exciting animosity, or producing alienation of heart in the minds of his own party; or, if he so state, defend, and enforce his own principles, as that the natural result in those who hear him shall be an interruption of all communion of heart, and the exercise of all mutual good-will between the two denominations; if he employ himself in widening the breach between them, and repelling them farther from each other; he is indeed a schismatic, and deserves all the reproach which such conduct can bring upon him. But, then, it should be recollected that no *less* guilty of the sin of schism, is he who, whether he be a mitred or unmitred minister of the established church, employs his talents in holding up dissenters to public obloquy as a factious, troublesome, dangerous body, seceding upon no grounds but such as are frivolous, entitled to reproach for what they have done, and to suspicion for what they may do. But quitting names and parties, *schism* is the sin of doing any thing to alienate men's hearts from each other, whatever be the occasion or the means of the

* Matthew ix. 16. John vii, 43.

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estrangement, and estimate. It is the very opposite of charity; and in saying this we arraign it upon the most solemn and the most capital charge, which any indictment can prefer. We have all, perhaps, something of it in our spirit; but little does it occur to some men, when they are advancing their charges and fulminating their anathemas against others for the sin of schism, that, while in the eye of heaven the objects of their anger are innocent of the crime that is laid to their charge, they themselves are regarded by him, whose judgment is according to truth, as the greatest schismatics upon earth.

The temptation cannot be resisted, of introducing here a long,—but no one who has a taste for literary or moral beauty will deem it too long, an extract from the writings of Mr. Hall.

"The Gallican church, no doubt, looked upon it as a signal triumph, when she prevailed on Louis the Fourteenth to repeal the Edict of Nantes, and to suppress the Protestant religion. But what was the consequence? Where shall we look after this period, for her Fenelons and her Pascals; where, for the distinguished monuments of piety and learning, which were the glory of her better days? As for piety, she perceived she had no occasion for it, when there was no lustre of Christian holiness surrounding her; nor for learning, when she had no longer any opponents to confute, or any controversies to maintain. She felt herself at liberty to become as ignorant, as secular, as irreligious, as she pleased; and, amidst the silence and darkness she had created around her, she drew the curtains and retired to rest. The accession of numbers she gained by suppressing her opponents, was like the small extension of length a body acquires by death; the feeble remains of life were extinguished, and she lay a putrid corpse—a public nuisance, filling the air with pestilential exhalations. Such, there is every reason to believe, would be the effect of similar measures in England. That union among Christians which it is so desirable to recover, must, we are persuaded, be the result of something more heavenly and divine than legal restraints or angry controversies. Unless an angel were to descend for that purpose, the spirit of division is a disease which will never be healed by troubling the waters. We must expect the cure from the increasing prevalence of religion, and from a copious communication of the Spirit to produce that event. A more extensive diffusion of piety, among all sects and parties, will be the best and only preparation for a cordial union. Christians will then be disposed to appreciate their differences more equitably, to turn their chief attention to points on which they agree; and, in consequence of loving each other more, to make every concession consistent with a good conscience. Instead of wishing to vanquish others, every one will be desirous of being vanquished by the truth. An awful fear of God, and an exclusive desire of discovering his mind, will hold a torch before them in their inquiries, which will strangely illuminate the path in which they are to tread. In the room of being repelled by mutual antipathy, they will be insensibly drawn nearer to each other by the ties of mutual attachment. A larger measure of the spirit of Christ would prevent them from converting every incidental variation into an impassable boundary, or from condemning the most innocent and laudable usages, for fear of symbolizing with another class of Christians,—an odious spirit, with which the writer under consideration is strongly impregnated. The general prevalence of piety in different communities, would inspire that mutual respect, that heartfelt homage, for the virtues conspicuous in the character of their respective members, which would urge us to ask, with astonishment and regret, Why cannot we be one? what is it that obstructs our union? Instead of maintaining the barrier which separates us from each other, and employing ourselves in fortifying the frontiers of hostile communities, we should be anxiously devising the means of narrowing the grounds of dispute, by drawing the attention of all parties to those fundamental and catholic principles in which they concur.

"To this we may add, that a more perfect subjection to the authority of the great Head of the church, would restrain men from inventing new terms of communion, from lording it over conscience, or from exacting a scrupulous compliance with things which the word of God has left indifferent. That sense of imperfection we ought ever to cherish, would incline us to be looking up for superior light, and make us think it not improbable, that in the long night which has befallen us, we have all more or less mistaken our way, and have much to learn, and much to correct. The very idea of identifying a particular party with the church, would be exploded, the foolish clamor about schism hushed, and no one, however mean or inconsiderable, be expected to surrender his conscience to the claims of ecclesiastical dominion. The New Testament is surely not so obscure a book that were its contents to fall into the hands of a hundred serious, impartial men, it would produce such opposite conclusions, as must necessarily issue, in their forming two or more separate communions. It is remarkable, indeed, that the chief points about which real Christians are divided, are points on which that volume is silent; mere human fabrications which the presumption of men has attached to the Christian system. A larger communication of the spirit of truth would insensibly lead Christians into a similar train of thinking; and, being more under the guidance of that infallible teacher, they would gradually tend to the same point, and settle in the same conclusions. Without such an influence as this, the coalescing into one community would probably be productive of much mischief; it certainly would do no sort of good, since it would be the mere result of intolerance and pride, acting upon indolence and fear.

"During the present disjointed state of things, then, nothing remains but for every one to whom the care of any part of the church of Christ is entrusted, to exert himself to the utmost in the promotion of vital religion, in cementing the friendship of the good, and repressing, with a firm and steady hand, the heats and eruptions of party spirit. He will find sufficient employment for his time and his talents, in inculcating the great truths of the gospel, and endeavoring to "form Christ" in his hearers, without blowing the flames of contention, or widening that breach which is already the disgrace and calamity of the Christian name. Were our efforts uniformly to take this direction, there would be an *identity* in the impression made by religious instruction; the distortion of party features would gradually disappear, and Christians would every where approach toward that ideal beauty spoken of by painters, which is combined of the finest lines and traits conspicuous in individual forms. Since they have all drank into the same spirit, it is manifest nothing is wanting, but a larger portion of that spirit, to lay the foundation of a solid, cordial union. It is to the immoderate attachment to secular interest, the love of power, and the want of reverence for truth,—not to the obscurities of revelation,—we must impute the unhappy contentions among Christians; maladies which nothing can correct, but deep and genuine piety. The true *schismatic* is not so properly the person who declines a compliance with what he judges to be wrong, though he may be mistaken in that judgment, as the man who, like the author be-

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fore us, sedulously employs every artifice to alienate the affections of good men from each other."*

5. *How desirable is it that religion should prevail more than it does.*

If the spirit of *religion* is love, then who can avoid longing for its universal dominion? How much is it to be coveted for the PEACE OF OUR CHURCHES! It must be confessed, and that with grief and shame, that Zion is not yet a "peaceable habitation;" nor do all her assemblies present the good and the pleasant sight of brethren dwelling together in unity.—Contentions about one thing or another abound.—The seeds of discord are plentifully sown, and bear an exuberant crop of the fruits of contention. How many religious communities are distracted, to their own injury, the exultation of their enemies, and the discredit of religion! Many are the causes which produce this unhappy state of things; but that which gives force to them all, is the absence or the weakness of love. Here is the grand defect, and all other circumstances are but subsidiary. It is most melancholy and humiliating to discover, when some trifling disagreement occurs, what small attainments seemingly flourishing churches have made in this virtue; how insignificant is the subject over which two parties will engage in all the eagerness of contention, and how bitter the spirit with which the contention is carried on. It has been said, that quarrels about religion have been usually maintained with more malevolence than any other. This we deny; but, at the same time we must admit that they are often sustained with a measure of acrimony that is a disgrace to all concerned. The usual occasion of disagreement, is either the dismissal or the choice of a minister. And not unfrequently do believers wrangle about him who is to teach them religion, till they have lost the very spirit of piety itself. But whatever may be the occasion, want of love is the cause, of all feuds and strifes.

O! what churches we should have, if Christian charity were allowed to have its full scope! The *pastor* would labor with the most earnest, indefatigable, and disinterested zeal for the eternal welfare of the flock, and make it evident that compassion for souls, and not filthy lucre, was the impulse of all his conduct. Affection would beam in his eyes, and breathe in his spirit, while "the law of kindness" would dwell on his lips. He would preside over the people in the meekness of wisdom; and, instead of proudly lording it over God's heritage, he would rule them in love. He would be gentle among them, "even as a nurse cherishes her children." Instead of being easily provoked by any little unintentional infringement on his rights, or disrespect to his dignity, he would forbear with that which was the result of ignorance, and wisely and meekly expostulate in reference to that which was the effect of impertinence. Over all his talents, however brilliant, he would put the garment of humility; and with respect to all his success, however great, he would speak in the language of modesty. He would neither envy his more gifted or successful brethren, nor proudly vaunt over his inferiors. To all his charge, even the most illiterate and obscure, he would conduct himself with the condescension of true benevolence, put the most favorable construction on the actions of his people, repose in them an honorable confidence, labor to correct their errors, whether doctrinal or practical, and have no greater joy than to see them walking in the truth.

Christian charity would also dictate *to the people, towards their minister*, a line of conduct no less pious and amiable: it would lead them to attach themselves decidedly and warmly to his person and ministry; to demonstrate, in every possible way, their sincere and cordial wish to promote his comfort; to abstain from every thing that would grieve his mind; and, by every means in their power, to promote his usefulness. It would not allow them to be offended by his faithful rebukes, but cause them to submit, with Christian frankness and humility, to his cautions, admonitions and reproofs: it would lead them to interpret, in a candid manner, any little neglects, or unintentional offences: it would make willing and reasonable excuses for his seeming inattention: it would cover, and not expose, his infirmities, if they are such as comport with sterling piety: it would lead them to manifest a becoming respect for his office, and opinion:—and whilst it would leave them in full possession of entire freedom of thought, and manly dignity of conduct, would still prescribe humility and reverence, which the Scriptures claim for those who are set over them in the Lord.

In the conduct of *the people towards each other*, love would check all that irritability which is excited by a word,—that anger which is cherished till it ripens into malice or revenge. How much is the peace of our churches disturbed by such hot or sullen spirits! But did this heavenly virtue prevail, care would be taken not to give offence; and equal care would be in exercise not to take offence; one man would bridle his tongue, lest he should utter words that would grieve; another would rein in his temper, lest he should be provoked when he ought not; and all would be watchful against whatever would destroy the unity of the spirit and the bond of peace. If any action has been done, or any word spoken of a doubtful kind, no one would suspect an evil motive, but rather be ready to conclude in favor of a good intention: suspicion would be displaced by mutual confidence, and hasty imputations of what is wrong, by the belief or hope of what is right. Instead of circulating ill reports of each other, or believing them when circulated, all would entertain too much good will, and too high an opinion of their brethren, to listen to an insinuation against them.—Universal kindness would reign throughout the society; each would feel an interest in the whole, and, by "whatsoever things are lovely," would promote their comfort and bear their burdens. There would be no struggle for pre-eminence, no grasping at power: such pride would be abhorred, and all would be subject one to another: the rich would not be puffed up, nor vaunt themselves against the poor, nor would the poor envy the rich. In a time of difficulty, such as the choice of a minister, there would be a giving up, as far as possible, of individual feeling, and all would consider the general good: no one would selfishly wish to have *his* taste alone consulted, his opinion alone attended to; no one would obtrude his views upon the rest in an unseemly manner: but each would consult all.

We may again remark, what churches we should have, if love were the ruling principle, which governed them. "Then would each of them present a peaceful haven, inviting men to retire from the tossings and perils of this unquiet ocean to a sacred enclosure, a sequestered spot, which the storms and tempests of the world were not permitted to invade:" then would the prayer of Christ be answered, and his people be one, and afford by their unity a demonstration of the divinity of his mission, which the most impious could not resist: then would the church on earth present a calm unruffled surface, which should reflect, as from a mirror, a bright resemblance of the church in heaven. Let us, then, for the honor of our principles, for the credit of our common Christianity, for our own peace and comfort in relation to the body of the people,—

* Strictures on a work entitled, "Zeal without Innovation."

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seek that more of this heavenly spirit may be diffused among all who are called by the name of Christ.

How desirable it is that such a religion as this should be spread over the face of the whole earth! In what a miserable condition is our globe. The whole world lieth in the wicked one, is entangled in the coils, and bitten by the fangs, and tortured by the venom, of the old serpent,—the devil. Justly has the apostle said, that "the whole creation groaneth and travaileth in pain together until now." Nearly eighteen centuries have passed since he saw this bleeding victim of Satan's cruelty, and heard its groans; and it is bleeding and groaning still. Wherever we go, either in reality or in imagination, we find ourselves in a vale of tears, where forms of misery, indefinitely varied and almost innumerably multiplied, rise before our eyes, and utter nothing but wo, wo, wo; and who can wonder that our world should thus be little else but a region of misery? Think upon the passions which predominate in human affairs; think of the vile affections, which like furies, tyrannize over the minds of men: wrath, malice, revenge, envy, pride, suspicions, selfishness, cruelty, slander,—these are the oligarchy of diabolical tempers, which usurp the dominion of the world in the name of Satan, and which, with something of his power and of his fury, torment the miserable children of men. How much of the most cruel slavery, the most sanguinary warfare, the most remorseless oppression, the most deadly revenge, the most operative mischief, the most crafty subtlety, the most insulting pride,—is perpetually at work in the destruction of human happiness. The prevalence of love would put a stop to all this: it would beat the sword of war into the ploughshare of peace: it would break the galling fetter of slavery, and bid the captive go free: it would change the tyrant into a father: it would convert the venom of malice into the milk of human kindness: it would transform the crafty serpent into the innocent dove: it would tame the ferocity of the implacable assassin into clemency; and would teach *him* to pronounce forgiveness, who now breathes out nothing but slaughter: it would teach pride to put on humility as a garment: it would give to the vigilant eye of intelligence the expression of candor, instead of the glance of suspicion; and would substitute, for the torment of envy, the exquisite delight of that sympathy which can rejoice with those that do rejoice.

What an argument for Christian missions: and what a motive to their zealous support!!

We have already proved that both Paganism and Mohammedanism are hostile to a spirit of universal benevolence: if, therefore, the world is ever to be subjugated to the mild and beneficial dominion of charity, the conquest must be made by Christianity. And to this honor is Christianity destined: it was to this theme that the evangelical prophet struck his lyre, when he said—"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more: but they shall sit every man under his vine and under his fig-tree; and none shall make them afraid." "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand in the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Such is the poetic and beautiful description which is given by the prophet of the harmonizing and benevolent tendency of the gospel, as well as of its effect wherever its influence is entirely submitted to. How exceedingly is it to be desired, that such a system should be universally prevalent! The awful description which the apostle gives us of the idolatry of his times, and of its demoralizing effects,—deeply as it is colored, and darkly as it is shaded,—is not less justly applicable to the Pagan nations of the present day, than it was to those of antiquity. "They have changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and fourfooted beasts, and creeping things. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever! Amen. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;—being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, debate, murder, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." What a picture! Who can contemplate it without horror! Yet such is the state of society—such the aspect of the moral world—such are the crimes that deform, and pollute, and torment, the human race under the reign of Paganism, which, wherever it exists, converts earth into the vestibule of hell, a den of wild beasts, a range of malignant demons,—which educates men for fiends amidst the worst of excesses of depravity, and tortures its victims in this world preparatory to their execution in the next. Who that pretends to carry in his bosom the heart of a man,—much more who that professes to have the spirit of a Christian, which is the mind of Christ,—but must mourn in bitterness of soul over this frightful wilderness, and long to bring these habitations of cruelty under the reign of love?

Let it be recollected, that whenever the religion of Jesus Christ is felt in its proper influence; whenever it changes the heart, and sanctifies the life;—it does not merely turn men away from dumb idols, but causes them also to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world. It does not merely lead to a change of names, a substitution of one set of religious rites for another; but while it removes all that is impious in idolatry, it displaces all that is odious and abominable in vice. It presents the first table of the law, and says, "Thou shalt love God with all thy soul;" and then holds up the second, and commands us to love our neighbors as ourselves. Wherever the gospel of Christ is permitted to govern society, it banishes all that can afflict, and introduces whatever can comfort, the human race. All the crimes and the curses of society flee before it, while all the blessings of earth follow in its train: it not only brings learning, and arts, and sciences, with all that can adorn the mind and embellish life, but, as its chief benefit, it establishes the reign of charity. This it has done to a considerable extent in many places already; and even its enemies have acknowledged it. And he that would see what religion can do, has done, and will yet do, in exalting benevolence on the ruins of cruelty, and

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in establishing the reign of mercy, let him contemplate, as he may do, through the medium of missionary reports, the once wild and savage Esquimaux, converted into peaceful, harmless, and benevolent followers of the meek and lowly Jesus; or the once murderous Otaheitans, who revelled in the blood of human sacrifices, and slaughtered without remorse their own children, now exhibiting a character remarkable for its clemency and gentleness; or the once marauding tribes of South Africa casting away their poisoned arrows, and their assagays, and exhibiting a moral transformation as great and striking, as if the lions, that prowled around their tents, were changed by miracles into lambs. And are these the triumphs of that religion, of which the many branches and the multiplied duties, are summed up in that one word—Love?

Friends of humanity! by all the love you bear to God or man, I conjure you to labor to the uttermost in extending the religion you profess. Estimate, if you can, the deep guilt of neglecting the cause of Christian missions. None of you have done what you could have done, or what you ought to do, in this most sacred, most important cause. I ask, what proportion of your property ought to be put in requisition for promoting the universal reign of charity? Is a tenth, or a fifth, or a third, enough for that cause, the object of which is to teach all men that dwell on the earth to love God supremely, and each other as themselves?—enough to be given for the purpose of cementing the whole human family together in a union of affection?—enough to give to a cause, which, when it is completely victorious,—and completely victorious it will be,—will banish pride, and malice, and envy, and revenge, from the abodes of man? How can you live in splendor—how can you enjoy your luxuries—how can you dwell with delight upon your accumulating hoards of wealth,—while all this is wanting to extend the influence of religion? Alas! alas! because you have so little of it in your own soul. Christian benevolence, were it felt in its full force, would lead to self-denial, to economy, to simple habits, to personal sacrifices,—in order that you may have more to spare, for the great object of Christian missions.

But in addition to your property, and your influence, give to the cause of missions your private, sincere, fervent, believing, and constant prayers.—It is only by the power of the Divine, Omnipotent Spirit, that the kingdom of Christ can be established in this selfish world. Read the chapter which we have considered,—compare with it the present state of mankind,—and then say if aught but the same power which called the chaos out of nothing, and raised this fair and beautiful world out of chaos, can effect a transformation so astonishing and sublime as would be effected, if this region of dark and vengeful passions were converted into an abode of holy and mild, and benevolent affections. Beseech Jehovah daily, that *he* would arise and plead his own cause; for surely love must be eminently the cause of him who is infinite in goodness, and delighteth in mercy. Give him no rest till, in answer to believing and earnest prayer, he shall say, "Behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.—And it shall come to pass, that before they call, I will answer; and whilst they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

CHAPTER XIX.

IMPROVEMENT, BY WAY OF EXAMINATION AND HUMILIATION.

Self-examination is the duty of every Christian, not merely that he may ascertain whether his faith be genuine, but whether it be sufficiently operative. It ought not to be a frequent and undecided question with any one,—"Am I in reality a child of God?" but it should be a constantly recurring inquiry, "Is there any one branch of religious obligation, which, through the deceitfulness of the human heart, I do not feel? or through a criminal heedlessness, I habitually neglect? The object of self-examination, with a believer, is to supply those defects in his graces, and to put away those remains of his corruptions, which, though they may not prove that he has not piety, prove that he has less than he ought to have. For this purpose, he should often bring his actions and his motives to the standard, and try his whole profession; as well what he does that he should not do, as what he does not that he should do. If we are to exhort one another daily, lest any of us be hardened through the deceitfulness of sin, we surely ought to examine ourselves daily, for the same reason. Our guilty self-love is perpetually attempting to throw a veil over the sinful infirmities of our nature—to hide their criminality from our view; and thus to keep us in a state of false peace, by keeping us in ignorance. Against this deceitfulness of our heart, we can only be guarded by a frequent and close examination of our whole selves.

A frequent examination of our hearts and conduct is necessary, because of the multitude of our daily sins, which are often so minute as to escape the observation of a careless and superficial glance, and so numerous as to be forgotten from one day to another; and so, they either come not into notice, or pass out of recollection: and therefore they should be summed up every evening, and repented of, and forgiven, before we compose ourselves to sleep,—that nightly returning harbinger, and monitor, and image, of approaching death. The advantages of frequent examination are so many and so great as to recommend the practice strongly to all who are deeply anxious about the welfare of their souls; by this means we shall not only detect many sins which would otherwise be lost in our attention to greater ones, but we shall more easily destroy them, and more speedily revive our languishing graces; just as a wound may with greater facility be cured while it is yet fresh and bleeding, and an extinguished taper, while yet it retains a strong sympathy for light, may be rekindled, either by the near contact of a neighboring flame, or by the timely application of a little well directed breath. "Sins are apt to cluster and combine, when either we are in love with small sins, or when they proceed, from a careless and incurious spirit, into frequency and continuance; but we may easily keep them asunder by our daily prayers, and our nightly examinations, and our severe sentences: "for he that despiseth little things," said the son of Sirach, "shall perish by little and little." A frequent examination of our actions will tend to keep the conscience clear, so that the least fresh spot will be more easily seen; and so tender, that the least new pressure will be felt; for that which comes upon an already blotted page is scarcely discerned, and that which is added to an already great accumulation is hardly seen or felt.—This, also, is the best way to make our repentance pungent and particular. But on this subject we

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shall have more to say presently. If self-examination be neglected for want of opportunity, it is plain that those, at least, who have their time at their own command and disposal are far too deeply involved in the business of the world and the labyrinths of care: no man ought to allow himself to be so taken up in looking into his secular pursuits, as to have no time to look into the state of his soul; and to be so greedy after gain, or so intent upon the objects of an earthly ambition, as to be careless about examining whether we are growing in grace, and increasing in the riches of faith and love, discovers a mind which either has no religion at all, or has reason to fear that it has none.

But besides that cursory retrospect which we should take every evening of the conduct of the day, a portion of time should be frequently set apart for the purpose of instituting a more minute and rigid inquiry into the state of our personal piety; when, taking in our hand, the word of God, we should descend with this candle of the Lord into the dark and deep recesses of the heart, enter every secret chamber, and pry into every corner to ascertain if any thing be hiding itself there which is contrary to the mind and will of God. Many standards will be found in the Scriptures, all concurring with each other in general purpose and principles, by which this investigation of our spirits should be conducted. We now propose the law of love.

On these occasions of introspection, we should inquire how far our faith is working by love. I will conceive of a professing Christian who has set apart a portion of time,—say on a Saturday evening, before he is to eat on the next day the Lord's supper; or on a Sabbath evening, when he has received the sacramental memorials of the Saviour's love, to examine into the state, not only of his conduct, but the frame and temper of his spirit. He is anxious to know how far he is living so as to please God.—We can imagine him, after having read the Scriptures, presenting his fervent supplications to God, in the language of the Psalmist, and saying, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." He now enters upon the business of self-examination; and the subject of inquiry that evening is the frame of his heart towards his fellow creatures, the state of his mind in reference to the law of love, the measure of his charity, and the infirmities of his temper. Hear his holy colloquies with himself. "I have no just reason, thanks be to sovereign grace! to question whether I have received the fundamental doctrines of the gospel. I believe my creed is sound; nor have I any serious ground for suspecting the sincerity of my faith, or the reality of my conversion: my conduct, too, so far as the estimate of man goes, has, through the help of God, been free from immorality. And though I may without presumption say that I love God, yet I am covered with confusion that my love is so weak and lukewarm. But my solemn business at this time is to examine into the state and measure of my Christian charity; for I am persuaded that whatever knowledge, or faith, or seeming raptures, or supposed communion with God, I may lay claim to,—I am but a very imperfect Christian, if I am considerably deficient in love.—Taking the apostolic description of this lovely virtue, I will bring my heart to the test.

"Do I then *love*, in his sense of the word? Is my heart a partaker of this disposition? Is the selfishness of my corrupt nature subdued, and made to give way to a spirit of universal benevolence: so that I can truly say I rejoice in happiness, and am conscious of a continual benevolent sympathy with universal being, and of a perpetual efflux of good will to all creatures? Do I feel as if my own happiness were receiving constant accessions from the happiness of others; and that my soul, instead of living in her own little world within, an alien from the commonwealth of mankind, indifferent to all but herself, is in union and communion with my species? In short, do I know the meaning of the apostle's emphatic expression, 'He that dwelleth in love dwelleth in God, and God in him?' But let me descend to particulars.

"What do I know of the *forbearance* of love?—Can I suffer long, or am I easily provoked? Am I patient under provocation; restraining my anger; keeping my wrath in subjection under the most provoking insults, amidst the basest ingratitude, or the most irritating scorn? In my intercourse with my brethren in Christ, am I quick to take offence by any real or supposed slight or impertinence? Am I so jealous of my own dignity, so sensitive, and irritable, as to be roused to anger by any little offence, and transported to wrath by more serious provocations? Am I revengeful under injuries; brooding over them in silence, cherishing the remembrance, and reviving the recollection of them, waiting for an opportunity to retaliate, and rejoicing in the sufferings which come upon those that injure me? or am I easily conciliated, most forward to forgive, and ever ready to return good for evil? How have I acted since my last season of self-examination in these particulars? Let me call to recollection my conduct, that I may see how far I have practised the duty, and exhibited the excellence of Christian meekness.

"Charity is *kind*. Is kindness—universal, constant, operative kindness—characteristic of my conduct? Is the law of kindness on my lips, its smile upon my countenance, and its activity in my life? or am I uncivil and uncourteous in speech, frowning and repulsive in my aspect, grudging and unfrequent in acts of generosity? Have I the character, among my neighbors and acquaintance, of a man who can be always depended upon for a favor, when it is needed? or, on the contrary, am I by general report, a very unlikely person to lend a helping hand to a person in necessity? Are there any instances of unkindness which I can now call to remembrance, which have brought dishonor upon my reputation, guilt upon my conscience, reproach upon the cause of religion, and for which, therefore, I ought to seek the pardon of God through Christ!

"Charity *envieth not*. Am I subject to the tormenting influence of that truly diabolical temper by which a person is made miserable in himself, and to hate his neighbor or his rival, on account of that neighbor's or rival's distinctions? Am I so truly infernal in my dispositions, as to sicken and pine at the sight of the success or happiness of others, and to cherish ill-will on that account towards them?—When I hear another praised and commended, do I feel a burning of heart within, and an inclination to detract from their fame, and to lower them in the estimation of those who applaud them; and do I secretly rejoice when any thing occurs to lessen and lower them in public opinion, or to strip them of those distinctions which render them the objects of our dislike? or do I possess that true spirit of love, which constrains me to rejoice with those that rejoice, to feel pleased with their prosperity, and to consider their happiness as an accession to my own? Have I, indeed, that benevolence which delights so truly in felicity, as to make me glad at seeing it in the possession of an enemy or a rival?

"Charity *vaunteth not itself, is not puffed up*. Is this descriptive of *my* spirit, in reference to my own attainments and achievements? Am I lowly in my own eyes, clothed with humility, modest in the estimate I form of myself, and all that belongs to me?

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or am I proud, vain, and ostentatious; valuing and admiring myself on the ground of any personal, civil, ecclesiastical, or spiritual distinctions? Am I fond of exciting admiration, and obtaining applause? or am I content with the approbation of my own conscience, and the smile of God? Do I wish to make others feel their inferiority, and to suffer under a mortifying sense of it? or do I, from the most tender regard to their comfort, conceal, as much as possible, any superiority I may have over them; and make them easy and happy in my company? Do I indulge in haughty airs, or maintain a kind affability and an amiable condescension?

"Charity *doth not behave itself unseemly*. Is it my study not to give uneasiness and offence, by any thing unsuitable to my age, sex, rank, station, and circumstances; any thing rude, rough, impertinent, or unbecoming? or am I continually disturbing the comfort of those around me, by indecorous and unsuitable behavior?

"Charity *seeketh not her own*. Am I habitually selfish—anxious only for my own gratification, and building up my comfort to the annoyance or neglect of others? Am I indulging a penurious, avaricious disposition—feasting upon luxuries, and refusing to minister to the relief of human misery, according to the proportion in which God has blessed me? or am I diffusing abroad my substance, considering that I am only a steward of what I hold, and must account for it all? Am I overbearing and intolerant in discussion and debate—wanting others to sacrifice their views, in order that I may have every thing my own way? or am I willing to concede and yield, and disposed to give up my own will to the general opinion, and for the general good?

"Charity *thinketh no evil*. Am I suspicious, and apt to impute bad motives to men's conduct? or am I generous and confiding—prone to think the best that truth will allow? Am I censorious, or candid? Do I feel more in haste to condemn, than to excuse, and more eager to blame than to exculpate?

"Charity *rejoiceth not in iniquity, but rejoiceth in the truth*. What is my disposition toward those who are my opponents? Do I delight in, or mourn over, their faults? Do I so love them, as to be glad when, by their regard to truth and righteousness, they raise themselves in public esteem; and to be sorry when they injure their own cause, and give me an advantage over them by their errors and sins? Have I made that high attainment in virtue and piety, which leads me to delight in the righteousness of a rival, even when it may seem to exalt him? or am I still so destitute of love, as to say, in reference to his faults, 'Ah! so would I have it?'

"Charity *covereth all things*. Am I prone and anxious to conceal the failings of others, or to expose them? 'Believeth all things.' Am I credulous of whatever is to the advantage of a brother? 'Hopeth all things.' Where the evidence is not enough to warrant belief, do I indulge an expectation and desire that farther knowledge may explain the matter favorably?

"Charity *endureth all things*. Am I willing to make any exertion, to bear any hardship, to sustain any reasonable loss, for the peace and welfare of others? or am I so fond of ease, so indolent, so selfish, as to give nothing but mere ineffectual wishes for their comfort and well-being?

"What measure of holy love have I—of that love which puts forth its energies in such operations as these? Do I so love God, and feel such a sense of his love to me, as to have my soul transformed into this divine temper? Does the love of Christ thus constrain me? Am I so absorbed in the contemplation of that stupendous display of divine benevolence, that unparalleled manifestation of infinite mercy, which was made in the cross of the Son of God, as to find the selfishness of my nature melted, and all its enmities subdued, by this most amazing and transporting scene? I feel, that without love, I cannot have entered into the meaning and design, the moral force and beauty, of the great atonement; that I can have no disposition which properly corresponds to that august and interesting spectacle.—I see that knowledge is not enough, that belief is not enough, that ecstacy is not enough, that hope is not enough; that, in fact, nothing can come up to the demands, to the spirit, to the design, of a religion which has the cross of our Lord Jesus Christ for its central object, and grand support, and distinguishing glory—but a temper of universal and practical benevolence. Have I this? If so, how much of it?"

Such should be the subject of diligent and frequent examination to every professing Christian.

HUMILIATION should follow examination.

The act of humbling and abasing ourselves before God, is a part of the duty, not only of sinners, when they make their first application to the mercy-seat for pardon, but of believers, through every successive stage of their Christian career. As long as we are the subjects of sin, we ought also to be the subjects of contrition. We may, through sovereign grace, have been justified by faith, and have been brought into a state of peace with God: but this does not render a very humbling sense and confession of our sins an exercise inappropriate to our state, any more than it is inconsistent with the relationship of a child to humble himself before his father, for those defects in his obedience, which, though they do not set aside his sonship, are unworthy of it. "If we say we have no sin," says the apostle, "we deceive ourselves, and the truth is not in us." This language applies to believers, and not merely to unconverted sinners; and so does that which follows—"If we *confess* our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The most perfect assurance of hope does not release us from the duty of abasing ourselves before God; and if an angel were sent to assure us that we are in a state of acceptance with heaven, we should still lie under obligation to cultivate a contrite and penitent frame of mind. Sin, and not merely punishment, is the ground of humiliation. It is the most detestable selfishness to imagine, that, because we are freed from the penal consequences of sin, we are under no obligation to lie low in the dust. With what unutterable disgust we should look upon the individual who, because his life had been spared by royal clemency, when it might have been taken by national justice, acted, after his pardon, as if that very pardon had entitled him to forget his crime, and to live as carelessly and as confidently as he would have done had he never sinned. A pardoned sinner—and no believer is any thing more—should ever be a humble and self-abased creature in the sight of God.

The subject we are now upon shows us what cause there is for humiliation before God. This frame of mind should not be founded upon, or produced by, mere *general* views of our depraved nature, but by particular apprehensions in reference to sinful practice; as long as our confessions are confined to mere acknowledgments of a depraved nature, our convictions of sin are not likely to be very deep, nor our sorrow for it very pungent.—Such confessions will usually sink into mere formal and sorrowless acknowledgments of transgressions. It is by descending to details; it is the lively view and deep conviction of specific acts of transgressions, or defects in virtue; that awakens and sharpens the conscience, and brings the soul to feel that

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godly sorrow which worketh repentance. One distinctly ascertained defect or transgression—especially if it be much dwelt upon in its extent, and influence, and aggravations—will do more to humble the soul, than hours spent in mere general confessions of a depraved nature.

There are many things, on the ground of which no self-abasement can be felt by the Christian who is walking in any degree of religious consistency. He cannot confess that which he has really not been guilty of: he cannot be humbled on account of any act of open immorality, for he has committed none. In reference to actual vice, he is to be thankful, not humble: he is to be humble, indeed, that he has a nature capable of it, if left of God; but he is to be thankful that he has not been permitted thus to disgrace himself. It is sometimes to be regretted that good people, in their public confessions of sin, are not more definite than they are, and that they do not express the particular sins for which they seek forgiveness of God. Without using language that seems applicable to adultery, and robbery, and drunkenness, our defects in all Christian graces are so numerous and so great, that there is no degree of humiliation which is too deep for those defects and omissions of which the holiest man is guilty before God. And we have no need to go beyond the subject of this treatise, to find how exceedingly sinful and vile we must all be in the sight of God. Let us only call to remembrance the truly sublime description which the apostle has given us of the divine nature, and to which, of necessity, we have so often referred—"God is love"—infinite, pure, and operative love; let us only recollect his wonderful patience, his diffusive kindness, his astonishing mercy even to his enemies; and then consider that it is our duty to be like him—to have a disposition, which, in pure, patient, and operative benevolence, ought to resemble his; that this was once our nature, and will be again, if we reach the celestial state: and surely in such a recollection, we shall find a convincing proof of our present exceeding sinfulness.

Let it not be replied, that this is subjecting us to too severe a test. By what test can we try our hearts, but the law of God? What a proof is it of sin, when we find that the instances in which we have committed it are so numerous, that we want to get rid of the law by which it is proved and detected? O! what a fallen nature is ours, and how low has it sunk! We are not now examining it in its worst state, as it is seen among Pagans and savages, or even the best of the heathen; nor as it is seen in the worst parts of Christendom; nor as it appears in the best of the unrenewed portions of mankind: no, but as it is exhibited in the church of Christ, in the enlightened and sanctified portions of the family of man.

Must we not, after this survey, exclaim with the Psalmist, "Who can understand his errors? cleanse thou me from secret faults!" Who can carry in his bosom a proud heart, or on his brow a lofty mein? Who can look with complacency upon his poor starveling graces, and doat with fond and pharisaic eyes upon his own righteousness? Who is not stripped at once, in his own view, of all his imperfect virtues; and presented to his own contemplation in the naked deformity of a poor, sinful, and imperfect creature, who has no ground for pride, but most ample and abundant cause for the deepest humiliation. Let the men who value themselves so highly on the ground of their moral dignity, and who are regarded by others as almost sinless characters, and who feel as if they had little or no occasion for the exercise of a penitential frame of mind; who pity as fanaticism, or scorn as hypocrisy, those lowly confessions which Christians make at the footstool of the divine throne;—let *them* come to this ordeal and try themselves by this standard, that they may learn how ill grounded is their pride, and how little occasion they have to boast of their virtue! Would they like that any human eye should be able to trace all the movements of their hearts, and see all the workings of envy, and suspicion, and wrath, and selfishness, which the eye of *Deity* so often sees there? Say not that these are only the infirmities of our nature, to which the wisest and the best of the human race are ever subject in this world of imperfection; because this is confessing how deeply depraved is mankind, even in their best state. Can envy, and pride, and selfishness, and suspicion, and revenge, be looked upon as mere peccadilloes, which call for neither humiliation nor grief. Are they not the germs of all those crimes which have deluged the earth with blood, filled it with misery, and caused the whole creation to groan together until now? Murders, treasons, wars, massacres, with all the lighter crimes of robberies, extortions, and oppressions, have all sprung up from these passions.

What need, then, have we all of that great sacrifice which beareth away the sin of the world? and what need of a perpetually recurring application, by faith and repentance, to that blood which speaketh better things than the blood of Abel, and which cleanseth from all sin? What cause have we to repair nightly to the throne of grace, that we may obtain mercy; and daily, that we may find grace to help in time of need. With the eye of faith upon the propitiatory offering that was presented to Divine justice by the Son of God upon the cross, let us continually approach the awful Majesty of heaven and earth, saying—"God be merciful to me a sinner!"

CHAPTER XX.

IMPROVEMENT, BY WAY OF EXHORTATION.

Love may be enforced upon us by a consideration of,

1. *Our own peace and comfort.*

We are not to be indifferent to our own happiness; we cannot be: man can no more will his own misery, or be careless about his own comfort, than he can cease to exist. To seek for enjoyment is the first law of our existence—an inherent and inseparable propensity of our nature. In this respect, the angels, and the spirits of the just above, agree with man upon the earth. There is no sin, therefore, in desiring to be happy; we could not do otherwise, if we would. Ever since the entrance of sin, however, the heart is corrupted in its taste, so as to put evil for good; and, mistaking the nature of happiness, man of course mistakes the way to obtain it. All the pursuits of the world, however varying, and however unlawful, are the operations of this propensity of the human mind; they are all but so many efforts to obtain happiness. To this feeling of the human bosom many of the most comprehensive, beautiful, and encouraging invitations of the gospel of Christ are addressed; and it is at once the glory and the peculiarity of the gospel that addresses itself first, not to our moral, but to our natural, wants. It meets us, not as craving after holiness, for of this an unenlightened, unconverted sinner knows nothing; but as craving after happiness,—a desire common to every human bosom: this is the meaning of that exquisite language with which the apostle almost closes the word of God—"The Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is *athirst* come. And whosoever will, let him take the water of life freely." The same view appertains to the law-

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guage of the Prophet—"Ho, every one that *thirsteth*, come ye to the waters." The thirst here mentioned is not, as has been frequently but erroneously stated, the strong desire of a convinced sinner after the blessings of the gospel: but that of a miserable creature after happiness. The persons addressed by the prophet are such as were spending their money for that which was not bread, and their labor for that which satisfieth not; expressions which will not apply to those who are desiring Christ, and the blessings of his gospel, but to those who are endeavoring to be happy without them: to all these the Lord Jesus is represented as saying, "Hearken diligently unto me. Come unto me: I will give you the sure mercies of David; then shall ye eat that which is good, and your soul shall delight itself in fatness. I am the way to happiness. Men shall be blessed in me." The blessing of the gospel, by which men are made happy, is not only justification through the righteousness of Christ, but also sanctification by his Spirit. An unrenewed heart can no more be happy in any place or circumstances, than a diseased body can be rendered easy and comfortable by situation and external advantages. Until the carnal mind, which is enmity against God, be regenerated, and brought to love God supremely, there can be no peace; as long as the heart is under the dominion of predominant selfishness, and all those lusts and passions to which it gives rise, it *must* be miserable. In the absence of love, the human bosom must be the seat of uneasiness and distress. Happiness does not arise from *possessions* so much as from *dispositions:* it is not what a man has, or where he dwells, but what he is. Whatever be the *great source* of felicity, the springs of it must be seated in our nature. There are certain tempers, the absence of which would render heaven a place of torment to us; and others, which would raise for us an Eden in the dreariest wilderness on earth.

Love is essential to the happiness of a moral agent. This was the original rectitude of our nature.—Man was made for love; to love God supremely, and to love whatever is like God, or related to him. This disposition was not only his temper in Paradise, but it was the very paradise of his soul, in which he held the sweetest communion with God and universal being. This tuned his heart to harmony with his Maker and his fellow creatures.—Every movement of his heart was a movement of love; and all his desires so many aspirations of love: this constituted at once his honor and his happiness. Hence, the implantation of this grace in his soul is the bringing back of man again to his original state, to his "divinely natural condition;" and, therefore, it is the restoration of him to true complacency and satisfaction. It is true that many, in the absence of this, pretend to some kind of enjoyment, and have it too; for there are pleasures of sin, such as they are: but as to solid happiness,—that which befits and satisfies a rational, moral, and immortal creature,—it may with the greatest truth be affirmed, that the wicked are like the troubled sea, that cannot rest, but is continually casting up mire and dirt.

Let any one consider the passions which love expels from the bosom, or which it keeps in subjection where it does not eradicate them, and ask if that heart can be the seat of comfort, or the region of peace, where they predominate. As well may we expect quietude and comfort in a haunt of banditti, or in a den of wild beasts, or in a field of battle, as in a heart where anger, wrath, malice, envy, pride, and revenge, have taken up their abode. On the other hand, how calm, and composed, and cheerful, is that heart, where meekness is the presiding spirit; where love to God has introduced benevolence to man,—a temper which follows it as closely as its shadow, and has subjugated the temper to the dominion of charity! Let any one consult his own experience, and inquire if there be not an ineffable delight in the feelings of benevolent regard; whether such a state do not resemble one of those calm and glowing summer evenings, when nature seems to be quietly reclining on the bosom of peace. But how demon-like is the feeling when the turbulent passions gain the ascendancy: what agitation and what torment are the result!

Love is the very element which is congenial to the Holy Ghost, and renders the heart the abode of his delight. "The irascible passions," says Mr. Hall, in his beautiful tract on the work of the Spirit, "surround the soul with a sort of troubled atmosphere, than which nothing is more contrary to the calm and holy light in which the spirit loves to dwell." "Let all bitterness, and wrath, and clamor, and evil speaking, be put away from you, with all malice; and *grieve not the Spirit of God;*"—an expression as we have already considered, which, from its context, intimates that the Spirit of God is susceptible of offence; and peculiarly so, by any neglect or violation of the law of love. Every thing connected with our spiritual well being depends on the indwelling of the Holy Ghost in our hearts: when this divine guest retires from our souls, and withdraws his gracious influences, he gives utterance at the same time to the solemn denunciation, "Woe be unto you, if my soul depart from you."—The heart of the believer assumes *then* the character and appearance of a temple forsaken by its deity: all is ruin and desolation; the sacrifice ceases, the altar is overthrown, the fire is extinguished.—We have all much need to present with the utmost fervor the supplication of the Psalmist, "Cast me not away from thy presence, and take not thy Holy Spirit from me." No witness to our sonship, no consolations, no faith, no hope, no growth in grace, no joy and peace in believing,—can then be enjoyed; instead of this we shall be abandoned to worldly-mindedness, unbelief, despondency, gloomy apprehensions, and foreboding anticipations. Now the Spirit *will* retire from that heart which is destitute of love, and which is perpetually indulging in tempers of an opposite description. If, then, you would retain this divine visitant—this illustrious guest; if you would indeed continue to be the temples of the Holy Ghost; if you would have God abiding in you;—cultivate the grace of charity; invite him to your souls for this very purpose; yield yourselves to his tender solicitations, and gracious drawings; open your minds to his gentle illapses: and when at any time you feel an unusual relenting of mind, follow up the impression and resign your whole selves to the benign power of which you are at that time the happy subjects.

Love will promote your own peace and comfort, *by conciliating the good will and kindness of others.* In all the commerce of life, we are generally paid back in the same kind of conduct which we maintain towards others. Ill will, and pride, and envy, and selfishness, are sure to excite and to array against us the bad passions of mankind. Under such circumstances, many will take delight in annoying us; all our unkindness will come back upon us in innumerable acts of retaliation. But love conciliates esteem. "The meek shall inherit the earth;" their quiet, and inoffensive, and benevolent spirit subdues, by a mild but irresistible power, the most violent and injurious tempers. It has often led the lion, the tiger, and the serpent, by its soft and silken cord; it has charmed to tameness not only the fierceness of wild beasts, but the frantic rage of the furies. It was thus that Jacob subdued the rage of Esau, who was marching against him with pur-

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poses of revenge; so that instead of executing his wrath, "he ran to meet him, and embraced him, and fell upon his neck, and kissed him." It was thus that David softened the heart of Saul, and disarmed his malignity of its murderous intention. "Is this the voice of my son David?" said the royal persecutor; "and he lifted up his voice, and wept, saying to David, Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil." "Who is he that will harm you," said the apostle, "if you are followers of that which is good?" Who can be the enemy of charity? Who will subject himself to the odium and reproach of being unkind to love?

In all these ways do we promote our own peace by the cultivation of this temper. And can we be indifferent to our own comfort? Is it a matter of no moment to us, whether our bosom be the seat of quietude or agitation? Oh no; it is not, it cannot be. But we have had our attention too much drawn off from ourselves. We have forgotten that it is said, the good man shall be satisfied from himself. We have thought, or acted too much as if we thought, the sources of peace were without us, and beyond us. We are not yet cured of the disease of earthly-mindedness. We still labor under the mistake, that happiness is something unconnected with moral disposition; that it is a matter foreign from ourselves, and arising from the adventitious circumstances of wealth, and rank, and fame. It is time to take another course, to try another scheme, and to adopt other means. Let us seek God's grace to open springs of pleasure in ourselves. Not that we are to seek in ourselves for joy and peace, when suffering under a consciousness of sin; not that, as sinners, we are to seek relief from the burden of guilt in our own virtues or graces; not that we are in any sense to look to our own works, as constituting our justifying righteousness: in all these views of our case, we must rejoice only *in the Lord;* but as those who are justified, and at peace with God through Christ, we are to do the work of righteousness, which is peace, and enjoy the effects of righteousness, which is quietness and assurance for ever: we are to covet the rejoicing which Paul speaks of as arising from "the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." There is the joy of justification, and the joy of sanctification: one, the delight of being restored to God's favor by the work of Christ, and the other the joy of being restored to God's image by the work of the spirit. Many seem afraid of the joys of holiness, and count all delight but that of faith to be a mere effervescence of self-righteousness, and which only intoxicates the soul with pride. Why, then, has our Lord pronounced his seven-fold beatitude on the graces of a renewed mind? Why has he thus so emphatically and solemnly connected happiness with holiness? The angels are happy, because they are holy: and the heavenly felicity is the perfection of sanctity. In proportion, therefore, as we give ourselves up to the influence and the government of love, we approach to the blessedness of the spirits of just men made perfect. He that lives in love shall drink of the waters of his own cistern, and be satisfied; he shall, every morning, find this heavenly manna lying upon the surface of his soul, and be fed with it to eternal life; and finding himself united by faith to the truth, he shall find peace within, though in the world he should have tribulation.

True religion is no sullen stoicism, or gloomy melancholy; it is not an enthralling tyranny exercised over the noble and generous sentiments of love and delight, as those who are strangers to it imagine: but it is full of a vigorous and masculine felicity, such as ennobles, instead of degrading, the soul; such as invigorates, instead of enervating, its powers; such as does not dispirit and sadden the mind afterwards, when the season of enjoyment is gone by, as do earthly and sensual pleasures; but elevates its views and purposes, and strengthens it for lofty enterprise and heroic deeds, by giving it to drink of the river of life, clear as crystal, which flows out of the throne of God and of the Lamb, and refreshing it with what, in a true and a holy sense, may be called the nectar of immortality. That religion which does not consist in mere airy notions, in cold and heartless orthodoxy, in pharisaic forms and ceremonies, but in faith working by love—love to God, to Christ, to the brethren, and to the world—does sometimes, in its higher elevations, lead the soul into a mount of transfiguration, where it glows amidst the splendor that falls on it from the excellent glory: or takes it to the top of Pisgah, where it sees the distant prospect of the promised land; thus placing it in the porch of heaven, and on the confines of eternity.

2. Love *prepares the soul for making greater attainment in all other parts of religion.* It is produced by knowledge and faith; but, by a reaction, it increases the power of its own cause. It is just that state of heart, which is adapted to the growth of all the plants of religion, that without it are soon spoiled by the impure droppings of our own corrupt and selfish affections. How much will our growth *in knowledge* be aided by this state of soul? "If any man will do the will of God," said Christ, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." Disposition prepares for knowledge. When Zoroaster's scholars asked him what they should do to get *winged souls*, such as might soar aloft in the bright beams of truth, he bade them bathe in the waters of life; and upon being required to state what they are, replied, "The four cardinal virtues, which are the four rivers of Paradise." The reason why truth prevails no more in the world, is because there is so little love. Our views are contracted and dim, not because of the narrowness of the prospect or the want of a sun to enlighten it, but because both the luminary and the scene are veiled by those mists which our corruptions send up from our hearts to becloud our understandings. The holier we are, the clearer will the truth appear to our intellect, and the better able shall we be to bear the brightness of his glory: even as our Lord declares, that it is purity of heart which must prepare us to sustain the beatific vision. The pagan sages also prescribe to their pupils a certain moral disposition, as essential to advancement in knowledge; and so does Christianity. Plato taught, that he who, by universal love and holy affection, was raised above the dominion of selfishness, came into the nearest union with God, and attained to the highest intellectual life: and this is the unction of the Holy One, mentioned by the apostle whereby we know all things. Our souls are too clouded and too agitated by the bad feelings of our hearts, to make great attainments in holy light. The moral excellence of the truth is hidden from us; it passes before us in dark outline, an awful and majestic form; we see its back parts, but we discover not the brightness and the beauty of its countenance, as we might do, on account of our want of holy conformity to its nature, and of fitness for its fellowship. Let us, then, grow in love, that we may grow in knowledge.

And with respect to *faith*, the more we are brought to feel the influence of the great scheme of redeeming love, in transforming us into its own image, and causing us to love others, as God for Christ's sake has loved us, the more firm will be

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our conviction of the divine origin of the plan which has thus wrought so marvellous a change upon us. He that believeth hath the witness in himself, in the revolution of feeling, of motive and of aim, which has been produced in his soul. To him the *experimental* evidence of the truth of the gospel appears with a brightness which none of the rest possess. He is himself an evidence of the divine power which accompanies the truth. No subtle argumentation can reason him out of the consciousness of that change and deliverance which he has experienced from predominant selfishness to love. If all Christians acted fully up to their principles, and drank as deeply as they might do, and should do, of the spirit of charity, the impress of heaven would be so clearly enstamped upon the church, that the divinity of the gospel could no longer remain a matter of question with any. Who can doubt the heavenly origin of that system which has raised him not only to a heavenly hope, but to a heavenly temper?

3. The *credit and honor of religion* require that we should seek after higher attainments in love. It is well known by all who possess only the most superficial acquaintance with the word of God, that the end and design of the great scheme of revealed truth—a scheme which occupied the councils of heaven from eternity, and was accomplished by an incarnation of God himself; that the end for which the Son of God was crucified—a mystery which angels desire to look into—was not merely to bring a set of notions into the world, and to induce men to change one class of opinions and forms for another, still leaving the heart of man as impure and selfish as ever: on the contrary, it is known that God has come down to our nature, to raise us to his; that the whole plan of salvation terminates in the renewal and perfection of the human race in the principles of purity and benevolence. It has been declared, wherever Christianity has travelled, that the essence of religion is love. Hence expectations, which, though rising high, are well founded, have been indulged in reference to the benign and holy temper of the followers of the Lamb. Men have said, "Let us *see* how those *Christians* conduct themselves." What disgust and disappointment have been, in many cases, and to a wide extent, the result! Has the church of God yet answered to its own professions, or to the expectations of its spectators and enemies? Has religion derived all the advantage, in the way of attestation and recommendation, which it should, from the conduct of its friends? Are they seen every where so meek, so just, so kind, so candid, so benevolent, so humble—as to excite admiration, and to extort the concession that the principles which could produce such conduct must be from heaven? On the contrary, have not multitudes who judge of Christianity, not as they should do by itself, but by the conduct of its professors, received, from the offensive exhibitions of pride, and selfishness, and malice, which they are doomed to witness sometimes in the church, an unutterable disgust, an invincible prejudice against Christianity? Where is the spirit of charity which was exhibited in the great Author of Christianity, and which is enjoined in his precepts, and contained in his system?—is a question a thousand times asked, even by those who live in a Christian land, but who see little there of universal love. Creeds and catechisms, forms and ceremonies, devotional seasons and religious observances, will be thought of little worth, and will do little to ensure the esteem and to engage the imitation of mankind, in the absence of that disposition which all these things are adapted and intended to produce. The world's demand of the church is for love: "We have had," say they, "enough of opinions; let us now have actions: we have had more than enough of articles of faith; let us now see more of the fruits of love." And how shall we meet that demand? Not by exhibiting less of truth, but more of love: not by giving up our creeds or our forms, but by carrying them out into all the beautiful effects of beneficence and purity.

Christians; the character of religion is entrusted to our keeping, and we are continually defaming it, or raising its reputation; and are either betraying it into the hands of its enemies, or conciliating their esteem towards it. It is high time for us to be more aware of our responsibility; high time for us to consider that we are perpetually employed in increasing or diminishing the ignominy of the cross. The good conduct of professors is a converting ordinance, and an edifying one too. "Let your light so shine before men, that they, seeing your good works, may glorify God your heavenly Father." "Shine as lights of the world, holding forth the word of life." How? Not by attachment to doctrine merely: no; the light of truth will do nothing without the light of love. A fiery zeal for truth, unaccompanied by love, is the meteor that misleads, or the lightning that kills, or the eruption that overwhelms and consumes;—all of which men are afraid of, and retire from: but a zeal for the truth, which is accompanied by benevolence, and produces it, is like the orb of day—men come to its light, and flock to the brightness of its rising.

O that my feeble voice could be heard, and my counsel followed, when I call the followers of Christ to a serious consideration of the necessity, for the sake of the credit of religion, of being like their great Saviour and leader! O that my words could have weight when I entreat them, as they regard the reputation of that gospel which is all their salvation and all their desire, to covet earnestly, and to pursue constantly, this "more excellent way!" O that I could prevail, when I beseech them—aye, *beseech* them—to study the genius of their religion in its facts, doctrines, duties, and examples, to see if it be not love! O that I could succeed in my wishes and my efforts, that they might no longer, by the indulgence of their passions, strengthen the bands of iniquity which bind men to their sins, and raise an enmity against religion which shall aid and accelerate the work of damnation! O that a new era would commence in the history of the church, when finding what a cloud had been brought upon the truth as it is in Jesus, by the bigotry, intolerance, and enormous cruelties of corrupt and persecuting communities; by the spirit of party which has, more or less, infected all sects; by the rancor of controversy; by the passion for war; by the pride of pharisaism; by the schisms of the brethren; by the envy, covetousness, and malice, of professors;—all true Christians would be baptized afresh unto repentance in the pure and peaceful waters of the sanctuary, confessing their sins of uncharitableness and ill will: then might it be expected that, as in the case of the Divine head, so in that of the mystical body, the Holy Ghost, in his dove-like form, would descend, to "rest upon it," and, by an earthly glory, prove and display its heavenly origin.

4. By this means, we shall be enabled, in a very eminent degree to glorify God. For a man to live for himself, as the ultimate end of his existence, is no less mean, and low, and little, than it is wicked. Selfishness of this kind not only pollutes the soul, but degrades it: it limits its desires within a very narrow compass; imprisons its hopes in a poor contemptible hovel; and drags down its ambition from the glory of the infinite and eternal God, to the paltry and insignificant interests of a finite and unworthy creature. The heart of the real Christian is

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too large to be compressed within such boundaries: understanding that God is the author of his existence, he makes him the end of it; that as he came from him, he may be continually returning to him. Every thing, in point of dignity and elevation, is to be estimated by the end it seeks. Its aims give it whatever value it possesses, and fashion it into their own likeness. Nothing can make that great, which only aims at what is little; while a sublime nature is imparted to that which seeks a sublime end.—Now, a higher end, no creature in any world, however exalted, can propose to itself, than the glory of God; and a lower one, the humblest believer in all God's family on earth should never seek. This is, indeed to ennoble the soul; and enlarges it into a universal and comprehensive capacity of enjoying that one unbounded goodness, which is God himself; it makes it spread out and dilate itself in the infinite sphere of the Divine Being and blessedness, and makes it live in the fulness of him that filleth all in all. "We glorify God, by entertaining the impression of his glory upon us, and not by communicating any kind of glory to him. Then does a good man become the tabernacle of God, wherein the divine *Shechinah* does rest, and which the divine glory fills, when the frame of his mind and life is wholly according to that idea and pattern which he receives from the mount. We best glorify him, when we grow most like him; and then we act most for his glory, when a true spirit of sanctity, justice, and meekness, runs through all our actions; when we so live as becomes those that converse with the great mind and wisdom of the whole world; with that Almighty Spirit that made, supports, and governs all things; with that Being from whence all good flows, and in which there is no spot, stain, or shadow of evil; and so, being captivated and overcome by the sense of divine loveliness and goodness, endeavor to be like him, and to conform ourselves as much as may be to him. As God's seeking his own glory in respect of us is most properly the flowing forth of his goodness upon us; so our seeking the glory of God is most properly our endeavoring a participation of his goodness, and an earnest incessant pursuing after the divine perfection. When God becomes so great in our eyes, and all created things so little, that we reckon nothing as worthy of our aims and ambition, but a serious participation of the divine nature, and the exercise of divine virtues—love, joy, peace, long-suffering, kindness, goodness, and the like; when the soul, beholding the infinite beauty and loveliness of the Divinity, and then looking down and beholding all created perfection mantled over with darkness, is ravished into love and admiration of that never-setting brightness, and endeavors after the greatest resemblance of God, in justice, love, and goodness; when conversing with him by a secret feeling of the virtue, sweetness, and power of his goodness, we endeavor to assimilate ourselves to him; then we may be said to glorify him indeed."* These fine sentiments should be engraven on our hearts, that they may be constantly reduced by us to practice. O, who that would have his nature exalted to the highest pitch of honor and happiness, ought not to cultivate that disposition which is the brightest representation contained in our world of its Divine Creator. To be the instrument of giving publicity to human excellence, of fixing the attention of others upon those qualities which, although eminently praiseworthy, were but little known, and exciting admiration on their behalf, is no mean or uninteresting employment; but to exhibit a temper, which is the likeness of God, to manifest a virtue, in reference to which it may be said that it is an image of Deity, what an unspeakable dignity and delight. This is, in the highest sense of the term, to be raised into fellowship with God,—a word that signifies not only an act of intercourse, but a state of communion; a communion of ends and aims, a kind of partnership in purpose and pursuit. God is ever seeking his own glory, as his ultimate aim in all his works: his perfection prevents him from seeking a lower end, and a higher he *cannot* seek: to manifest himself is his supreme purpose; and we can easily imagine that the manifestation of love is the end to which all the other displays to his attributes are made subservient. Have we any hallowed ambition in our nature, here is scope for its gratification, here is an object towards which we may let forth all its energies,—to hold communion with God in the manifestation of his glory: what can angels do more, except it be to do it more perfectly? Christians; see your high vocation: you are set apart not only by God, but for him; constituted a people, to show forth his praise; appointed, not only to receive his grace, but to reflect his beauty. *Your* highest glory is to manifest *his*. His image is the richest ornament of your moral nature; and to show it to the world, your great business upon earth. The meanest Christian shows forth more of God than the heavens which declare his glory, and the firmament which showeth his handy work: he is a brighter object in the universe, and teaches more of its infinite Author, than the sun in his mid-day splendor, or the moon in her beauty, attended by her starry train, that glitter upon the vault of night. But to rise to this eminence, we must excel in love; we must put forth all its excellences, and put them forth in all their vigor, and fulness, and harmony,—each in its time, and its place, and its occasion; for then shall we be like God: and to be like him, is in the highest sense to glorify him; and to glorify him, by being made partakers of a divine nature, is to receive, so far as a creature can receive it, a kind of inferior apotheosis, and to live up to the very height of our being, our honor, and our bliss.

5. Another motive, and it is the last we shall advance, for the cultivation of love is,—that *it is the state of mind which carries the soul on to its ultimate perfection in the celestial state, meetens it for that state, and gives it a foretaste of its felicity.*

It has been observed by the learned CUDWORTH, who appears to have borrowed the idea from PLUTARCH, that Divine Wisdom hath so ordered the frame of the whole universe, that every thing should have its own appropriate receptacle, to which it shall be drawn by all the mighty force of an irresistible affinity; and as all heavenly bodies press towards the common centre of gravity, so is all sin, by a kind of strong sympathy and magnetic influence, drawn towards hell; while, on the other hand, all holiness is continually drawn upwards to heaven, to embosom itself in glory. Hell is nothing else but that orb in which all evil moves, and heaven is the opposite hemisphere of light, where holiness, which is perfect love, eternally revolves. Remove sin and disobedience out of hell, it will immediately lose its darkness, and shine out in all the serenity and beauty of heaven; remove love from heaven, and its sun will set amidst the darkness and the storms of everlasting night. Heaven is not merely a thing to come, it is in one sense a present possession; for "he that believeth in the Son *hath* everlasting life." It is rather a state than a place,—a state within us, rather than a thing without us; it is the likeness, and the enjoyment, and the service, of God; that which every true Christian carries in his bosom now, and to which he will fully enter hereafter,

* "Select Discourses, by John Smith;" a book which for its combination of learning, genius and piety, has scarcely its parallel in the English language.

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when he shall be made perfect in love. To this state all true religion is ever tending: the spirit of love is the motion and progress of the soul towards its eternal rest in the presence of God. No man can be prepared for the celestial felicity, while his heart is destitute of this; and whosoever has most of it, knows most of the unseen and ineffable joys of the righteous. He lives in the vestibule of the heavenly temple; and is ready, whenever its doors shall be opened, to enter into the dwelling place of God.—The image of God is upon him, and the *likeness* of Deity is always attended with something of the *happiness* of the Deity. O the bliss of that state, where the faculties of the mind, inconceivably expanded, shall let in the full streams of the divine beneficence, and open themselves to the uttermost to comprehend the breadth and length, the depth and height of that love which passeth knowledge; where divine goodness will so act directly upon the soul, as to raise it to a state of holy enjoyment surpassing all our present imaginations.

What a motive to go on in the pursuit of charity! Who does not wish to become better acquainted with his eternal state? Who does not wish to have a more correct knowledge of that condition in which he is to remain for ever? To attain to this, we cannot turn aside the veil which conceals the holy of holies from our view; we cannot look upon the throne of God: we cannot be rapt like Paul into the third heaven: no; but we may, like John, see the New Jerusalem coming down out of heaven, and feel it taking possession of our hearts in the spirit of love. Rarely, indeed, do Christians attain, in the present state, in this unquiet world, to that calm repose of mind, that serene enjoyment, attendant upon the subjugation of the passions of the gentle dominion of benevolence, which conveys to them any very high notion of the supreme felicity which must be connected with the consummation of such a temper. Happy seasons do occur; but alas! how seldom, when they are so far released from the influence of every selfish and angry affection—when they so far feel the transforming influence of that divine beneficence which they contemplate—as to be conscious of the perfect felicity which must arise from their being filled with all the fulness of love.—Let us seek more and more after these anticipations of our eternal state: we have not already attained, neither are we already perfect; but, forgetting the things that are behind, let us reach onward, that we may apprehend that for which also we are apprehended in Christ Jesus. Heaven is not only above us, before us, beyond us, but may be within us: we may all know more of it than we do: let us become more and more anxious to accumulate, not the perishing riches of silver and gold, but the imperishable wealth of a holy and heavenly temper: let us aspire to immortality beyond the grave, and to the spirit of it upon earth,—ever remembering that a Christian is one who professes to be born from heaven and to be bound to it; one who has more of heaven than of earth in his disposition; one who already dwelleth in heaven by dwelling in God; one who is meetened for converse with the innumerable company of angels, with the spirits of just men made perfect, with God the judge of all, and with Jesus the mediator of the new covenant! one who bears the impress of eternity, and is irradiated with some beams of the celestial glory;—and how can he give meaning, or consistency, or truth, to professions so high and so holy, except it be by that love which is the fruit of regeneration, the effect of faith, the necessary operation of love to God: and which, being cherished in the soul by the grace of our Lord Jesus Christ, comprehends in its embraces the whole universe, and, in the exercise of its good-will towards those who come under its influence, "suffereth long and is kind; envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; covereth all things; believeth all things;" endureth all things; and of which it is sublimely said, that "CHARITY NEVER FAILETH."

THE END.

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THE

FAMILY MONITOR:

OR, A

HELP TO DOMESTIC HAPPINESS.

BY JOHN ANGELL JAMES,

AUTHOR OF THE CHRISTIAN FATHER'S PRESENT, &C.

"Behold! how good and how pleasant it is, for brethren to dwell together in unity."
PSALM CXXXIII.

NEW-YORK:

THOMAS GEORGE, JR. 162 NASSAU STREET.

1836.

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PREFACE.

The substance of the following chapters, was delivered by the author in a course of sermons which followed a series of expository lectures on the Epistle to the Ephesians. The consecutive method of preaching, which he principally uses, is attended, he thinks, with this, among many other advantages, that it brings under the review of a minister, many subjects which would otherwise be overlooked: affords an opportunity for the introduction of some topics, which, from their peculiarity, seem to require such a way of access to the pulpit; and also furnishes an apology for the discussion of others, which the fastidiousness of modern delicacy has almost excluded from the range of pastoral admonition. On entering upon the first branch of relative duties, the author was so much under the influence, perhaps improperly, of this excess of refinement, and felt so much the difficulty of making a public statement of the duties of husbands and wives, that he had determined, at one time, to relieve himself from the embarrassment, by merely reading large extracts from Mr. Jay's beautiful sermon on this subject. After he had preached two discourses, and thus discharged, as well as he was able, this rather perplexing task, he received a numerously signed petition from many husbands and their wives, belonging to his congregation, requesting that they might be permitted to *read* in print, the statement of their mutual obligations, which they had heard delivered with so much fidelity and impartiality from the pulpit. Instead of being limited by this request, the author has gone beyond it, and sent forth the whole series of relative duties, thus furnishing a manual of advice, in which all the members of the household may find something appropriate to the peculiarity of their circumstances.

It is an unquestionable truth, that if a man be not happy at home, he cannot be happy any where; and the converse of the proposition is no less true, that he who *is* happy there, need be miserable nowhere. "It is the place of all the world I love most," said the interesting author of the Task, when speaking of home. And *he* may be felicitated who can say the same. Any attempt, however feeble, to render the domestic circle what it ever should be, a scene of comfort, is at least benevolent. Nor is this a hopeless effort; for he who has the Bible in his hand, and speaks as the oracles of God, can disclose at once, and in a few words, the important secret. The principles of greatest consequence to mankind, whether we refer to science or to morals, lie not buried deep in gloom and mystery, but are to be found, like the manna of the Israelites, upon the surface of things. The secret of happiness lies folded up in the leaves of the Bible, and is carried in the bosom of religion. The author knows of no other way to felicity, and therefore does not profess to teach any other. Let the two parties in wedded life, be believers in Christ Jesus, and partake themselves of the peace that passeth understanding; let them, when they become a father and a mother, bring up their children in the fear of God; and as a master and a mistress, be diligent and successful in instructing their servants in the principles of religion, and if happiness is to be found upon earth, it will be enjoyed within the hallowed circle of a family, thus united by love, and sanctified by grace.

The author does not deny, that much of worldly comfort may be, and often is, enjoyed in some families, which neither possess nor profess a serious regard to the claims of religion; while it must be acknowledged on the other hand, that there are to be found professors of religion, whose households are any thing but happy ones. In reference to the former, it may be affirmed, that piety, while it would raise their enjoyment to a sublimer kind, and a higher degree of happiness in this world, would also perpetuate it through eternity; and in reference to the latter, it may be remarked, that their disquietude is not produced by religion, but occasioned by the want of it. A mere profession of the Christian faith is rather a hinderance to felicity than a help: nothing short of real religion can be expected to yield its joys.

In the following pages there will be found numerous and long extracts from an incomparably excellent work, by the Rev. Christopher Anderson, of Edinburgh, entitled "The Domestic Constitution." Of that volume, the author feels that his own is not worthy, in any instance, to be the harbinger; but should he find that he has introduced any families to an acquaintance with a treatise, so well worthy of their most serious attention, he will be thankful for that measure of benefit, and rejoice that he has not labored in vain.

Edgbaston, September 13, 1828.

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THE FAMILY MONITOR.

CHAPTER I.

THE DOMESTIC CONSTITUTION, AND THE MUTUAL DUTIES OF HUSBANDS AND WIVES.

"By Thee
Founded in reason, loyal, just and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known.
Far be it that I should write thee, sin or blame,
Or think thee unbefitting holiest place,
Perpetual fountain of domestic sweets!"—MILTON.

A FAMILY! How delightful the associations we form with such a word! How pleasing the images with which it crowds the mind, and how tender the emotions which it awakens in the heart! Who can wonder that domestic happiness should be a theme dear to poetry, and that it should have called forth some of the sweetest strains of fancy and of feeling? Or who can be surprised, that of all the sweets which present themselves in the vista of futurity, to the eye of those who are setting out on the journey of life, this should excite the most ardent desires, and engage the most active pursuits? But alas! of those who in the ardor of youth, start for the possession of this dear prize, how many fail! And why? *Because their imagination alone is engaged in the subject:* they have no definite ideas of what it means, nor of the way in which it is to be obtained. It is a mere lovely creation of a romantic mind, and oftentimes, with such persons, fades away,

"And like the baseless fabric of a vision,
Leaves not a wreck behind."

It may be of service, therefore, to lay open the sources of domestic happiness, and to show that these are to be found, not in the flowery regions of imagination, but amidst the sober realities of piety, chaste love, prudence, and well-formed connections. These precious springs are within the reach of all who will take the right path that leads to them; and this is the way of knowledge. We must make ourselves acquainted with the nature, designs, and importance of the family compact; we must analyze this union to ascertain its elements, its laws, and its purposes. Who can be a good member of any state, without knowing the nature of its constitution, and the laws by which it is directed? And it is equally vain to look for domestic happiness, without a clear insight into the ends and laws which Providence has laid down in the formation of the household.

In the discussions which have been agitated, to settle the question, as to the form of civil government best adapted to secure the welfare of the human race, the FAMILY CONSTITUTION has been too much overlooked. Speculation has been indulged, and theories proposed by their respective authors, in reference to the greater aggregations of society, with all the confidence of oracular authority; while at the same time, it is evident they have forgotten, how much the well-being of states is dependant on the well-being of the families of which all states are composed. If there be any truth in the figure, by which a nation is compared to a pillar, we should recollect, that while individuals are the materials of which it is formed, it is the good condition of families that constitutes the cement which holds it together, and gives to its fine form, solidity and durability. Let this be wanting, and however inherently excellent the materials, however elegant the shape, however ornamented the base, the shaft, or the capital may be, it contains in itself a principle of decay, an active cause of dilapidation and ruin.

The domestic constitution is a divine institute.—God formed it himself. He taketh the solitary, and setteth him in families; and like all the rest of his works, it is well and wisely done. It is, as a system of government, quite unique; neither below the heavens, nor above them, is there any thing precisely like it. In some respects it resembles the civil government of a state; in others, the ecclesiastical rule of a church; and it is there that the church and the state may be said to meet. "This meeting, however, is only on a very small scale, and under very peculiar circumstances." When directed as it should be, every family has a sacred character, inasmuch as the head of it acts the part of both the prophet and priest of the household, by instructing them in the knowledge, and leading them in the worship of God; while at the same time, he discharges the duties of a king, by supporting a system of order, subordination, and discipline. Conformably with its nature, is its design; beyond the benefit of the individuals which compose it, and which is its first and immediate object, it is intended to promote the welfare of the national community to which it belongs, and of which it is a part: hence every nation has stamped a great value on the family compact, and guarded it with the most powerful sanctions. Well instructed, well ordered, and well governed families, are the springs, which, from their retirements, send forth the tributary streams that make up by their confluence, the majestic flow of national greatness and prosperity; nor can any state be prosperous, where family order and subordination are generally neglected; nor otherwise *than* prosperous, whatever be its political form, where these are generally maintained. It is certainly under the wise instruction, and the impartial sceptre of a father, and within the little family circle, that the son becomes a good citizen; it is by the fire-side and upon the family hearth, that loyalty and patriotism and every public virtue grows; as it is in disordered families, that factious demagogues, and turbulent rebels, and tyrannical oppressors, are trained up to be their neighbor's torment, or their country's scourge. It is there that the thorn and the briar, to use the elegant similie of the prophet, or the myrtle and the fir tree are reared, which are in future time, to be the ornament and defence, or the deformity and misery of the land.

But has the domestic constitution a reference only to the present world, and its perishable interests?—By no means. All God's arrangements for man, view him, and are chiefly intended for him, in his relation to eternity. The eye of Deity is upon that immortality to which he has destined the human race. "Every family has, in fact, a sacred character belonging to it, which may, indeed, be forgotten or disdained; but the family is constituted, and

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ought, therefore, to be conducted with the prospect of the rising generation following that which precedes it, not only to the grave, but to eternity."*— Every member of every household is an immortal creature: every one that leaves the circle by death, goes into an eternity of torment or of bliss. Now, since all the institutes of God look to another world as their chief and ultimate reference, surely, surely, that institute which is the most powerful of all, in the formation of character, must be considered as set up with a special intention to prepare the subjects of it for "glory, honor, immortality, and eternal life."

No one judges aright of this household compact, nor can any be in a capacity rightly to perform its duties, who does not consider this double relation which it bears to the state and to the church, and who does not view it as a preparatory system, for training up the good citizen and the real Christian. And for these objects, how great is the power which it really possesses: how considerable is the mutual influence of husbands and wives, in moulding each other's tastes, or modifying each other's dispositions; of parents, in forming the character of their children and servants; and of brothers and sisters, in stimulating and guiding each other's pursuits. The power of other constitutions is remote, occasional, and feeble; but this is close, constant, and mighty. With other systems, the character is only casually brought into contact; but this always touches us. We live, and move, and have our being, in the very centre of it. So powerful is the influence of this association on its members, that it has preserved them, by the blessing of God, in the possession of piety and morality, in times and places of the greatest corruption of manners. "On what vantage ground does the conscientious Christian parent here stand! The springs of public and social life may be greatly corrupted; the nation in which he dwells may degenerate into licentiousness, into idolatry, or into the most daring infidelity. Retiring then to this sacred enclosure, he may entrench himself, and there, lifting up a standard for God, either wait the approach of better days, or leave a few behind him, on whom the best blessings of those days, will certainly descend. Though the heavens be shut up and there be no dew, the little enclosures which he cultivates, like the fleece of Gideon, will discover evident marks of the Divine favor. It actually seems as though in the wide scene, where the vices of the age may, and can reign triumphant, this were some secure and sacred retreat, into which they cannot, dare not enter."†

It must be evident, however, that the great ends of the domestic economy, cannot be kept in view, nor the moral power of it displayed, unless the heads of it rightly understand their duty, and have a disposition properly to perform it. They must be Christians in reality, or no Christian government can be maintained. Where religion is wanting as the basis of their union, these happy fruits of it cannot be expected. The inferior and secondary object may be accomplished in the absence of parental piety, though neither so certainly, nor so effectually; but as to the more sublime and permanent end of the family constitution, which connects its members with the church of God on earth, and the company of the redeemed in heaven, this cannot be looked for, where the father and the mother are destitute of true religion. Oh, how many interesting households are to be found, where all the mere social virtues are cultivated with assiduity, where the domestic charities all flourish, and public excellence is cherished, but which, on account of the want of vital godliness, are still losing the highest end of their union, are carrying on no preparatory course of education for the skies, and are destined to be swept away with the wreck of the nations that know not God, and the wicked who shall be turned into hell. Alas, alas! that from such sweet scenes, such lovely retreats of connubial love and domestic peace, to which learning, science, wealth, elegance, have been admitted, religion should be excluded; and that while many wise and interesting guests are continually welcomed to the house, *He* only should be refused, who blessed the little family of Bethany; who, wherever he goes, carries salvation in his train, and gives immortality to the joys which would otherwise perish for ever.

Precious, indeed, are the joys of a happy family; but, oh, how fleet! How soon *must* the circle be broken up, how suddenly *may* it be! What scenes of delight, resembling gay visions of fairy bliss, have all been unexpectedly wrapt in shadow and gloom, by misfortune, by sickness, by death. The last enemy has entered the paradise, and by expelling one of its tenants, has embittered the scene to the rest; the ravages of death have been in some cases followed by the desolations of poverty, and they who once dwelt together in the happy enclosure, have been separated and scattered to meet no more. But religion, true religion, if it be possessed, will gather them together again, after this destruction of their earthly ties, and conduct them to another paradise, into which no calamity shall enter, and from which, no joy shall ever depart.

Happy then would it be, for all who stand related by these household ties, if the bonds of nature were hallowed and rendered permanent by those of divine grace. To found our union on any basis which does not contain religion in its formation, is to erect it on a quicksand, and to expose it to the fury of a thousand billows, each of which may overturn the fabric of our comfort in a moment: but to rest it upon religion, is to found it upon a rock, where we shall individually still find a refuge, when the nearest and the dearest relations are swept away by the tide of dissolution.

It is a pleasing reflection, that the domestic constitution depends not for its existence, its laws, its right administration, or its rich advantages, either upon family possessions, or the forms of national policy. It may live and flourish in all its tender charities, and all its sweet felicities, and all its moral power, in the cottage as well as in the mansion; under the shadow of liberty, and even under the scorching heat of tyranny. Like the church of which it is in some respects the emblem, it accommodates itself to every changing form of surrounding society, to every nation and to every age.— Forming with the church the only two institutions ever set up by God, as to their frame work; like its kindred institute, it remains amidst the ruins of the fall, the lapse of ages, and the changes of human affairs, the monument of what has been, the standing prediction of what shall be. Tyrants that crush the liberties of a state, cannot destroy the constitution of the family: and even persecutors that silence the preacher, and scatter the congregation, cannot hush the voice of parental instruction, or extinguish parental influence. Religion, hunted and driven by human power from the place of public concourse, would still find a retreat, as it often has done under such circumstances, in the house-

* Anderson.

† Mr. Anderson, in support and illustration of this beautiful sentiment, brings forward the families of the Kenites, and the Rechabites, whose history he traces, and shows it to be like a pure and vigorous stream, urging its course through a turbid lake, with the waters of which it refuses to blend, and maintaining its own characteristic, amidst surrounding impurity.

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hold of faith; and there would keep alive upon the family altar, that holy fire, with which the sacrifices of the temple, under happier auspices, shall be offered. Neither families nor the church of the redeemed, shall ever be entirely lost, whatever changes the world may yet have to pass through: "but blessing and being blest, will of themselves alone one day introduce the millennium."*

To all, therefore, who are united in the bonds of this relationship, I offer the consideration of these pages: which prescribe duties, and present advantages, belonging alike to all. Domestic happiness, in many respects, resembles the manna which was granted to the Israelites, in the wilderness; like that precious food, it is the gift of God which cometh down from heaven; it is not to be purchased with money; it is dispensed alike to the rich and to the poor, and accommodates itself to every taste; it is given with an abundance that meets the wants of all who desire it; to be obtained, it must be religiously sought in God's own way of bestowing it; and is granted to man as a refreshment during his pilgrimage through this wilderness, to the celestial Canaan.

MARRIAGE IS THE FOUNDATION OF THE DOMESTIC CONSTITUTION: this, says the apostle "is honorable in all;" and he has condemned, as "a doctrine of devils," the opinions of those by whom it is forbidden. It is an institute of God, was established in Eden, was honored by the personal attendance of Christ, and furnished an occasion for the first of that splendid series of miracles, by which he proved himself to be the Son of God, and the Saviour of the world. But there is another mark of distinction put upon it by the Holy Ghost, where it is said, "This is a great mystery, but I speak concerning Christ and the church." Eph. v. 32. Many commentators, I am aware, consider the term *mystery* as having no allusion to the nuptial tie, but as applying exclusively to the union of Christ and the church. If this be the case, it seems difficult to account for the introduction of this union at all, or to explain what bearing it has upon the subject in hand. Besides, the two-fold reference to the mediatorial undertaking of Christ, which is made by the apostle, when he enforces the duties of husband and wife, seems to confirm the opinion, that he represents the conjugal union, as a type or symbol of the close and endearing relation in which the church stands to its divine Redeemer. Nothing can throw a higher sanctity over this connection, nor invest it with greater honor than such a view of it. Distinguishing, as it does, man from brutes; providing not only for the continuance, but for the comfort of our species; containing at once, the source of human happiness, and of all those virtuous emotions and generous sensibilities, which refine and adorn the character of man, it can never as a general subject be guarded with too much solicitous vigilance, nor be contracted, in particular instances, with too much prudence and care.

In proportion to the importance of the connection itself, must be a right view and a due performance of the obligations arising out of it.

First. THERE ARE DUTIES COMMON TO BOTH PARTIES.

Secondly. THERE ARE DUTIES MORE PARTICULARLY ENJOINED UPON EACH.

MY FIRST object will be to state those duties WHICH ARE COMMON TO BOTH HUSBAND AND WIFE.

1. The first which I mention, and which is the ground of all the rest, is LOVE.

Let this be wanting, and marriage is degraded at once into a brutal or a sordid compact. This duty, which, though for reasons which we shall consider in due place, is specially enjoined on the husband, belongs equally to the wife. It must be mutual, or there can be no happiness; none for the party which does not love, for how dreadful the idea of being chained for life to an individual for whom we have no affection; to be almost ever in the company of a person from whom we are driven back by revulsion, yet driven back upon a bond which prevents all separation and escape; nor can there be any happiness for the party that does love; such an unrequited affection must soon expire, or live only to consume that wretched heart in which it burns. A married couple without mutual regard, is one of the most pitiable spectacles on earth. They cannot, and, indeed, in ordinary circumstances, ought not to separate, and yet they remain united only to be a torment to each other. They serve one important purpose, however, in the history of mankind, and that is, to be a beacon to all who are yet disengaged, to warn them against the sin and folly of forming this union, upon any other basis than that of a pure and mutual attachment; and to admonish all that are so united, to watch with most assiduous vigilance their mutual regard, that nothing be allowed to damp the sacred flame.

As the union should be formed on the basis of love, so should great care be taken, especially in the *early* stages of it, that nothing might arise to unsettle or loosen our attachments. Whatever knowledge we may obtain of each other's tastes and habits before marriage, it is neither so accurate, so comprehensive, nor so impressive, as that which we acquire by living together; and it is of prodigious consequence, that when little defects are first noticed, and trivial faults and oppositions first occur, they should not be allowed to produce an unfavorable impression upon the mind. The remarks of Bishop Jeremy Taylor in his inimitably beautiful sermon, entitled, "The Marriage Ring," are so much in point, that I shall introduce a long extract in reference to this idea.

"Man and wife are equally concerned to avoid all offences of each other in the beginning of their conversation; every little thing can blast an infant blossom, and the breath of the south can shake the little rings of the vine, when first they begin to curl like the locks of a new weaned boy; but when by age and consolidation they stiffen into the hardness of a stem, and have by the warm rays of the sun, and the kisses of heaven, brought forth their clusters, they can endure the storms of the north, and the loud noises of a tempest, and yet never be broken: so are the early unions of an unfixed marriage; watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. For infirmities do not manifest themselves in the first scenes, but in the succession of a long society; and it is not chance or weakness when it appears at first, but it is want of love or prudence, or it will be so expounded; and that which appears ill at first, usually affrights the inexperienced man or woman, who makes unequal conjectures, and fancies mighty sorrows by the proportions of the new and early unkindness. It is a very great passion, or a huge folly, or a certain want of love, that cannot preserve the colors and beauties of kindness, so long as public honesty requires a man to wear their sorrows for the death of a friend. *Plutarch* compares a new marriage to a vessel before the hoops are on, every thing dissolves its tender compaginations; but when the joints are stiffened and are tied by a firm compliance and proportioned bending, scarcely can it be dissolved without fire, or the violence of iron. After the hearts of the man and the wife are endeared and hardened by a mutual confidence and experience, longer than artifice and pretence can last, there are a great

* See Anderson and Dwight.

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many remembrances, and some things present, that dash all little unkindnesses in pieces.

"Let a man and wife be careful to stifle little things, that as fast as they spring, they be cut down and trod upon; for if they be suffered to grow by numbers, they make the spirit peevish, and the society troublesome, and the affections loose and uneasy by an habitual aversion. Some men are more vexed with a fly than with a wound; and when the gnats disturb our sleep, and the reason is disquieted, but not perfectly awakened, it is often seen that he is fuller of trouble than if in the day light of his reason he were to contest with a potent enemy. In the frequent little accidents of a family, a man's reason cannot always be awake; and when his discourses are imperfect and a trifling trouble makes him yet more restless, he is soon betrayed to the violence of passion. It is certain that the man or woman are in a state of weakness and folly then, when they can be troubled with a trifling accident; and therefore it is not good to tempt their affections, when they are in that state of danger. In this case the caution is, to subtract fuel from the sudden flame; for stubble, though it be quickly kindled, yet it is as soon extinguished, if it be not blown by a pertinacious breath, or fed with new materials. Add no new provocations to the accident, and do not inflame this, and peace will soon return, and the discontent will pass away soon, as the sparks from the collision of a flint; ever remembering, that discontents proceeding from daily little things, do breed a secret undiscernable disease, which is more dangerous than a fever proceeding from a discerned notorious surfeit."

If they would preserve love, let them be sure to study most accurately each other's tastes and distastes, and most anxiously abstain from whatever, even in the minutest things, they know to be contrary to them. The ancients in their conjugal allegories, used to represent Mercury standing by Venus, to signify that by fair language, and sweet entreaties, the minds of each other should be united.

If they would preserve love, let them most carefully avoid all curious and frequently repeated distinctions of MINE and THINE: for this hath caused all the laws, and all the suits, and all the wars in the world; let them who have but one person, have also but one interest. Instances may occur in which there may and must be, a separate investiture of property, and a sovereign independent right of disposal in the woman; in this case, the most anxious care should be taken by the husband not to attempt to invade that right, and by the wife, neither ostentaciously to speak of it, nor rigidly to claim it, nor selfishly to exercise it. In ordinary cases, "they should be heirs to each other, if they die childless; and if there be children, the wife should be with them a partner in the inheritance. But during their life the use and employment is common to both their necessities, and in this there is no other difference of right, but that the man hath the dispensation of all, and may keep it from his wife, just as the governor of a town may keep it from the right owner; he hath the *power*, but not the *right* to do so."

2. MUTUAL RESPECT is a duty of married life; for though as we shall afterwards consider, especial reverence is due from the wife, yet is respect due from the husband also.

As it is difficult to respect those, who are not entitled to it on any other ground than superior rank or common relationship, it is of immense consequence, that we should present to each other, that conduct which deserves respect and commands it. Moral esteem is one of the firmest supports, and strongest guards of love; and a high degree of excellence cannot fail to produce such esteem. We are more accurately known to each other in this connection, than either to the world, or even to our own servants and children. The privacies of such a relationship lay open our motives, and all the interior of our character; so that we are better known to each other than we are to ourselves. If therefore, we would be respected, we should be respectable.—Charity covers a multitude of faults, it is true; but we must not presume too far upon the credulity and blindness of affection; there is a point beyond which, even love cannot be blind to the crimson coloring of a guilty action. Every piece of really sinful conduct, the impropriety of which cannot be mistaken, tends to sink us in each other's esteem, and thus to remove the safeguards of affection.—Perhaps this has not been sufficiently thought of in wedded life, the parties of which have been sometimes anxious merely to cover their delinquencies from the world, forgetful that it is a dreadful thing to lose their mutual respect. It is delightfully striking to observe, how some pairs, of eminent moral worth, regard each other; what reverence is blended with their love, and how like to angel forms of heavenly excellence they appear to one another.

In all the conduct of the conjugal state then, there should be the most marked and unvarying mutual respect even in little things: there must be no searching after faults, nor examining, with microscopic scrutiny such as cannot be concealed; no reproachful epithets; no rude contempt; no incivility; no cold neglect; there should be courtesy without ceremony; politeness without formality; attention without slavery; it should, in short, be the tenderness of love, supported by esteem, and guided by politeness. And then, we must maintain our mutual respectability before others; strangers, friends, servants, children, must all be taught to respect us, from what they see in our own behavior. It is in the highest degree improper, for either party to do an action, to say a word, or assume a look, that shall have the remotest tendency to lower the other in public esteem.

3. MUTUAL ATTACHMENT TO EACH OTHER'S SOCIETY, is a common duty of husband and wife.

We are united to be companions; to live together, to walk together, to talk together. The husband is commanded "to dwell with the wife according to knowledge." "This," says Mr. Jay, "intends nothing less than residence, opposed to absence and roving. It is absurd, for those who have no prospect of dwelling together, to enter this state; and those who are already in it, should not be unnecessarily abroad. Circumstances of various kinds will doubtless render occasional excursions unavoidable; but let a man return as soon as the design of his absence is accomplished, and let him always travel with the words of Solomon in his mind, 'As a bird that wandereth from her nest, so is a man that wandereth from his place.' Can a man while from home, discharge the duties he owes to his household? Can he discipline his children? Can he maintain the worship of God in his family? I know it is the duty of the wife to lead the devotion in the absence of the husband; and she should take it up as a cross, if not for the time as a privilege. Few, however, are thus disposed, and hence one of the sanctuaries of God for weeks and months together is shut up.—I am sorry to say, that there are some husbands who seem fonder of any society than the company of their wives. It appears in the disposal of their leisure hours. How few of these are appropriated to the wife! The evenings are the most domestic periods of the day. To these the wife is peculiarly entitled—she is now most free from her numerous cares, and most at liberty to enjoy reading and conversation. It is a sad reflection upon a man when he is fond of spending his evenings abroad.—

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It implies something bad, and it predicts something worse."

And then to ensure as far as possible, the society of her husband, at his own fire side, let the wife be "a keeper at home," and do all in her power to render that fire side as attractive as good temper, neatness, and cheerful, affectionate conversation can make it; let her strive to make his own home, the soft green on which his heart loves to repose in the sunshine of domestic enjoyment. We can easily imagine, that even in Paradise, when man had no apparition of guilt, no visions of crime, no spectral voice from a troubled conscience, to make him dread solitude, and flee from it, that even then, Adam liked not, on his return from the labor of dressing the garden, to find Eve absent from their bower, but wanted the smile of her countenance to light up his own, and the music of her voice to be the melody of his soul. Think, then, how much more in his fallen estate, with guilt upon his conscience, and care pressing upon his heart, does man now, on coming from the scenes of his anxious toil, need the aid of woman's companionship, to drive away the swarm of buzzing cares, that light upon the heart to sting it; to soothe the brow ruffled with sadness; to tranquillize the bosom agitated with passion; and at once to reprove and comfort the mind that has in some measure yielded to temptation. O, woman! thou knowest the hour when "the good man of the house" will return, at midday, while the sun is yet bowing down the laborer with the fierceness of his beams, or at evening, when the heat and burden of the day are past; do not let him, at such a time, when he is weary with exertion, and faint with discouragement, find, upon his coming to his habitation, that the foot which should hasten to meet him, is wandering at a distance, that the soft hand which should wipe away the sweat from his brow, is knocking at the door of other houses: nor let him find a wilderness, where he should enter a garden; confusion, where he ought to see order; or filth that disgusts, where he might hope to behold neatness, that delights and attracts. If this be the case, who can wonder, that in the anguish of disappointment, and in the bitterness of a neglected and heart stricken husband, he turns away from his door, for that comfort which he wished to enjoy at home, and that society which he hoped to find in his wife, and put up with the substitutes for both which he finds in the houses of other men, or in the company of other women.

United to be associates then, let man and wife be as much in each other's society as possible: and there must be something wrong in domestic life, when they need the aid of balls, routs, plays, card parties, to relieve them from the tedium produced by home pursuits. I thank God, I am a stranger to that taste, which leads a man to flee from his own comfortable parlor, and the society of his wife, from the instruction and recreation contained in a well stored library, or the evening rural walk, when the business of the day is over, to scenes of public amusement for enjoyment; to my judgment, the pleasures of home, and of home society, when home and home society, are all that could be desired, are such as never cloy, and need no change, but from one kindred scene to another. I am sighing and longing, perhaps in vain, for a period, when society shall be so elevated, and so purified; when the love of knowledge will be so intense, and the habits of life will be so simple; when religion and morality will be so generally diffused that men's homes will be the seat and circle of their pleasures; when in the society of an affectionate and intelligent wife, and of well educated children, each will find his greatest earthly delight; and when it will be felt to be no more necessary to happiness, to quit their own fire side for the ball room or the concert, than it is to go from the well spread table, to the public feast, to satisfy the cravings of a healthy appetite: then will it be no longer imposed upon us to prove, that public amusements are *improper*, for they will be found to be *unnecessary*.

But the pleasures of home must not be allowed to interfere with the calls and claims of public duty. Wives must not ask, and husbands must not give, that time which is demanded for the cause of God and man. This is an age of active charity, and the great public institutions which are set up, cannot be kept in operation, without great sacrifices of time and leisure by very many persons. Those, who by their wisdom, talents, rank, or property, receive the confidence of the public, must stand prepared to fill up and conduct the executive departments of our societies; nor should they allow the soft allurements of their own houses, to draw them away from what is obviously the post of duty. We have known some, who, till they entered into wedded life, were the props and pillars of our institutions, yield so far to the solicitations of their new and dearest earthly friend, as to vacate their seat at the board of management, for ever after. It is, indeed, a costly way of contributing to the cause of religion and humanity, to give those evening hours which could be spent so pleasantly in a country walk, or in the joint perusal of some interesting volume; but who can do good, or ought to wish to do it, without sacrifices? I know an eminently holy and useful minister, who told the lady to whom he was about to be united, that one of the conditions of their marriage was, that she should never ask him for that time, which, on any occasion, he felt it to be his duty to give to God. And surely, any woman might feel herself more blessed in having sometimes to endure the loss of a husband's society, whose presence and talents were coveted by all public institutions, than in being left to the unmolested enjoyment of the company of one, whose assistance was coveted by none.

4. MUTUAL FORBEARANCE is another duty.

This we owe to all, not excepting the stranger, or an enemy; and most certainly it must not be denied to our nearest and dearest earthly friend. For the charity that suffereth long and is kind; that envieth not; vaunteth not itself, is not puffed up; that doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; that covereth all things; believeth all things; hopeth all things; endureth all things: for this charity there is both need and room in every relation of life. Wherever sin or imperfection exists, there is scope for the forbearance of love. There is no perfection upon earth. Lovers, it is true, often fancy they have found it; but the more sober judgment of husbands and wives, generally corrects the mistake; and first impressions of this kind, generally pass away with first love. We should all enter the marriage state, remembering that we are about to be united to a fallen creature; and as in every case, as Mr. Bolton remarks, it is not two angels that have met together, but two sinful children of Adam, from whom must be looked for much weakness and waywardness, we must make up our minds to some imperfection; and remembering that we have no small share of our own that calls for the forbearance of the other party, shall exercise the patience that we ask. Where both have infirmities, and they are so constantly together, innumerable occasions will be furnished, if we are eager, or even willing to avail ourselves of the opportunities for those contentions, which, if they do not produce a permanent suppression of love, lead to its temporary interruption. Many things we should connive

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at, others we should pass by with an unprovoked mind, and in all things most carefully avoid even what at first may seem to be an innocent disputation. Affection does not forbid, but actually demands that we should mutually point out our faults; but this should be done in all the meekness of wisdom, united with all the tenderness of love, lest we only increase the evil we intend to remove, or substitute a greater one in its place. Justice, as well as wisdom, requires that in every case, we set the good qualities against the bad; and in most cases we shall find some redeeming excellences which, if they do not reconcile us to the failings we deplore, should at least teach us to bear them with patience: and the more we contemplate these better aspects of the character, the brighter will they appear, for it is an indubitable fact, that while faults diminish, virtues magnify, in proportion as they are steadily contemplated. As to bitterness of language, and violence of conduct, this is so utterly disgraceful, and in the circle which I am accustomed to instruct, altogether so rare and unusual, that it scarcely need be introduced even by way of cautioning against it. The ancients, we are informed, took the gall from their nuptial sacrifices, and cast it behind the altar, to intimate the removal of all bitterness from the marriage state.

5. MUTUAL ASSISTANCE is the duty of husbands and wives.

This applies *to the cares of life*. Women are not usually very conversant with matters of trade, but still their counsel may be sought in a thousand cases with propriety and advantage. The husband should never undertake any thing of importance, without communicating the matter to his wife; who, on her part, instead of shrinking from the responsibility of a counsellor, and leaving him to struggle alone with his difficulties and perplexities, should invite him to communicate freely all his anxieties: for if she cannot counsel, she can comfort; if she cannot relieve his cares, she can help to bear them; if she cannot direct the course of his trade, she may the current of his feelings; if she cannot open any source of earthly wisdom, she can spread the matter before the Father and fountain of lights. Many men under the idea of delicacy to their wives, keep all their difficulties to themselves, which only prepares them to feel the stroke the heavier when it does come.

And then, as the wife should be willing to help the husband, in matters of business, he should be willing to share with her, the burden of domestic anxieties and fatigue. Some go too far, and utterly degrade the female head of the family, by treating her as if her honesty or ability could not be trusted in the management of the domestic economy. They keep the money, and dole it out as if they were parting with their life's blood, grudging every shilling they dispense, and requiring an account as rigid as they would from a suspected servant; they take charge of every thing, give out every thing, interfere in every thing. This is to despoil a woman of her authority, to thrust her from her proper place, to insult and degrade her before her children and servants. Some, on the other hand, go to the opposite extreme, and take no share in any thing. My heart has ached to see the slavery of some devoted, hard working, and ill used wives; after laboring all day amidst the ceaseless toils of a young and numerous family, they have had to pass the hours of evening in solitude, while their husbands, instead of coming home to cheer them by their society, or to relieve them for only half an hour of their fatigue, have been either at a party or a sermon: and then have these hapless women had to wake and watch the live long night, over a sick or restless babe, while the men whom they accepted as the partner of their sorrows, were sleeping by their side, unwilling to give a single hour of their slumber, though it was to allow a little repose to their toil-worn wives. Why, even the irrational creatures shame such men; for it is a well known fact, that the male bird takes his turn upon the nest during the season of incubation, to allow the female time to renew her strength by food and rest: and with her, also, goes in diligent quest of food, and feeds the young ones when they cry. No man should think of marrying, who does not stand prepared to share, as far as he can do it with his wife, the burden of domestic cares.

They should be helpful to each other *in the concerns of personal religion*. This is clearly implied in the apostle's language. "For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?"* Where both parties are unconverted, or only one of them is yet a partaker of true piety, there should be the most anxious, judicious, and affectionate efforts for their salvation. How heathenish a state is it, to enjoy together the comforts of marriage, and then travel in company to eternal perdition; to be mutual comforters on earth, and then mutual tormentors in hell; to be companions in felicity in time, and companions in torment through eternity. And where both parties are real Christians, there should be the exercise of a constant reciprocal solicitude, watchfulness and care, in reference to their spiritual and eternal welfare. One of the ends which every believer should propose to himself, on entering the marriage state, is to secure one faithful friend, at least, who will be a helpmate for him in reference to another world, and to assist him in the great business of his soul's salvation, and that will pray for him and with him; one that will affectionately tell him of his sins and his defects, viewed in the light of a Christian; one that will stimulate and draw him by the power of a holy example, and the sweet force of persuasive words; one that will warn him in temptation, comfort him in dejection, and in every way assist him in his pilgrimage to the skies. The highest end of the connubial state is lost, if it be not rendered helpful to our piety; and yet this end is too generally neglected, even by professors of religion. Do we converse with each other as we ought on the high themes of redemption by Christ, and eternal salvation? Do we study each other's dispositions, snares, troubles, decays in piety, that we may apply suitable remedies? Do we exhort one another daily, lest we should be hardened through the deceitfulness of sin? Do we practice fidelity without censoriousness; and administer praise without flattery? Do we invite one another to the most quickening and edifying means of a public nature, and recommend the perusal of such instructive and improving books as we have found beneficial to ourselves? Do we mutually lay open the state of our minds on the subject of personal religion, and state our perplexities, our joys, our fears, our sorrows? Alas, alas, who must not blush at their neglects in these particulars?—And yet, such neglect is as criminal, as it is common. Fleeing from the wrath to come, and yet not doing all we can to aid each other's escape! Contending side by side for the crown of glory, honor, immortality, and eternal life, and yet not doing all we can to ensure each other's success! Is this love? Is this the tenderness of connubial affection?

This mutual help should extend *to the maintenance of all the habits of domestic order, discipline, and piety*. The husband is to be the prophet, priest, and king of the family, to instruct their minds, to lead their devotions, and to govern their tempers; but in all that relates to these important objects, the wife is to be of one mind with him. They are in these mat-

* 1 Corinthians, vii. 16.

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ters, to be workers together, neither of them leaving the other to labor alone, much less opposing or thwarting what is done. "When the sun shines, the moon disappears; when he sets, she appears and shines; so when the husband is at home, he leads domestic worship, when he is absent, the wife must ever take his place." Some men refer the instruction of young children exclusively to their wives, and some wives, as soon as the children are too old to be taught upon the knee, think that they are exclusively the subjects of *paternal care*. This is a mistake in the important economy of the family, the members of which are never too young to be taught and disciplined by the father, nor too old to be admonished and warned by the mother: *he* may sometimes have a great influence in awing the rude spirits of the younger branches; while *her* soft persuasive accents may have delightful power to melt or break the hard and stubborn hearts of older ones.—Thus they who have a joint interest in a family, must attend to them in the exercise of a joint labor.

They must be helpful to each other *in works of humanity and religious benevolence.*

Their mutual influence should be exerted, not in restraining, but in stimulating zeal, compassion, and liberality. What a beautiful picture of domestic life is drawn by the pen of the Old Testament historian. "And it fell on a day that Elisha passed to Shunem, where was a great woman: and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick, and it shall be, that when he cometh to us, he shall turn in thither.—And it fell on a day that he came thither, and he turned into the chamber, and lay there."* Every part of this scene is lovely. The generous and pious wish of the wife, to provide accommodations for a destitute and dependant prophet; her prompt and prudent effort to interest her husband in the scheme of her benevolence; her discreet and modest keeping of her place in not acting without his permission; her dignified claim of a right to be associated with him in this work of mercy, for said she, let *us* make a little chamber on the wall; all is delightful, and as it should be, on her part: and no less so on the part of the man; for there was no surly refusal, no proud rejection of the plan, because it did not originate with him, no covetous plea for setting it aside, on the ground of expense. Delighted, as every husband should be, to gratify the benevolent wishes, and support the liberal schemes of his wife, so far as prudence will allow, he consented; the little chamber was erected, and furnished by this holy pair, and soon occupied by the prophet: and never was a generous action more speedily or more richly rewarded. Elisha had no means of his own, by which to acknowledge the kindness; but he who said in after times, "he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward," took upon himself, as he does in every instance, the cause of his necessitous servant, and most munificently repaid the generous deed.

A lovelier scene is not to be found on earth, than that of a pious couple, employing their mutual influence, and the hours of their retired companionship, in stirring up each other's hearts to deeds of mercy and religious benevolence; not Adam and Eve in Paradise, with the unspotted robes of their innocence about them, engaged in propping the vine, or trailing the rose of that holy garden, presented to the eyes of angels a more interesting spectacle than this. What a contrast does such a couple present, to the pairs which are almost every where to be found, whose calculations are not what they can save from unnecessary expense to bestow upon the cause of God and humanity, but what they can abstract or withhold from the claims of benevolence, to lavish upon splendid furniture, or domestic luxuries. Are there no wives who attempt to chill the ardor, to limit the beneficence, to stint the charities of their husbands; who, by their incessant and querulous, and almost quarrelsome suggestions, that he is doing too much for others, and too little for his own family, drive the good man, notwithstanding he is lord of his own property, to exercise his liberality in secret, and bestow his charities by stealth? And what is oftentimes the object of such women? nothing more than the pride of ambition, or the folly of vanity. Only that they might have these taxations and parings of charity, to spend upon dress, furniture, and parties.

Perhaps the question will be asked, whether it is proper for a wife to give away the property of her husband in acts of humanity, or religious benevolence? Such an inquiry ought to be unnecessary; for no woman should be driven to the alternative of either doing nothing for the cause of God and man, or doing what she can by stealth. A sufficient sum ought to be placed at her disposal, to enable her to enjoy the luxury of doing good. Why should not she appear in her own name upon the honorable list of benefactors, and shine forth in her peculiar and separate glory, instead of being always lost in the radiance of *our* recorded mercy? Why should *she* have no sphere of benevolent effort? Why should *we* monopolize to ourselves the blessings of those that are ready to perish? It is degrading a married female to allow her no discretion in this matter, no liberty of distribution, no power to dispense, even in cases that concern her sex, but to compel her to beg first of a husband, *that* which others come to beg of her. If, however, she be unhappily united to a Nabal, a churl, whose sordid, grasping, covetous disposition, will yield nothing to the claims of humanity or religion, may she then make up for the deficiency of her husband, and diffuse his property unknown to him? I am strongly tempted to answer this question in the affirmative; for if in any instance we may deviate from the ordinary rule, and taking the man at his own word, which he uttered, when in the solemn act of matrimony, he said, "with all my worldly goods I thee endow," may invest the wife with a joint proprietorship, and a right of appropriation, it is in such a case as this. But still, we must not sacrifice general principles, to special cases; and therefore, I say to every female in such circumstances, obtain if you can, a separate and fixed allowance for charitable distribution; but if even *this* be not possible, obtain one for personal expenses, and by a most rigid frugality, save all you can from dress and decoration, for the hallowed purpose of relieving the miseries of your fellow creatures.

6. MUTUAL SYMPATHY is required.

Sickness may call for this, and females seem both formed and inclined by nature to yield it.

> "O woman! in our hours of ease,
> Uncertain, coy, and hard to please,
> And variable as the shade
> By the light quivering aspen made;
> When pain and anguish wring the brow,
> A ministering angel thou!"

Unwilling, and, indeed, unable to subscribe to the former part of this description, I do most readily assent to the truth of the latter. If we *could* do without her and be happy in health, what are we in

* 2 Kings iv. 8—11.

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sickness without her presence and her tender offices? Can we smooth, as woman can, the pillow on which the sick man lays his head? No. We cannot administer the medicine or the food as she can. There is a softness in her touch, a lightness in her step, a skill in her arrangements, a sympathy looking down upon us from her beaming eye, which ours wants. Many a female, by her devoted and kind attentions in a season of sickness, has drawn back to herself that cold and alienated heart, which neither her charms could hold, nor her claims recover. I entreat you, therefore, married females, to put forth all your power to soothe and please in the season of your husband's sickness. Let him see you willing to make any sacrifices of pleasure, ease, or sleep, to minister to his comfort. Let there be a tenderness in your manner, a wakeful attention and sympathy in your look, a something that seems to say, your only comfort in his affliction, is to employ yourselves in alleviating it. Hearken with patience and kindness to the tale of his lighter, and even of his imaginary woes. A cold, heartless, awkward, unsympathising woman, is an exception from the general rule, and, therefore, the severer libel upon her sex.

Nor is this sympathy exclusively the duty of the wife; but belongs equally to the husband. He cannot, it is true, perform the same offices for her, which she can discharge for him; but much he can do, and all he can he should do. Her sicknesses are generally more numerous and heavy than his; she is likely, therefore, to make more frequent calls upon his tender interest and attention. Many of her ailments are the consequence of becoming his wife; she was, perhaps, in full vigor, till she became a mother, and from that time, never had a moment's perfect ease or strength again. That event which sent into his heart the joys of a parent, dismissed from her frame the comforts of health. And shall he look with discontent, and indifference, and insensibility, upon that delicate flower, which, before he transplanted it to *his* garden, glowed in beauty and in fragrance, to the admiration of every spectator? Shall he *now* cease to regard it with any pleasure, or sympathy, and seem as if he wished it gone, to make room for another, forgetting that it was *he* that sent the worm to the root, and caused its head to droop, and its colors to fade? Husbands, I call upon you for all the skill and tenderness of love, on behalf of your wives, if they are weak and sickly. Watch by their couch, talk with them, pray with them, walk with them, wake with them. In all their afflictions, be you afflicted. Never listen heedlessly to their complaints; and, oh, by all that is sacred in conjugal affection, I implore you never, by your cold neglect, or petulant expressions, or discontented look, to call up in their imaginations, unusually sensitive at such a season, the phantom of a fear, that the disease which has destroyed their health, has done the same for your affection. Oh! spare their bosom the agonizing pangs of supposing, that they are living to be a burden to your disappointed heart. The cruelty of that man wants a name, and I know of none sufficiently emphatic, who denies his sympathy to a suffering woman, whose only sin is a broken constitution, and whose calamity is the result of her marriage. Such a man does the work of a murderer, without his punishment, and in some instances, without his reproach; but not always without his design or his remorse.

But sympathy should be exercised by man and wife, not only in reference to their sicknesses, but to all their afflictions, whether personal or relative; all their sorrows should be common: like two strings in unison, the chord of grief should never be struck in the heart of one, without causing a corresponding vibration in the heart of the other; or, like the surface of the lake answering to the heaven, it should be impossible for calmness and sunshine to be upon one, while the other is agitated and cloudy: heart should answer to heart, and face to face.

Such are the duties common to both; the obligations peculiarly enjoined upon each, will be the subject of the next chapter.

CHAPTER II.

THE SPECIAL DUTIES OF HUSBANDS AND WIVES.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."—EPHESIANS v. 22—32.

OBSERVE the sublime and transcendently interesting fact, which stands amidst the duties of domestic life, as stated by the apostle, in the language quoted above, like the sun in the centre of the planets, illuminating, impelling, and uniting them all. Every part of this most comprehensive and beautiful passage is inimitably striking. The design of the whole, is to magnify Christ's love to the church; in order to this, the moral condition of the church, previous to the transforming work of redeeming grace, is supposed to be that of loathsome impurity; yet, notwithstanding this, he exercises the tenderest compassion for her welfare, and is not repelled by excessive defilement. To effect her redemption, he does not merely employ the operations of his power and of his wisdom, but surrendered himself into the hands of divine justice, that, as a sacrifice of atonement, he might ransom the object of his regard, at the price of his blood; thus manifesting an affection stronger than death, and "which many waters could not quench." The ultimate design of this act of mysterious humiliation, is, to render her in some measure worthy of his regard, and meet for that indissoluble union with himself, into which, as his illustrious bride, she was about to be received; for this purpose, the efficient influences of the Holy Ghost were to be poured upon her mind, that, in the cordial reception of the truth, she might be purified from iniquity, have the germ of every virtue implanted in her heart, and the robe of righteousness spread over her frame; till, at length, under the dispensations of his providence, the means of his grace, and the sanctifying agency of his Spirit, the last spot of moral defilement might be effaced, the last wrinkle of spiritual decay removed, and, like "the king's daughter, all glorious within," and with her clothing of wrought gold, she might be presented, covered with the beauties of holiness, to the Lord Jesus, in that day, "when he shall come to be

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admired in his saints, and glorified in all them that believe." Behold, what manner of love is this!—And it is *this* most amazing, this unparalleled act of mercy, that is employed by the apostle, as the motive of all Christian conduct. He knew nothing of moral philosophy, if by this expression be meant, the abstract principles of ethics. He left as he found them, the grounds of moral obligations, but he did not enforce virtue by a mere reference to our relations to God as creatures, but by a reference to our relation to Christ, as redeemed sinners. He fetched his motives to good works, from the cross; he made the power of that to be felt, not only on the conscience, as supplying the means of pardon, but upon the heart, as furnishing the most cogent, and at the same time, the most insinuating argument for sanctification: he not only irradiates the gloom of despondency, or melts the stubborn obstinacy of unbelief, or stays the reckless progress of despair, by inspiring a feeling of hope; no, but by the death of a crucified Saviour, and an exhibition of his most unbounded compassion, he attacks the vices of the depraved heart, and inculcates all the virtues of the renewed mind. The doctrine of the cross is the substance of Christian truth, and the great support of Christian morals: and the apostle's mind and heart were full of it. Does he enforce humility?—It is thus: "Let the mind be in you which was in Christ Jesus." An unreserved devotedness to God? It is thus: "Ye are not your own; for ye are bought with a price; therefore glorify God with your body and in your spirit, which are his." Brotherly love? It is thus: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." A forgiving temper? It is thus: "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Benevolence to the poor? It is thus: "For ye know the grace of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we, through his poverty might be made rich."* And who but an apostle would have thought of enforcing conjugal affection by a reference to the love of Christ to his church.—And he has done this; and has thus represented redeeming love, as a kind of holy atmosphere, surrounding the Christian on all sides, accompanying him every where, sustaining his spiritual existence, the very element in which his religion lives, moves, and has its being. And this, indeed, *is* religion;—not a name, not a creed, not a form, not an abstract feeling, not an observance of times and places, not a mere mental costume or holy dress which we put on exclusively for certain seasons and occasions;—no, but a moral habit, a mental taste, the spirit of the mind, which will spontaneously appear in our language, feeling, and behavior, by a reference to Jesus Christ, as the ground of hope, and the model of imitation.

In stating the duties especially enjoined on the two parties in the conjugal union, I shall begin with those of the HUSBAND. He is commanded to LOVE his wife.

As we have already shown that this is a duty of both parties, the question very naturally arises, "For what reason is it so specially enjoined upon the husband?" Why is *he* so particularly bound to the exercise of affection? Perhaps for the following reasons: 1. Because, in the very nature of things, *he* is most in danger of failing in this duty. Placed by the Creator as "the head of the wife," and invested with a certain right to govern his household, he is more in peril of merging the tender sensibilities in the predominant consciousness of superiority. 2. Because he is actually more deficient in this duty than the other party. This has ever been the case in Pagan and Mohammedan countries. In barbarous nations, especially, conjugal affection has ever been exceedingly weak, and it is probable, that even in the more civilized countries of Greece and Rome it was not so generally strong and steady, as it has since been made by Christianity. But without even going beyond the limits of Christendom, it may be truly said, that husbands are usually more deficient in love than wives; the latter, in my opinion, excel the former in tenderness, in strength, in constancy of affection. 3. Because a want of love on the part of the man, is likely to be attended with more misery to the other party: he can go to greater excesses in violence, in cruelty, in depravity. The want of this tender passion in him is likely to have a still worse effect upon his own character, and the peace of the wife, than the want of it in her: in either case, a destitution of this kind is a melancholy thing; but in him, it is on several accounts, the most to be dreaded.

The apostle lays down two models or rules, for a husband's affection; the one is, *the love which Christ has manifested for his church*; and the other, *the love which a man bears for himself*.

In directing your attention to the first, I shall exhibit the properties of Christ's love, and show in what way *our* affection should be conformed to his.

Christ's love was SINCERE. He did not love in word only, but in deed and in truth. In him there was no dissimulation; no epithets of endearment going forth out of feigned lips; no actions varnished over with a mere covering of love. *We* must be like him, and endeavor to maintain a principle of true regard in the heart, as well as a show of it in the conduct. It is a miserable thing to have to *act* the part of love, without feeling it. Hypocrisy is base in every thing, but next to religion, is most base in affection. Besides, how difficult is it to act the part well, to keep on the mask, and to support the character so as to escape detection! Oh, the misery of that woman's heart, who at length finds out to her cost, that what she has been accustomed to receive and value as the attentions of a lover, are but the tricks of a cunning dissembler.

The love of the Redeemer was ARDENT.

Let us, if we would form a correct idea of what should be the state of our hearts towards the woman of our choice, think of that affection which glowed in the bosom of the Saviour, when he lived and died for his people. We can possess, it is true, neither the same kind, nor the same degree of regard, but surely when we are referred to such an instance, if not altogether as a model, yet as a motive, it does teach us, that no weak affection is due, or should be offered to the wife of our bosom. We are told by the Saviour himself, that if he laid down his life for us, it is our duty to lay down ours for the brethren; how much more for the "friend that sticketh closer than a brother." And if it be our duty *to lay down our life*, how much more to employ it while it lasts, in all the offices of an affection, strong, steady, and inventive. She that for our sake has forsaken the comfortable home, and the watchful care, and the warm embrace of her parents, has a right to expect in *our* regard, that which shall make her "forget her father's house," and cause her to feel that with respect to happiness, she is no loser by the exchange. Happy the woman, and such should every husband strive to make his wife, who can look back without a sigh upon the moment, when she quitted for ever, the guardians, the companions, and the scenes of her childhood!

The love of Christ to his church was SUPREME. He gives to the world his benevolence, but to the

* Phil. ii. 5. 1 Cor. vi. 20. 1 John iv. 10, 11. Ephes. iv. 32. 2 Cor. viii. 9.

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church his complacency. "The Lord thy God in the midst of thee," said the prophet, "is mighty; he will save thee, he will rejoice over thee, with joy; he will rest in his love; he will joy over thee with singing." So must the husband regard his wife, above all else; he must "rest in his love."—He should regard her not only above all *without* his house, but above all *within*. She must take precedence both in his heart and conduct, not only of all strangers, but of all relatives, and also of all his children; he ought to love his children for her sake, rather than her for theirs. Is this always the case? On the contrary, have we not often seen men, who appear to be far more interested in their children than in their wives; and who have paid far less attention to the latter than to grown-up daughters? How especially unseemly is it, for a man to be seen fonder of the society of any other woman, than that of his wife, even where nothing more may be intended than the pleasure of her company. Nor ought he to forsake her, in his leisure hours, for any companions of his own sex, however interesting might be their manners or their conversation.

The love of Christ is UNIFORM. Like himself, it is the same yesterday, to-day, and for ever. Conjugal affection should have the same character; it should be at all times, and in all places alike; *the same at home, as abroad*; in other persons' houses, as in our own. Has not many a wife to sigh and exclaim, "Oh that I were treated in my own house, with the same tenderness and attention as I receive in company." With what almost loathing and disgust must such a woman turn from endearments, which, under such circumstances, she can consider as nothing but hypocrisy. Home is the chief place for fond and minute attention; and she who has not to complain of a want of it there, will seldom feel the need or the inclination to complain of a want of it abroad, except it be those silly women, who would degrade their husbands, by exacting, not merely what is really kind, but what is actually ridiculous.

The love of the Redeemer was PRACTICAL and LABORIOUS. He provided every thing by his mediation for the welfare and comfort of the church, and at a cost and by exertions of which we can form no idea. It has been already declared, that both parties are to assist in the cares of life. A *good* wife cannot be an idle one. Beautiful is her portraiture, as drawn by the wise man. "Who can find a virtuous woman? for her price is far above rubies.—The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor, yea, she reacheth forth her hand to the needy.—Her husband is known in the gates, when he sitteth amongst the elders of the land. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness.—Her children rise up and call her blessed: her husband, also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised.—Give her the fruit of her hands, and let her own works praise her in the gates." PROVERBS XXXI.—This exquisite picture, combining as it does industry, prudence, dignity, meekness, wisdom and piety, cannot be too frequently or minutely studied, by those who would attain to high degrees of female excellence. The business of providing for the family, however, belongs chiefly to the husband. It is yours, my brethren, to rise up early, to sit up late, to eat the bread of carefulness, and to drink, if necessary, the waters of affliction, that you may earn by the sweat of your brow, a comfortable support for the domestic circle. This is probably what the apostle meant, when he enjoined us to give HONOR to the wife as to the weaker vessel; the honor of maintenance, which she, in consequence of the weakness of her frame, and the frequent infirmities which the maternal relation brings upon her, is not so well able to procure for herself. In most barbarous countries, and in some half-civilized ones, the burden of manual labor falls upon the female, while her tyrant lord lives in indolence, feeding upon the industry of the helpless being whom he calls his wife, but treats as a slave. And are there no such idle tyrants in our age and country, who, so as they can live in indolence, and gratify their appetites, care not how they oppress their wives? wretches who do little or nothing for the support of the family? How utterly lost to every noble and generous sentiment must that man be whose heart cannot be moved by the entreaties or tears of an interesting woman, and who can hear in vain her pleadings for his child at her breast, and his child by her side, and who by such appeals cannot be induced to give up his daily visits to the tavern, or his habits of sauntering idleness, to attend to his neglected business, and stay the approaching tide of poverty and ruin. Such a creature is worse than a brute, he is a monster; and it seems a pity, that there is no law, and no convict ship to bear him away to a land, where if he will not work, so neither could he eat.

In general, it is for the benefit of a family, that a married woman should devote her time and attention almost exclusively to the ways of her household: her place is in the centre of domestic cares. What is gained by *her* in the *shop*, is oftentimes lost in the house, for want of the judicious superintendence of a mother and mistress. Comfort and order, as well as money, are domestic wealth; and can these be rationally expected in the absence of female arrangement? The children always want a mother's eye and hand, and should always have them. Let the husband then have the care of providing; the wife, that of distributing; for this is the rule both of reason and revelation.

And as Christ labored for his church, not only during his abode upon earth, but made provision for its welfare when he departed from our world, in like manner should the husband take care of his wife. I never could understand that custom, which is but too common, of providing by their wills so much better for the children than they do for the mother. Does this look like a *supreme* love?—Every man who raises a woman to the rank of his wife, should take care, however inferior she might have been in circumstances before their marriage, to leave her in the situation into which he brought her: for it is indeed most cruel, to leave her to be deprived at once, not only of her dearest earthly friend, but of her usual means of comfortable subsistence.

A practical affection to a wife extends, however, to every thing; it should manifest, itself in the most delicate attention to her comfort and her feelings; in consulting her tastes; in concealing her failings; in never doing any thing to degrade her, but every thing to exalt her before her children and servants; in acknowledging her excellences, and commending her efforts to please him; in meeting, and even anticipating all her reasonable requests; in short in doing all that ingenuity can invent for her substantial happiness and general comfort.

Christ's love to his church was DURABLE and UNCHANGEABLE. "Having loved his own, he loved them to the end," without abatement or alteration;

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so ought husbands to love their wives, not only at the beginning but to the end of their union; when the charms of beauty have fled before the withering influence of disease; when the vigorous and sprightly frame has lost its elasticity, and the step has become slow and faltering; when the wrinkles of age have succeeded to the bloom of youth, and the whole person seems rather the monument, than the resemblance, of what it once was. Has she not gained in mind what she has lost in exterior fascinations? Have not her mental graces flourished amidst the ruins of personal charms? If the rose and the lily have faded on the cheek, have not the fruits of righteousness grown in the soul? If those blossoms have departed, on which the eye of youthful passion gazed with so much ardor, has it not been to give way to the ripe fruit of Christian excellence? The *woman* is not what she was, but the wife, the mother, the Christian, are better than they were. For an example of conjugal love in all its power and excellence, point me not to the bride and bridegroom displaying during the first month of their union all the watchfulness and tenderness of affection, but let me look upon the husband and wife of fifty, whose love has been tried by the lapse and the changes of a quarter of a century, and who through this period and by these vicissitudes, have grown in attachment and esteem; and whose affection, if not glowing with all the fervid heat of a midsummer's day, is still like the sunshine of an October noon, warm and beautiful, as reflected amidst autumnal tints.

But, before I go away from this view of a husband's especial duty, I must just advert to another rule of his regard which is laid down for him by the apostle. "So ought men to love their wives, *as their own bodies:* he that loveth his wife loveth himself." A man's children are parts of himself; his wife is himself: "for they two shall be one flesh." "This is his duty and the measure of it too; which is so plain, that, if he understands how he treats himself, there needs nothing be added concerning his demeanor towards her; for what mighty care does he take of his body, and uses it with a delicate tenderness, and cares for it in all contingencies, and watches to keep it from all evils, and studies to make for it fair provisions, and is very often led by its inclinations and desires, and does never contradict its appetites, but when they are evil, and then also not without some trouble and sorrow."—So let a man love his wife as his own body.

Can it be necessary to apply the force of *motives* to produce an appropriate attention to *such* a duty? If so, I appeal to your *sense of honor*. Husbands, call to recollection the wakeful assiduities, and the tender attentions, by which you won the affection and the confidence of the woman, who forsook her father and her mother, and the home of her childhood, to find a resting place for her heart in your attachment; and will ye falsify the vows you plighted, and disappoint the hopes you raised? Is it accounted a disgraceful stigma on a man's reputation, to forfeit the pledges of a *lover?* oh! how much more dishonorable to forget those of a husband!—That man *has* disgraced himself who furnishes just occasion to the partner of his days, to draw with a sigh, a contrast between the affectionate attention she received as a lover and as a wife.

I urge affection to a wife, by the recollection of *that solemn moment*, when, in the presence of heaven and earth, before God's minister, and in God's house, you bound yourself, by all the deeply awful formalities of a kind of oath, to throw open and keep open your heart, as the fountain of her earthly happiness, and to devote your whole life to the promotion of her welfare.

I appeal to your regard to *justice*. You have sworn away yourself to her, and are no longer your own. You have no right to that individual, and separate, and independent kind of life, which would lead you to seek your happiness, in opposition to, or neglect of hers. "You twain are one flesh."

Humanity puts in its claim on behalf of your wife. It is in your power to do more for her happiness or misery, than any other being in the universe, short of God himself. An unkind husband is a tormentor of the first class. His victim can never elude his grasp, nor go beyond the reach of his cruelty, till she is kindly released by the king of terrors, who, in this instance, becomes to her an angel of light, and conducts her to the grave as to a shelter from her oppressor. For such a woman there is no rest on earth: the destroyer of her peace has her ever in his power, for she is always in his presence, or in the fear of it: the circumstances of every place, and every day, furnish him with the occasions of cruel neglect or unkindness, and it might be fairly questioned, whether there is to be found on earth, a case of greater misery, except it be that of a wretch tortured by remorse and despair, than a woman whose heart daily withers under the cold looks, the chilling words, and repulsive actions of a husband, who loveth her not. Such a man is a murderer, though he escapes in this world the murderer's doom; and by a refinement of cruelty, he employs years in conducting his victim to her end, by the slow process of a lingering death.

If nothing else can prevail, *interest* should, for no man can hate his wife, without hating himself, for "she is his own flesh." Love, like mercy, is a double blessing; and hatred, like cruelty, is a double torment. We cannot love a worthy object without rejoicing in the reflex beams of our own affection. Next to the supreme regard we cherish towards God, and which it is impossible to exercise and not hold communion with angels in the joys of heaven, connubial love is the most beatifying passion; and to transform *this* into unkindness, is to open at the very centre of our soul, a source of poison, which, before it exudes to torture others, torments ourselves.

I cannot here avoid inserting the exquisite and touching appeal, which Mr. Jay puts into the lips of married women to their husbands. "Honor us; deal kindly with us. From many of the opportunities, and means by which you procure favorable notice, we are excluded. Doomed to the shades, few of the high places of the earth are open to us. Alternately we are adored and oppressed. From our slaves you become our tyrants. You feel our beauty, and avail yourselves of our weakness. You complain of our inferiority, but none of your behavior bids us rise. Sensibility has given us a thousand feelings, which nature has kindly denied you. Always under restraints, we have little liberty of choice. Providence seems to have been more attentive to enable us to confer happiness, than to enjoy it. Every condition has for us fresh mortifications; every relation new sorrows. We enter social bonds; it is a system of perpetual sacrifice. We cannot give life to others without hazarding our own. We have sufferings which you do not share, cannot share. If spared, years and decays invade our charms, and much of the ardor produced by attraction departs with it. We may die. The grave covers us, and we are soon forgotten; soon are the days of your mourning ended, soon is our loss repaired: dismissed even from your speech, our name is to be heard no more—a successor may dislike it. Our children, after having a mother by nature, may fall under the control of a mother by affinity, and be mortified by distinctions made between them, and her *own* offspring. Though the duties which we have discharged invariably, be the

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most important and necessary, they do not shine: they are too common to strike: they procure no celebrity: the wife, the mother fills no historic page. Our privations, our confinements, our wearisome days, our interrupted, our sleepless nights, the hours we have hung in anxious watchings over your sick and dying offspring." But we forbear.

I NOW COME TO THE DUTIES ENJOINED UPON THE WIFE.

The first I mention is *subjection*.

"Wives submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."—The same thing is enjoined also in the epistle to the Colossians. Peter unites with Paul in the same strain. "Ye wives be in subjection to your own husbands." Before I state the *kind* of subjection here commanded, it is necessary to state the nature of the authority to which it is to be yielded. Here I would observe, that with whatsoever kind and degree of authority the husband is invested over the wife, it is such *as is in no way incompatible with, or trenches upon the strongest and tenderest affection.*—And it is worthy of remark, "that the apostle does not enjoin husbands to rule, nor instruct him how, but merely to love; so that it seems to be with them, as with bishops and priests, to whom much honor is due, but yet so that if they stand upon it, and challenge it, they become less honorable."

It is such an authority, *as is compatible with religion* or the claims of God; for no man has a right to enjoin, and no woman is bound to obey any commands which is in opposition to the letter or spirit of the Bible. It is such an authority, *as is consonant with sound reason*, its injunctions must all be reasonable, for surely it is too much to expect, that a wife is to become a slave of folly, any more than of cruelty. It is an authority, *that accords with the idea of companionship.* It was very beautifully observed by an ancient writer, that when Adam endeavored to shift the blame of his transgression upon his wife, he did not say, the "woman thou gavest *to* me," no such thing, she is none of his goods, none of his possessions, not to be reckoned amongst his servants; but he said "the woman thou gavest to be *with* me," that is, to be my partner, the companion of my joys and sorrows.

Let conjugal authority be founded upon love, be never exercised in opposition to revelation or reason, and be regulated by the idea of companionship, and then there need no particular rules for its guidance; for within such limits, it can never degenerate into tyranny; nor can it ever oppress its subjects: to such a power any woman may bow, without degradation, for its yoke is easy and its burden light. In every society, from that which finds its centre in the father's chair, to that which in a wider circle rests upon the throne, there must be precedence vested somewhere, and some ultimate authority, some last and highest tribunal established, for the decision of which, there lies no appeal. In the domestic constitution this superiority vests in the husband: he is the head, the lawgiver, the ruler. In all matters touching the little world in the house, he is to direct, not indeed without taking counsel with his wife, but in all discordancy of view, *he*, unless he choose to waive his right, is to decide; and to his decision the wife should yield, and yield with grace and cheerfulness. No man ought to resign his authority, as the head of the family, no woman ought to wish him to do it: he may give up his predilections and yield to her wishes, but he must not abdicate the throne, nor resign his sceptre. Usurpation is always hateful, and it is one of the most offensive exhibitions of it, where the husband is degraded into a slave of the queen mother. Such a woman looks contemptible even upon the throne. I admit it is difficult for a sensible woman to submit to imbecility, but she should have considered this before she united herself to it; having committed one error, let her not fall into a second, but give the strongest proof of her good sense which circumstances will allow her to offer, by making that concession to superiority of station, which there is no opportunity in her case for her to do to superiority of mind. She may reason, she may persuade, she may solicit, but if ignorance cannot be convinced, nor obstinacy turned, nor kindness conciliated, she has no resource left but to—*submit*: and one of the finest scenes ever to be presented by the domestic economy, is that of a sensible woman employing her talents and address, not to subvert, but to support the authority of a weak husband; a woman who prompts but does not command, who persuades, but does not dictate, who influences, but does not compel, and who, after taking pains to conceal her beneficent interference, submits to the authority which she has both supported and guided. An opposite line of conduct is most mischievous; for weakness, when placed in perpetual contrast with superior judgment, is rarely blind to its own defects; and as this conciousness of inferiority, when united with office is always jealous, it is both watchful and resentful of any interference with its prerogative.—There must be subjection then, which, where it cannot be yielded to superior talents, because there are none, must be conceded to superiority of station.—But let husbands be cautious not to put the submission of their wives to too severe a test. It is hard, very hard, to obey a rash, indiscreet and silly ruler. "If you will be the head, remember the head is not only the seat of government, but of knowledge. If you will have the management of the ship, see that a fool is not placed at the helm. Shall the blind offer themselves as guides?"

The grounds of submission are many and strong. Waiving all motives founded upon the comparative strength of mind with which the two sexes may be gifted, I refer my female friends, to less questionable matters. Look at the *creation*; woman was made *after* the man "for Adam was first formed, then Eve." She was made *out of* man, "for the man is not of the woman, but the woman of the man." She was made *for* man, "neither was the man created for the woman, but the woman for the man." Look at the fall. Woman occasioned it. "Adam was not deceived, but the woman being deceived, was in the transgression." She was thus punished for it, "Thy desire shall be to thy husband, and he shall rule over thee." Look at her *history*. Have not the customs of all nations, ancient and modern, savage and civilized, acknowledged her subordination? Look at *the light in which this subject is placed in the New Testament.* How strong is the language of the text, "the husband is the head of the wife, even as Christ is the head of the church. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

Let me then, my respected female friends, as you would submit to the authority of Christ, as you would adorn the station that providence has called you to occupy, as you would promote your own peace, the comfort of your husband, and the welfare of your family, admonish you, meekly and gracefully to be subject in all things, not only to the wise and good, but to the foolish and ill-deserving. You may reason, as I have said before, you may expostulate, but you must not rebel or refuse. Let it be your glory to feel how much you can endure, rather than despise the institutions of heaven, or violate

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those engagements into which you voluntarily, and so solemnly entered. Let your submission be characterized by cheerfulness, and not by reluctant sullenness: let it not be preceded by a struggle, but yielded at once and for ever; let there be no holding out to the last extremity, and then a mere compulsory capitulation; but a voluntary, cheerful, undisputed, and unrevoked concession.

2. The next duty enjoined upon a wife is REVERENCE.

"Let the wife see that she reverence her husband." This duty is nearly allied to the last, but is still somewhat different. By reverence, the apostle means nothing of slavish, or obsequious homage, but that respect and deference which are due to one whom we are commanded to obey. Your reverence will be manifest in your *words*; for instance, in your manner of speaking *of* him, you will avoid all that would tend to lessen him in the esteem of others; all exposure of his faults or minor weaknesses; all depreciation of his understanding or domestic rule. Such gossip is detestable and mischievous; for can any thing tend more to irritate him, than to find that you have been sinking him in the esteem of the public? Reverence will be displayed in your manner of speaking *to* him.—"Even as Sarah obeyed Abraham, calling him Lord:" all flippant pertness, every thing of contemptuous consciousness of superiority, of dictation and command, of unnecessary contradiction, of pertinacious and obtrusive disputation, of scolding accusation, of angry, reproachful complaint, of noisy and obstreporous expostulation, should be avoided. Almost all domestic quarrels begin in words; and it is usually in a woman's power to prevent them by causing the law of kindness to dwell upon her lips, and calming the gusts of her husband's passion, by those soft answers which turn away wrath. Especially should she be careful how she speaks to him or even *before* him, in the company of her family or of strangers; she must not talk him into silence; nor talk *at* him; nor say any thing that is calculated to wound or degrade him, for a sting inflicted in public is doubly charged with venom; she must not endeavor to eclipse him, to engross the attention of the company to herself, to reduce him to a cypher which is valueless till she stands before him. *This* is not reverence; on the contrary, she should do all in her power to sustain his respectability and dignity in public esteem; and her very mode of addressing him, partaking at once of the kindness of affection, and the deference of respect, is eminently calculated to do this. And should he at any time express himself in the language of reproof, even though that reproof be causeless, or unjustly severe, let her be cautious not to forget her station, so as to be betrayed into a railing recrimination, a contemptuous silence, or a moody sullenness. Difficult, I am aware it is, to show reverence and respect, where there are no other grounds for it to rest upon than mere station; and as easy to pay it where wisdom, dignity and piety support the claims of relationship; but in proportion to the difficulty of a virtuous action, is its excellence; and hers is indeed superior virtue, who yields to the relationship of her husband that reverence which he forbids her to pay to him on account of his conduct.

Her reverence will extend itself to her *conduct*, and lead her to an incessant desire to please him in all things. It is assumed by the apostle as an indisputable and general fact, that "the married woman careth how she may please her husband." All her conduct should be framed upon this principle, to give him contentment, and to increase his delight in her. Let her appear contented with her lot, and that will do much to render him content with his: while, on the other hand, nothing is more likely to generate discontent in his heart, than the appearance of it in her. Let her, by cheerful good humor, diffuse an air of pleasantness over his dwelling. Let her guard as much as possible against a gloomy and moody disposition, which causes her to move about with the silence and cloudiness of a spectre; for who likes to dwell in a haunted house? She should always welcome him across his threshold with a smile, and ever put forth all her ingenuity in studying to please him, by consulting his wishes, by surprising him occasionally by those unlooked for and ingenious devices of affection, which, though small in themselves, are the proofs of a mind intent upon the business of giving pleasure. The greater acts of reverent and respectful love, are often regarded as matters of course, and as such produce little impression; but the lesser acts of attention, which come not into the usual routine of conjugal duties, and into the every day offices, which may be calculated upon with almost as much certainty as the coming of the hour which they are to occupy, these free-will offerings of an inventive and active regard, these extra tokens of respect, and expressions of regard, have a mighty power to attach a husband to his wife; they are the cords of love, the bands of a man. In all her personal and domestic habits, her first care then, next to that of pleasing God, must be to please him, and thus hold to herself that heart, which cannot wander from her without carrying her happiness with it, and which, when once departed, cannot be restored by any power short of omnipotence itself.

3. MEEKNESS is especially mentioned by the apostle Peter, as a disposition which it is the duty of every wife to cultivate.

He has distinguished and honored this temper by calling it the *ornament* of a meek and quiet spirit. If there be some virtues, which seem preeminently to suit the female character, meekness bears a high place amongst such. No one stands in greater need of this disposition, than the female head of a family: either the petulance and waywardness of children, or the neglects and misconduct of servants, or the sharp words of a husband, are almost sure, if she be easily provoked, to keep her in a state of irritation all the day long. How trying is a peevish woman, how odious a brawling one. "It is better to dwell in the wilderness than with a contentious and angry woman." The graces were females, says Mr. Jay, so were the furies too. The influence which meekness has sometimes had in a family is astonishing: it has quenched sparks, and even coals of anger and strife, which, but for this, would have set the house on fire: it has mastered the tiger and the lion, and led them captive with the silken thread of love. The strength of woman lies not in resisting, but yielding; her power is in her gentleness; there is more of real defeace, aye, and more of that aggressive operation too, which disarms a foe, in one mild look, or one soft accent, than in hours of flashing glances, and of angry tones. When, amidst domestic strife, she has been enabled to keep her temper, the storm has been often scattered as it rose; or her meekness has served as a conductor to carry off its dreadful flashes, which otherwise would have destroyed the dwelling.

Put on, then, the ornament of a meek and quiet spirit. Pay less attention to the decoration of the person, more to that of the mind. "Your adorning is not to be that outward adorning, of plaiting the hair and of wearing of gold, or of putting on of apparel, but the hidden man of the heart which is not corruptible." The language of another apostle on this subject is no less striking. "In like manner also, I will that women adorn themselves in *modest* apparel, with shamefacedness and sobriety; not

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with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works." 1 Tim. ii. 9, 10. Two apostles, who both wrote as they were moved by the Holy Ghost, in such language as this, have denounced as improper, and as unbecoming a profession of godliness, a taste for immodest, expensive, or decorative dress. Surely then, this subject is worthy the most serious attention of all Christian females. By what sophistry can the letter, much more the spirit, of two passages of holy writ, so very plain and express in their terms as these, be set aside? That they *are* set aside, is evident by the appearance of almost every congregation into which we could enter on the Sabbath day, whether within or without the establishment. The race of folly, one should really suppose, is at length almost run, for it does seem well nigh impossible, even by the aid of our neighbors, the French, for the women of our age to render themselves more supremely ridiculous than many of them have lately appeared. What with the gaudiness of coloring and extravagance of form, our religious assemblies present every thing at once to disgust our taste, and to distress our piety. It is high time for the Christian teacher to call back the women "professing godliness," from their wanderings in the regions of fashionable folly, to the holy Scriptures; for the holy Scriptures, it should be remembered, have laid down a law for regulating the dress of the body, as well as that of the mind. I do hold then, that these passages of Scripture are still parts of revelation, and as such still binding upon the conscience: if not, show me when they were cancelled. I contend, that *Christian* females ought to abstain from expensive, showy, and extravagant fashions in dress, jewelry, and all kinds of personal decoration. I am not arguing for a sectarian costume, for a religious uniform, for canonical shapes and colors; nothing of the sort, but for simplicity, neatness, economy; for, what the apostle calls modest apparel, shamefacedness, and sobriety; for the *spirit* of the passages, if not the very *letter*; for a distinction between those who profess godliness, in their comparative inattention to such things, and those who make no such profession: for a proof that *their* minds are not so much engaged on these matters, as the minds of the people of the world are. I am not for extinguishing taste; alas, in matters of dress, this is already done, but for resisting the lawless dominion of folly, under the name of fashion. I am not for calling back the age of Gothic barbarism, or vulgarity: no; I will leave ample room for the cultivation of both taste and genius, in every lawful department, but I am protesting against the desolating reign of vanity; I am resisting the entrance of frivolity into the church of God; I am contending against the glaring inconsistency of rendering our religious assemblies, like the audience convened in a theatre. The evils of an improper attention to dress are great and numerous. 1. Much precious time is wasted in the study, and arrangements, and decisions of this matter. 2. The attention is taken off from the improvement of the mind and the heart, to the decoration of the person. 3. The mind is filled with pride and vanity, and a deteriorating influence is carried on upon what constitutes the true dignity of the soul. 4. The love of display infects the character. 5. Money is wasted which is wanted for relieving the misery, and improving the condition of mankind. 6. Examples are set to the lower classes, in whom the propensity is often mischievous in many ways.

We have run
Through ev'ry change that fancy at the loom,
Exhausted, has had genius to supply;
And, studious of mutation still, discard
A real elegance, a little us'd,
For monstrous novelty and strange disguise.
We sacrifice to dress, till household joys
And comforts cease. Dress drains our cellar dry,
And keeps our larder lean; puts out our fires;
And introduces hunger, frost and woe,
Where peace and hospitality might reign.

I am aware it might be, and is said, that there may be the pride of singularity, as well as of fashion; the pride of being covered with sober autumnal tints, as well as of exhibiting the brilliant hues of the rainbow; the pride of quality and of texture, as well as of color and of form. I know it, and I do not justify the one more than I do the other; I condemn all kinds; but at any rate there is a little more dignity in one kind, than in another. I will leave opportunity for the distinctions of rank, for the inventions of true taste, and for the modest and unobtrusive displays of natural elegance and simple beauty; but I cannot allow the propriety of Christian females yielding themselves to the guidance of fashion, however expensive, extravagant, or gaudy.

As to the employment of our artisans by the various changes of fashion; I have nothing to do with this, in face of an apostolic injunction. The silversmiths who made shrines for the worshippers of Diana, might have pleaded the same objection against the preachers of the gospel, who certainly did, so far as they were successful, ruin this trade. I am only speaking to professors of religion, who form so small a portion of society, that *their* abstinence from folly would do but little in diminishing the employment of the work-people; and if it did, let them make it up in some other way. What I contend for, then, is not meanness, not ugliness, not unvarying sameness; no; but neatness opposed to gaudiness; simplicity and becomingness opposed to extravagance; modesty opposed to indelicacy; economy opposed to expensiveness. Whether what I contend for is characteristic of the age in which we live, let any spectator determine. I am anxious to see professors of religion displaying a seriousness and spirituality, a dignity and sobriety of mind, a simplicity of habits, and a sedateness of manners, becoming their high and holy profession; and all this, united with an economy in their personal expenses, which will leave them a greater fund at their disposal, for relieving the miseries, and promoting the happiness of their fellow-creatures.

But, perhaps after all, many women may plead that the gaiety and expensiveness of their dress, is more to please their husbands than themselves: but even this must have its limits. And I really pity the folly of that man, who concerns himself in the arrangement of his wife's wardrobe and toilette; and who would rather see her go forth in all the gorgeousness of splendid apparel, to display herself in the drawing rooms of her friends, than in dignified meekness, to visit the cottages of the poor, as the messenger of mercy: and who rejoices more to contemplate her moving through the circles of fashion, the admiration of one sex, and the envy of the other, than to see her holding on her radiant course in the orbit of benevolence, clad in unexpensive simplicity, and, with the savings of her personal expenditure, clothing the naked, feeding the hungry, healing the sick; and thus bringing upon herself the blessings of him that was ready to perish, and causing the widow's heart to sing for joy.

Not only the ornament, but the person which it adorns, is corruptible. Accidents may distort the finest form, diseases fade the loveliest coloring, time disfigure the smoothest surface, and death, the spoiler of beauty, work a change so awful and appalling, as to turn away the most impassioned admirers in

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disgust. How soon will every other dress be displaced by the shroud, and every other decoration be stripped off to make way for the flowers that are strewed in the coffin upon the corpse, as if to hide the deformity of death. But the graces of the heart, and the beauties of the character, are imperishable; such let a wife be continually seeking to put on; "for she that has a wise husband, must entice him to an eternal dearness, by the veil of modesty, and the robes of chastity, the ornaments of meekness, and the jewels of faith and charity; she must have no paint but blushings; her brightness must be her purity, and she must shine round about with sweetnesses and friendship, and then she shall be pleasant while she lives, and desired when she dies."

5. *Economy* and *Order* in the management of her personal and domestic expenditure, is the obvious duty of a wife.

You are to preside in the direction of household affairs; and much of the prosperity and comfort of the little community, will depend upon your skilful and prudent arrangements. There is a manifest disposition in this age, in all classes of society, to come as close as possible to the habits of those above them. The poor are imitating the middling classes, and they are copying the upper ranks. A showy, luxurious, and expensive taste is almost universally cherished, and is displayed, in innumerable instances, where there are no means to support it. A large house, a country residence, splendid furniture, a carriage, a retinue of servants, and large parties, are the aim of many, whose creditors pay for all.—Christian families are in most imminent peril of worldly conformity in the present day; and the line of demarcation between the church and the world is fast wearing out. It is true they have no cards, they do not frequent the theatre, or the ball room, and *perhaps* they have no midnight routs;—but this is all: for many are as anxious about the splendor of their furniture, the fashion of their habits, the expensiveness of their entertainments, as the veriest worldling can be. Now a wife has great influence in checking or promoting all this. It has been thought that this increasing disposition for domestic show and gaiety, is to be attributed chiefly to female vanity. It is woman that is generally regarded as the presiding genius of such a scene: *she* receives the praise and the compliment of the whole, and *she* therefore is under the strongest temptation to promote it. But let her consider, how little all this has to do with the happiness of the family, even in its most prosperous state; and how a recollection of it aggravates the misery of adversity when a reverse takes place. *Then* to be found in debt for finery of dress, or furniture; *then* to have it said that *her* extravagance helped to ruin her husband; *then* to want that, for bread, which was formerly wasted on luxury; *then* to hear the whispered reproach of having injured others by her own thoughtless expenditure!—Avoid, my female friends, these miseries: do not go on to prepare wormwood and gall to embitter still more the already bitter cup of adversity. Endeavor to acquire a skilfulness in domestic management, a frugality, a prudence, a love of order and neatness, a mid-way course between meanness and luxury, a suitableness to your station in life, to your Christian profession; an economy which shall leave you more to spare for the cause of God, and the miseries of man. Rather check than stimulate the taste of your husband for expense; tell him that it is not necessary for *your* happiness, nor for the comfort of the family; draw him away from these adventitious circumstances, to the mental improvement, the moral culture, the religious instruction of your children. Let knowledge, piety, good sense, well-formed habits, harmony, mutual love, be the sources of your domestic pleasures: what is splendor of furniture, or dress, or entertainments, to these?

6. A wife SHOULD BE MOST ATTENTIVE TO ALL THAT CONCERNS THE WELFARE AND COMFORT OF THE CHILDREN, if there be any.

For this purpose, she must be *a keeper at home*.—"That they may teach the young wives to be sober, to love their husbands, to love their children, to be discreet, chaste, *keepers at home*." And how can the duties that devolve upon the female head of a family, be well discharged if she be not a keeper at home? On this I have dwelt already in a former chapter, but its importance will justify my returning to the subject again. How much has she to attend to, how many cares to sustain, how many activities to support, where there is a young family? Whoever has leisure for gossipping, *she* has none: whoever may be found wandering from house to house, "hearing or telling some new thing," *she* must not. A mother's place is in the midst of her family; a mother's duties are to take care of *them*. Nothing can excuse a neglect of these: and yet we often see such neglect. Some are *literary characters*, and the welfare of the household is neglected for books. Not that I would debar a female from the luxury of reading, nor sink her to a mere domestic drudge, whose ceaseless toils must have no intermission, or solace from literature; far from it: but her taste for literature must be kept within due bounds, and not be allowed to interfere with her household duties. No husband can be pleased to see a book in the hands of a wife, while the house is in confusion, and the children's comfort unprovided for. Much less should *a taste for company* be allowed to draw a wife too much out of the circle of her cares and duties. To be wandering from house to house in the morning, or to be engaged till a late hour, evening after evening, at a party, while the family at home are left to themselves, or to the care of servants, is certainly disgraceful. Even attention to the *public* duties of *religion* must be regulated by a due regard to domestic claims. I am aware that many are apt to make these claims an excuse for neglecting the public means of grace almost entirely: the house of God is unfrequented; sermons, sacramental seasons, and all other religious meetings, are given up, for an absorbing attention to household affairs. This is one extreme; and the other is, such a devotedness to religious meetings, that the wants of a sick family, the cries of a hungry infant, or the circumstances of some extraordinary case of family care, are not allowed to have any force in detaining a mother from a week-day sermon, a prayer meeting, or the anniversary of some public institution. It is no honor to religion, for a wife, under such circumstances, to be seen in the house of God: duties cannot be in opposition to each other; and at such a time, her's lie at home. It must be always distressing, and in some cases disgusting, for a husband on his returning to a scene of domestic confusion, and seeing a neglected child in the cot, to be told upon inquiring after the mother, that she is attending a sermon, or a public meeting. There is great need for watchfulness in the present age, when female agency is in such requisition, lest attention to public institutions should most injuriously interfere with the duties of a wife and a mother. I know very well, that an active woman may, by habits of order, punctuality, and despatch, so arrange her more direct and immediate duties at home, as to allow of sufficient leisure to assist the noble societies which solicit her patronage, without neglecting her husband and children: but where this cannot be done, no society whether humane or religious, should be allowed to take her away from what is, after all, her first and more appropriate sphere. She *must* be

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a keeper at home, if any thing there demands her presence.

Such appear to me to be the leading duties of a wife. Motives of a very high and sacred character may be offered for a diligent performance of them. *Her own comfort*, and that of her husband, is, of course, most vitally connected with a fulfilment of her obligations: and the welfare of her children is also deeply involved. And then, her *character* shines forth with peculiar lustre. A GOOD WIFE is a high attainment in female excellence: it is woman in her brightest glory since the fall. But there is one consideration of supreme importance mentioned by the apostle, to which I shall direct your attention. "Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear." Powerful and yet tender consideration! Mark, my female friends, the implied eulogy passed by the apostle on *your* sex, where he seems to take it for granted, that if one party be destitute of religion, it is the husband. And facts prove that this assumption was correct. Religion flourishes most amongst the female part of our species: in our congregations, and in our churches, the greater number is of *them*.—Can we account for this by natural causes? Partly. They are more at home, and therefore more within reach of the means of grace; they are more susceptible: they are less exposed to those temptations that harden the heart through the deceitfulness of sin; they are subject to more affliction, which softens the heart, and prepares it for the seed of the kingdom: but all this is not enough, for without grace, all these advantages are unavailing; we must resolve it therefore into divine purpose, divine interposition, and the arrangements of divine wisdom. Female influence in all civilized states is great: and God has generally made much use of this wherever the gospel has come, as one of the means for spreading religion. He pours his grace on *them*, that their influence may be employed with others, especially their husbands and their children. If then, in any case, a Christian woman be united to an unconverted man, she must cherish and display a deep, and tender, and judicious solicitude for his salvation; and "what knowest thou, O wife, whether thou shalt save thy husband." I would not encourage unequal marriages; I would not have the single try the doubtful and dangerous experiment, of marrying an irreligious man, in the hope of converting him; in such cases, the conversion is often the other way; but where the union *is* formed, there I say, nourish the anxiety, and employ every discreet exertion for his eternal welfare. Many instances have occurred, in which the unbelieving husband, has been sanctified by the wife. She has drawn him with the cords of a tender and judicious love, to a consideration of the subject of personal religion. Think of the value of a soul, and of the ineffable glory of being the instrument of its salvation. But O! to be the means of saving the soul of a husband! Think how it will strengthen the bond, and sanctify and sweeten it, which unites you on earth and in time; and at the same time add to it a tie, by which you shall "not lose one another in the valley of the shadow of death," but be reunited as kindred spirits, though not as man and wife, in heaven, and through eternity. Think, O wife, of the happiness—the honor that awaits you. What is the triumph you have acquired over him by your charms, compared with the victory you will obtain over him by your religion? What pleasure will attend you the remainder of your days—now you are of "one heart and one mind:" now you "take sweet counsel together." The privileged language of prayer NOW is—"OUR FATHER:"—of every motion made to go and seek the Lord of hosts there is a ready acceptance—"I will go also." And what will be your joy and crown of rejoicing in that day, when, before assembled men and angels, he will say, O blessed be the Providence which attached us in yonder world, and has still more perfectly united us in this. The woman thou gavest to be with me, led me not to the tree of knowledge of good and evil, but to the tree of life which is in the midst of the paradise of God.*

But how is this solicitude to be employed? The apostle tells us: "that they may be won by the conversation of their wives, while they BEHOLD your chaste conversation, coupled with fear." Your religion must be seen embodied in your whole character and conduct. It must commend itself to their judgment, by what they perceive, as sincere. It must be *consistent*; for a want of uniformity, however earnest it may in many respects and at many times appear, will produce disgust. You must "let your light shine before them, that they *seeing* your good works, may glorify God." You must ever appear invested with all the beauty of a lovely example, which, silent though you be as it respects your tongue, is living eloquence. Your religion must diffuse its lustre over your whole character, and impress itself most deeply on your relation as a wife, and a mother: it must be a new motive to all that respect, and reverence, and devotedness, and meekness, which have been laid before you, and it must lead you to carry every conjugal and maternal virtue to the highest degree of perfection. It must be attended with the most profound humility, for if there be any spiritual pride, any conscious and manifest sense of superiority, any thing approaching to the pharisaic temper, which says, "Stand by, I am holier than thou," any thing like contempt of your husband, as an unconverted sinner, you will excite an inveterate prejudice, not only against religion, but against yourself; religion will be hated by him for your sake, and you for religion's sake. When you venture to speak to him on the subject of piety, it should be as remotely as possible from all lecturing, all dictation, all reproach, all conscious superiority; and with all possible tenderness, meekness, humility, and persuasive affection. Never talk to him of his state *before others*, and never talk *at* him. Nor is it likely to accomplish the object you have in view, to weary him by continual importunity. Many defeat their own end, by an incessant introduction of the subject, and sometimes with an asperity which increases the revulsion, which its own nature is calculated, in such a mind, to produce. An occasional hint, and that of the most tender, respectful, and delicate kind, is all that you should attempt, and then leave your example to speak. Occasionally, you may put an instructive volume in his way, and solicit his perusal of it. Do not bring your religious friends too much about you, so as to annoy him; especially, keep away as much as possible, any that may have a less portion of discretion than the rest; and confine yourself to the more judicious and best informed.—Never rudely interfere with his pursuits, his reading, or his company, although they may not be what *you* can cordially approve. Till he is enlightened from above, he will not see the evil of these things, and to attempt to interrupt him, in any other way, than by the mildest and most respectful expostulation, will only do harm. Should he wish to draw you from the high pursuit of eternal life, you are not, of course, in this case, to yield to his persuasion, nor in any thing to concede, where your conscience is decidedly concerned in the matter. You

* Mr. Jay.

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must be firm, but mild. One concession granted by you, would only lead to another. But still, even in this extremity, your resistance of his attempts to interfere with your religion, must be maintained in all the meekness of wisdom, and must be attended with fresh efforts to please, in all things which are lawful. If such a line of conduct should subject you to reproach, anger, and persecution, a most painful and by no means an uncommon case, you must possess your soul in patience, and commit your way to Him that judgeth righteously. Many a persecuting husband, has been subdued, if not to religion, yet to kinder conduct, by the meek and uncomplaining temper of his wife.

To conclude. Let us all seek after more of the spirit of true religion—the spirit of faith, of hope, of prayer: a faith, that really believes the word of God, and looketh habitually to the cross of Christ by which we obtain salvation, and to the eternal world where we shall fully and for ever enjoy it: a hope that lives in the expectation and desire of glory, honor, immortality, and eternal life: and a spirit of prayer which leads us daily and hourly to the throne of divine grace, for all that aid of the Holy Ghost, which we need, not only for the duties that refer to our relations to another world, but for those which devolve upon us, in consequence of our relation in this. "Godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come." The same principle of divine grace which unites us to God, will bind us closer to each other. Religion contains in it, not only the seeds of immortal virtues, but of such as are mortal: not only the germs of excellences which are to flourish in the temple of heaven, but which grow up in the house of our pilgrimage upon earth, to enliven with their beauty, and to refresh with their fragrance, the domestic circle. A good Christian cannot be a bad husband, or father: and, other things being equal, he who has most piety, will shine most in all the relations of life. A Bible placed between man and wife as the basis of their union, the rule of their conduct, and the model of their spirit, will make up many a difference, comfort them under many a cross, guide them in many a strait, wherein flesh and blood will be confounded and at a loss, support them in their last sad parting from each other, and re-unite them in the world where they shall go no more out.

"Those married pairs that live, as remembering that they must part again, and give an account how they treat themselves and each other, shall at the day of their death, be admitted to glorious espousals; and when they shall live again, be married to their Lord, and partake of his glories. All those things that now please us, shall pass from us, or we from them; but those things that concern the other life, are permanent as the numbers of eternity: and although at the resurrection, there shall be no relation of husband and wife, and no marriage shall be celebrated but the marriage of the Lamb, yet then shall be remembered how men and women passed through this state, which is a type of that; and from this sacramental union, all holy pairs shall pass to the spiritual and eternal, where love shall be their portion, and joys shall crown their heads, and they shall lie in the bosom of Jesus, and in the heart of God to eternal ages." Amen.

CHAPTER III.

SOME REMARKS ON THE FORMATION OF THE MARRIAGE UNION.

"Methinks it is a misfortune that the marriage state, which, in its own nature, is adapted to give us the completest happiness this life is capable of, should be so uncomfortable a one to so many as it daily proves. But the mischief generally proceeds from the unwise choice people make for themselves, and an expectation of happiness from things incapable of giving it. Nothing but the good qualities of the person beloved, can be a foundation for a love of judgment and discretion; and whoever expect happiness from any thing but virtue, wisdom, good humor, and a similitude of manners, will find themselves widely mistaken."—SPECTATOR.

THE preceding chapters make it evident, that marriage is a step of incalculable importance, and ought never to be taken without the greatest consideration and the utmost caution. If the duties of this state are so numerous and so weighty, and if the right discharge of these obligations, as well as the happiness of our whole life, and even our safety for eternity, depend, as they necessarily must do, in no small measure, upon the choice we make of a husband or wife, then let reason determine, with what deliberation we should advance to such a connection. It is obvious, that no decision of our whole earthly existence requires more of the exercise of a calm judgment than this; and yet observation proves how rarely the judgment is allowed to give counsel, and how generally the imagination and the passions settle the business. A very great portion of the misery and of the crime with which society is depraved and afflicted, is the result of ill-formed marriages. If mere passion without prudence, or covetousness without love, be allowed to guide the choice, no wonder that it is improperly done, or that it is highly disastrous in its consequences; and how often are passion and covetousness alone consulted. To use the beautiful language quoted by me in another work, where I have treated briefly the subject of this chapter, I would remark, "that they who enter the marriage state, cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity. Life or death, felicity or a lasting sorrow, are in the power of marriage. A woman indeed ventures most, for she hath no sanctuary to retire to, from an evil husband; she must dwell upon her sorrow, which her own folly hath produced; and she is more under it, because her tormentor hath warrant of prerogative, and the woman may complain to God, as subjects do of tyrant princes, but otherwise she hath no appeal in the causes of unkindness. And though THE MAN can run from many hours of sadness, yet he must return to it again; and when he sits among his neighbors, he remembers the objection that lies in his bosom, and he sighs deeply." If, however, it were merely the comfort of the married pair themselves that was concerned, it would be a matter of less consequence, a stake of less value; but the well being of a family, not only for this world, but for the next; and equally so the well being of *their* descendants, even to a remote period, depends upon this union. In the ardor of passion, few are disposed to listen to the counsels of prudence; and perhaps there is no advice, generally speaking more thrown away, than that which is offered on the subject of marriage. Most persons, especially if they are already attached to a selected object, even though they have not committed themselves by a promise or even a declaration, will go on in the pursuit, blinded by love to the indiscretion of their choice; or desperately determined, with the knowledge of that indiscretion, to accomplish, if possible, their purpose. Upon such individuals, reasoning is wasted, and they must be left to gain wisdom in the only way by which some will acquire it, painful experience. To others who may be yet

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disengaged, and disposed to hearken to the language of advice, the following remarks are offered.

In the affair of marriage, BE GUIDED BY THE ADVICE OF PARENTS, OR GUARDIANS. Parents have no right to *select* for you, nor ought you to select for yourself, without consulting with them. How far they are vested with authority to prohibit you from marrying a person whom they disapprove, is a point of casuistry, very difficult to determine. If you are of age, and able to provide for yourselves, or are likely to be well provided for by those to whom you are about to be united, it is a question whether they can do any thing more than advise and persuade; but *till you are of age*, they have positive authority to *forbid*; and it is an undutiful act in you to form connections without their knowledge, and to carry them on against their prohibitions. Their objections ought always, I admit, to be founded on reason, and not on caprice, pride, or cupidity: for where this is the case, and children are of full age, and are guided in their choice by prudence, by piety, and by affection, they certainly may and must be left to decide for themselves. Where, however, parents rest their objections on sufficient grounds, and show plain and palpable reasons for prohibiting a connection, there it is the manifest duty of sons, and especially of daughters, to give it up. A union formed in opposition to the reasonable objection of a discreet father or mother, is very rarely a happy one; and the bitter cup is rendered additionally bitter in such a case, by the wormwood and gall of self-reproach. What miseries of this kind have we all seen! How many beacons are set up, if young people would but look at them, to warn them against the folly of giving themselves to the impulse of an imprudent attachment, and following it to a close, against the advice, remonstrances, and prohibitions of their parents. Very seldom does that connection prove otherwise than a source of wretchedness, on which the frown of an affectionate and wise father and mother fell from the beginning; for God seems to rise up in judgment, and to support the parent's authority, by confirming their displeasure with his own.

Marriage should in every case be formed UPON THE BASIS OF MUTUAL ATTACHMENT. If there be no love *before* marriage, it cannot be expected there should be any after it. Lovers, as all are supposed to be who are looking forward to this union, without love, have no right to expect happiness; the coldness of indifference is soon likely, in their case, to be changed into aversion. There ought to be *personal* attachment. If there be any thing, even in the exterior, that excites disgust, the banns are forbidden by the voice of nature. I do not say, that beauty of countenance, or elegance of form, is necessary; by no means; a pure and strong attachment has often existed in the absence of these; and I will not take upon me to determine, that it is absolutely *impossible* to love *deformity*; but we certainly ought not to unite ourselves with it, unless we *can* love it; or, at least, are so enamored with the fascination of mental qualities that may be united with it, as to lose sight of the body in the charms of the mind, the heart, and the manners. All I contend for is, that to proceed to marriage against absolute dislike and revulsion, is irrational, base, and sinful.

But love should respect the *mind*, as well as the body: for to be attached to an individual simply on the ground of beauty, is to fall in love with a doll, a statue, or a picture; such an attachment is lust or fancy, but certainly not a rational affection. If we love the body, but do not love the mind, the heart, and the manners, our regard is placed upon the inferior part of the person, and therefore, only upon that which by disease, may be next year a very different thing to what it is now. Nothing fades so soon as beauty; it is but like the delicate bloom of an attractive fruit, and if there be nothing agreeable underneath, will be thrown away in disgust when that is brushed off; and thrown away, too, by the very hand of him that plucks it. It is so commonly remarked, as to be proverbial, that the charms of mind increase by acquaintance, while those of the exterior diminish: and that while the former easily reconcile us to a plain countenance, the latter excite, by the power of contrast, a distaste for the insipidity, ignorance, and heartlessness with which they are united, like gaudy, scentless flowers growing in a desert. Instead of determining to stake our happiness upon the act of gathering these blooming weeds to place them in our bosom, let us ask, how they will look a few years hence, or how they will adorn and bless our habitation? Let us ask, will the understanding, united with that countenance, render its subject fit to be my companion, and the instructer of my children? Will that temper patiently bear with my weaknesses, kindly consult my tastes, affectionately study my comfort?—Will those manners please me in solitude, as well as in society? Will those habits render my dwelling pleasant to myself and to my friends? We must try *these* matters, and hold our passions back, that we may take counsel with our judgment, and suffer reason to come down and talk with us in the cool of the evening.

Such then, is the love on which marriage should be contracted: love to the whole person; love to the mind, and heart, and manners, as well as to the countenance and form; love tempered with respect; for this only is the attachment that is likely to survive the charms of novelty, the spoliations of disease, and the influence of time; that is likely to support the tender sympathies and exquisite sensibilities of the conjugal state; and render man and wife to the verge of extreme old age, what it was the intention of him, who instituted the marriage union, they should be,—the help and the comfort of each other.

By what language then, sufficiently strong and indignant, can we reprobate those compacts, so disgraceful, and yet so common, by which marriage is converted into *a money speculation, a trading enterprise, a mere business of pounds, shillings, and pence?* How cruel a part do those parents act, who, for the sake of an advantageous settlement, urge their daughters into a union, from which their hearts revolt; or persuade their sons to marry women, towards whom they feel no affection, merely for the sake of a fortune! Unnatural fathers and mothers! is it thus ye would lead your children, decorated as sacrifices, to the shrine of Mammon, and act the part of priests and priestesses *yourselves*, in the immolation of these hapless victims!! What, will *you* assist in the rites of this legal prostitution? Can none others be found but *you*, the natural guardians of your children's interest, to persuade them to sell their persons, and barter all the happiness of their future lives for gold? Will *you* make yourselves responsible for all the future miseries of your children, and your children's children, by recommending such a sordid compact? Forbear, I entreat you, for your own sake, for your children's sake, and for the sake of society, to recommend a marriage, which is not founded on pure, and strong, and mutual attachment.

Young people themselves, should be extremely careful on their own part, to let no persuasions of others, no impulse of their own covetousness, no anxiety to be their own masters and mistresses, no ambition for secular splendor, induce them to enter into a connection, to which they are not drawn by the solicitations of a pure and virtuous love. What

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will a large house, splendid furniture, a gay equipage, and fashionable entertainments do for their possessor, in the absence of connubial love? "Is it for these baubles, these toys," exclaims the wretched heart as it awakens, alas! too late, in some sad scene of domestic woe, "is it for this I have bartered away myself, my happiness, my honor?

"How ill the scenes that offer rest,
And heart that cannot rest agree."

O there is a sweetness, a charm, a power to please, in pure and mutual affection, though it be cherished in the humblest abode, and maintained amidst the plainest circumstances, and has to contend with many difficulties, compared with which, the elegancies and brilliancies of worldly grandeur, are but as the splendor of an eastern palace, to one of the bowers of the garden of Eden. Let the man nobly determine to earn his daily bread by the sweat of his brow, and find his daily task sweetened by the thought that it is for the woman he loves, rather than roll about in his chariot, and live a life of splendid indolence and misery, with the woman he does *not* love: and let the other sex, as nobly and heroically determine to trust to their own energies, but especially to a gracious providence, rather than marry without affection, for the sake of a settlement.

Then there is another error committed by some: having been disappointed in a connection which they hoped to form, they become reckless for the future, and in a temper of mind bordering upon revenge, accept the first individual who may present himself, whether they love him or not. This is the last degree of folly, and is such an act of suicidal violence upon her own peace, as can neither be described nor reprobated in terms sufficiently strong. This is to act like the enraged scorpion, and to turn their sting upon themselves; and in an act of spleen to sacrifice their happiness to folly. And in fact, on whom does this mad spite fall? Upon the individual who has done them no harm, but that of attempting to heal the breach that has been made in their happiness, and to whom in return they carry a heart, which they have virtually given to another. How much more rational, how much more conducive to their own comfort, and how much more honorable is it in a case like this, to wait till time, and piety have healed the wound, and left the heart at liberty for another attachment; and even to remain in perpetual celibacy rather than marry without that which alone can constitute a virtuous marriage,—sincere affection.

Marriage should ever be contracted, WITH THE STRICTEST REGARD TO THE RULES OF PRUDENCE. Discretion is a virtue, at which none but fools laugh.—In reference to no subject is it more frequently set aside and despised, than in that, which, of all that can be mentioned, most needs its sober counsels.—For love to be seen standing at the oracle of wisdom, is thought by some romantic and silly young people, to be a thing altogether out of place. If *they* only were concerned, they might be left to their folly, to be punished by its fruits; but imprudent marriages, as we have already considered, spread far and wide their bad consequences, and also send these consequences down to posterity. The understanding is given to us to control the passions and the imagination; and they, who, in an affair of such consequence, as choosing a companion for life, set aside the testimony of the former, and listen only to the advice of the latter, have, in that instance, at least, forfeited the character of a rational being, and sunk to the level of those creatures, who are wholly governed by appetite, unchecked by reason. Prudence would prevent, if it were allowed to guide the conduct of mankind, a very large portion of human misery. In the business before us, it would allow none to marry till they had a prospect of support. It is perfectly obvious to me, that the present generation of young people are not distinguished by a discretion of this kind: they are too much in haste to enter the conjugal state, and place themselves at the heads of families, before they have any rational hope of being able to support them. As soon almost as they arrive at the age of manhood, whether they are in business or not, before they have ascertained whether their business will succeed or not, they look round for a wife, and make a hasty, perhaps an injudicious selection. A family comes on before they have adequate means of maintaining it; their affairs become embarrassed; bankruptcy ensues; their prospects are clouded for ever; they become burdens upon their friends; and their misery, together with that of the partner of their folly, and of their hapless children, is sealed for the term of their existence upon earth. How many instances of this kind have we known, and which may be considered as sad, and true, and impressive comments on the imprudence of improvident marriages. Let young people exercise their reason and their foresight; or if they will not, but are determined to rush into the expenses of housekeeping, before they have opened sources to meet them, let them hear, in spite of the syren song of their imagination, the voice of faithful warning, and prepare to eat the bitter herbs of useless regrets, for many a long and weary year after the nuptial feast has passed away.

Prudence forbids all *unequal* marriages. There should be an equality, as near as may be in AGE; "for," says Mr. Jay, "how unnatural, how indecent, is it to see an old man surrounded with infants and babes, when he can scarcely see or hear for the infirmities of age! How unnatural, how odious is it, to see a young man fastened to a piece of antiquity, so as to perplex strangers to determine, whether he is living with a wife or a mother." No one will give the woman in the one case, or the man in the other, the credit of marrying for love; and the world will be ill-natured enough, and one can hardly help joining in the censoriousness, to say that such matches are mere pecuniary speculations; for generally speaking, the old party in the union, is a rich one; and as generally, they carry a scourge for the other in their purse. A fortune has often thus been a misfortune for both.

Equality of RANK is desirable, or as near to it as possible. Instances have occurred, in which respectable men have married servants, and yet maintained their respectability, and enjoyed a full cup of domestic comfort: but these cases are rare, and generally contain some circumstances of peculiarity. And it is much less perilous for a rich *man* to descend into the vale of poverty for a wife, than it is for a rich *woman* to go down for a husband. *He* can much more easily raise his companion to his own level, than *she* can. Society will much more readily accommodate themselves to his error, than to hers. Much of the happiness of the conjugal state, depends upon the relatives of the parties, and if the marriage has offended them, if it has degraded them, how much of bitterness is it in their power to throw into the cup of enjoyment. Many a wife has carried to her grave, the sting inflicted upon her peace, by the insults of her husband's friends: and in all such cases, *he* must receive a part of the venom.

"It has been said, that no class of men err so much in this article, as ministers. But surely this cannot be admitted. It cannot be supposed that those whose office it is to inculcate prudence, should themselves be proverbial for indiscretion. It cannot be supposed that those whose incomes are li-

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mited, and whose circumstances demand economy, would bring into the management of them, those who have been trained up in delicacy and extravagance; and are helpless and profuse. It cannot be supposed, that men, whose office is respectable, and productive of social intercourse, would select vulgarity and ignorance, unfit to be either seen or heard, merely because it is pious. A minister is to inculcate order and regularity; and would he marry a female that would render his house a scene of confusion and tumult? A minister is to show how the claims of life and religion harmonize, and to assign to the duties of each, their own place and season; and would he marry a rattle-brain, who instead of being a keeper at home, has been always rambling after some new preacher; who, instead of quietly glorifying God in her own sphere of action, has been endeavoring to excite public attention; who has been zealous in matters of doubtful disputation, but has treated as beneath her regard, matters of common and relative obligations? Need he be told, that a becoming behavior in a lower and private station, is the surest pledge of, and the best preparation for, a proper behavior in a higher and more public situation! A minister is to recommend neatness, and all the decencies of life, and would he marry a slattern? A minister is to show, that the ornament of a meek and quiet spirit, is in the sight of God, of great price, and would he marry a scold? A minister is to stand in the same relation to all his people, who demand his love and service, and would he marry a female who would fondly attach herself to a few cronies, listen to all *their* secrets and divulge *her own*, and form cabals and schisms, which will render his residence unpleasant, or occasion his removal?

To my brethren in the ministry I do recommend, and recommend with an earnestness which I have no language sufficiently emphatic to express, the greatest caution in this most delicate and important affair. In their case, the effects of an imprudent marriage are felt in the church of the living God. If the wives of the deacons, are to be "grave, no slanderers, sober, faithful, in all things," what less can be required of the wives of the pastors? "A bishop must be blameless, one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God." But how can he exhibit in his domestic constitution, the beautiful order and harmony which should prevail in every Christian family, and especially in every *minister's* house, without the intelligent and industrious co-operation of his wife: and how can this be expected of one who *has* no intelligence, or industry? Not only much of the comfort, but of the *character* of a minister, DEPENDS UPON HIS WIFE; and what is of still greater consequence, much of his usefulness. How many have been driven away from scenes of successful labor, or rendered uncomfortable in the midst of them, by the mismanagement of wives, who have plunged their husbands into debt, and thus blasted their respectability; or by that pride, petulance, vulgarity, meanness, and busy interference, by which they have involved them in perpetual strife, with their neighbors, tradesmen, or their congregation! considering, therefore, how much mischief may be done by *their* indiscretion, ministers should raise imprudence in marriage to the rank of a great sin. And then their guilt in the commission of this sin is the greater as they have less excuse for it than others; for they have only to exercise patience, and to restrain themselves from hasty and injudicious entanglements, and to avail themselves of the extended opportunity which their situation gives them, to obtain a companion, that shall be to them, both as men and ministers, a helper of their joy. Some widowers in selecting a second wife have consulted their children's comfort more than their own taste; whether this be right or wrong in their case, we shall presently consider; but certainly, a minister while he is allowed the usual privilege of following his own predilections, ought never to gratify his taste at the expense of his official respectability, or at the risk of his usefulness, but in the choice of a wife, should be guided by a view to the comfort of his church, as well as by a reference to his own happiness.

Marriage should always be formed, WITH A DUE REGARD TO THE DICTATES OF RELIGION. A pious person should not marry any one who is not also pious. It is not desirable to be united to an individual even of a different denomination, and who, as a point of conscience, attends her own place of worship. It is not pleasant on a Sabbath morning to separate, and go one to one place of worship, and the other to another. The most delightful walk that a holy couple can take, is to the house of God in company, and when, in reference to the high themes of redemption and the invisible realities of eternity, they take sweet counsel together. No one would willingly lose this. But oh to walk separately in a still more important and dreadful sense! To part at the point where the two roads to eternity branch off, the one to heaven, the other to hell; and for the believer "to travel on to glory," with the dreadful consciousness, that the other party is journeying to perdition!! This is indeed dreadful, and is of itself sufficient to occasion no small diminution of conjugal felicity. If however, the *comfort* of the parties only were concerned, it would be a matter of less consequence: but it is a matter of *conscience*, and an affair in which we have no option. "She is at liberty to marry whom she will," says the apostle, speaking to the case of a widow, "but only in the Lord." Now though this was said in reference to a female, all the reasons of the law belong with equal force to the other sex.—This appears to me to be not only advice but *law*, and is as binding upon the conscience as any other law that we find in the word of God; and the incidental manner in which this injunction occurs, is, as has been very properly remarked, to the intelligent reader of Scripture, the strongest confirmation of the rule in all cases, where marriage is in prospect, and where there has been no engagement previous to conversion. As to the other passage, where the apostle commands us not to be unequally yoked together with unbelievers, it does not apply to marriage, except by inference, but to church fellowship, or rather to association and conduct in general, in reference to which, professing Christians are not to symbolize with unbelievers. But if this be improper in regard to other matters, how much more so in that connection, which has so powerful an influence over our character, as well as our happiness. For a Christian, then, to marry an individual who is not decidedly and evidently a pious person, is a direct opposition to the word of God.

And if Scripture were not against it, reason is; for "how can two walk together, except they be agreed." A difference of taste in *minor matters* is an impediment in the way of domestic comfort; but to be opposed to each other on the all important subject of religion, is a risk, even as it respects our comfort, which no considerate person should be induced, on any consideration to incur. How can the higher ends of the domestic constitution be answered, where one of the parents has not the spiritual qualifications necessary for accomplishing them? How can the work of religious education be conducted, and the children be trained in the nurture and admonition of the Lord? And as it respects individual and personal assistance in religious matters, do we not all want helps instead of hinderances? A Christian

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should make every thing bend to religion, but allow religion to bend to nothing. This is the one thing needful, to which every thing should be subordinate; and surely, to place out of consideration, the affairs of his eternal salvation in so important an affair as marriage, shows either that the religion of a person who acts thus is but profession, or likely soon to become so.

The neglect of this plain and reasonable rule is becoming, I am afraid, more and more prevalent. I do not wonder at all, that this subject should have excited the attention of the ministers of religion, and that the Congregational Association for Wiltshire should, at their yearly meeting, in 1806, have come to the following resolution:—"*Deploring the little regard of late years paid by too many professors of religion to the Christian rule of marriage: and deeming it desirable, that the attention of the public in general, and our own churches in particular, should be called to this subject; we do unanimously request the Rev. Mr. Jay to publish some strictures upon it.*"

In the excellent treatise which Mr. Jay published in compliance with this request, he makes the following just and important remarks. "How deplorable is it that this Christian rule of marriage is so frequently trampled upon. The violation is, in the *degree* of it at least, peculiar to our own age. Our pious ancestors, especially among the non-conformists, would have been shocked at the practice, as appears from their invaluable writings. AND I AM PERSUADED THAT IT IS VERY MUCH OWING TO THE PREVALENCE OF THESE INDISCRIMINATE AND UNHALLOWED CONNECTIONS, THAT WE HAVE FALLEN SO FAR SHORT OF THOSE MEN OF GOD WHO ARE GONE BEFORE US, IN OUR SECLUSION FROM THE WORLD, IN THE SIMPLICITY OF OUR MANNERS, IN THE UNIFORMITY OF OUR PROFESSION, IN THE DISCHARGE OF FAMILY WORSHIP, AND IN THE TRAINING UP OF OUR HOUSEHOLDS IN THE NURTURE AND ADMONITION OF THE LORD."

No one should contemplate the prospect of such a connection as marriage, without the greatest and most serious deliberation; nor without the most earnest prayer to God for direction. Prayer, however, to be acceptable to the Almighty, should be sincere, and should be presented with a real desire to know and do his will. Many, I believe, act toward the Deity, as they do towards their friends: they make up their minds, and then ask to be directed. They have some doubts, and very often strong ones, of the propriety of the step they are about to take, which are gradually dissipated by their supplications, till they have prayed themselves into a conviction that they are quite right in the decision, which they have in fact, already made. To pray for direction in an affair which we know to be in opposition to God's word, and on which we have already resolved to act, is adding hypocrisy to rebellion. If there be reason to believe that the individual who solicits a Christian to unite herself with him in marriage, is not truly pious, what need has she of praying to be directed? This seems like asking the Almighty, to be permitted to do that which he has forbidden to be done.

In the case of WIDOWS and WIDOWERS, especially where there is a family, *peculiar prudence* is necessary. I have known instances in which such persons have sacrificed all their own tastes and predilections, and have made their selection with *exclusive* reference to their children. Such a sacrifice is indeed generous; but it may become a question whether it is discreet. It is placing their own comfort, and even character, in some degree of peril, neither of which can be lost, without most serious mischief to those very children, whose interest they have so heroically consulted. This, however, is an error much more rare and venial, than that of the opposite extreme. How unseemly and inconsiderate is it for a sexagenarian, to bring home a young wife, and place her over daughters older than herself, and introduce into the family circle, aunts and uncles, younger than some of the nephews and nieces.—Rare is the case, in which such inexpedient connections are formed, without the authors of them losing much of their own reputation, and destroying much of the comfort of their families. Let not such men wonder, if their daughters by the first marriage, are driven from their home by the consequences of the second; and are led to form imprudent matches, to which they were led by the force of parental example, and urged by the consequences of parental folly.

In the selection of a second companion for life, where the first has been eminent for talents or virtues, much care should be taken that there be no great and striking inferiority; for in such a case,

> ——"busy, meddling memory,
> In barbarous succession, musters up
> The past endearments of their softer hours;"

which form a contrast ever present, and ever painful. The man that never knew by experience the joy of a *happy* marriage, can never know the ills of an imprudent one, as aggravated by the power of comparison. Let him that *has* thus known them, beware how he expose himself to such helpless, hopeless misery.

Due care should also be exercised in reference to the children. Has the woman about to be selected, that principle, that prudence, that self-control, that good temper, which, if she become herself a mother, will help her to conceal her partialities, for to suppress them is impossible, and would be unnatural, and to seem no less kind to her adopted offspring, than to her own? That man acts a most cruel, a most wicked part towards the memory of his first wife, who does not provide for *her* children, a kind and judicious friend in his second. What is it but a dread of this, that has made some women, when upon their dying bed, break through the rules of propriety, and recommend their successor in the arms, and heart, and house of their husbands?—They trembled for their children, and seemed at that sad moment, to have become willing to be forgotten, provided their babes could find a second mother in her that was to fill their place. Let me then become the advocate of fatherless, or motherless children, and entreat, for the sake, both of the living and the dead, a due regard to the comfort of these orphans.

Nor should less deliberation be exercised by the party who is about to take, or invited to take the care of another person's children. Have they love enough for the parent, to bear the burden of care for his sake? Have they kindness enough, temper enough, discretion enough, for such a situation, and for such an office? There is no difficulty where the children are lovely in person, and amiable in temper; but when they have no personal attractions, no charms of mind, no endearments of character, then is the time to realize the truth of Mr. Jay's expression, "a wife *may* be supplied, a mother *cannot*." The man or the woman that can act a parent's part towards a froward and unlovely child must have more than *nature*, for this belongs only to a real parent, they *must* have principle and kindness, and *need* have grace. Let all who are invited to take the superintendence of a family, ask themselves, if they possess the requisites for the comfortable and satisfactory discharge of its duties. Let them inquire whether it is likely they can be happy in such a situation themselves; for if not, they had far better never enter it, as their unhappiness must, inevitably, fill the whole family circle with misery.

It cannot be sufficiently deplored, that all suitable

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preparation for the marriage state, is usually put aside for the busy activities of vanity, which in fact, are but as dust in the balance of the conjugal destiny. Every thought, and anticipation, and anxiety, is too often absorbed in the selection of a house, and furniture; and in matters still more insignificant and frivolous. How common is it for a female to spend those hours, day after day, and week after week, in communion with her milliner, debating and discussing the subject of the color, and form, and material, in which she is to shine forth in nuptial splendor, which ought to be employed in meditating the eventful step, which is to fix for life her destiny, and that of her intended husband; as if the great object were to *appear* a gay and fashionable bride, rather than to *be* a good and happy wife.—And most pitiable is it to see some mothers, ministering to this folly, and flattering the vanity of their daughters, instead of preparing them by judicious and seasonable counsels, for discharging the duties of that new and important connection, into which they are about to enter.

"Study," said an old author, "the duties of marriage, before you enter into it. There are crosses to be borne, there are snares to be avoided, and manifold obligations to be discharged, as well as great felicity to be enjoyed. And should no *provision* be made? For want of this, result the frequent disappointments of that honorable estate. Hence that repentance which is at once *too soon*, and *too late*.—The husband knows not how to rule; and the wife knows not how to obey. Both are ignorant, both conceited, and both miserable."

IN ALL THY WAYS ACKNOWLEDGE HIM, AND HE SHALL DIRECT THY PATHS.

CHAPTER IV.

THE DUTIES OF PARENTS.

"Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." EPHES. vi. 4.

"Train up a child in the way he should go, and when he is old, he will not depart from it." PROV. xxii. 6.

"And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up." DEUT. vi. 6, 7.

"And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." MAT. iv. 6.

IT is an interesting and important era in the history of domestic life, when the husband and wife receive the new names of father and mother, and become united by the supplemental tie, which is furnished by the little helpless stranger, so lately introduced into the family. Who that has felt them, can ever forget the emotions awakened by the first gaze upon the face of his child, by the first embrace of his babe. Little, however, do the bulk of mankind consider, what a weight of obligation, what a degree of responsibility, that child has brought into the world with him for his parents. In the joyousness with which the mother lavishes her fond embraces upon her boy, and in the paternal pride with which the father looks on this new object of their affection, how rarely does either of them revolve, in deep seriousness, the future destiny of this new idol of their hearts; or consider how nearly that destiny is connected with their own conduct. Parental obligations are neither felt nor known by multitudes. How then can they be discharged? Rushing into the connection of marriage under the mere impulse of passion, without forethought, without prudence, multitudes become parents before they have one right view, or one right feeling, in reference to the duties of the parental relationship; to which they come with scarcely any other preparedness, than that mere animal fondness for their young, which they partake of in common with the irrational creation; but not with that same instinctive ability, "to train them up in the way they should go." Who can wonder at the disordered state of society at large, or be surprised at the aboundings of evils and miseries in our world, that looks at the manner in which domestic duties are neglected. When I consider what poor, ignorant, thoughtless, frivolous, wicked creatures are often seen at the head of households, I can only ascribe it to the interference of an all-wise and powerful providence, that society is not far more chaotic than it is.

My business in this chapter, is, to endeavor to rectify, if possible, some of these evils, and to lay down a rule to guide the parent in discharging his truly important, and awfully responsible obligation; persuaded as I am, that many of the evils and miseries of society would vanish before a right performance of parental duties.

1. It is impossible for parents to discharge their duty, without a correct view of the nature and design of the domestic constitution.

This they should study, and arrive at the conclusion as speedily as possible, and keep it ever before the mind, that the great design of this compact, is, *to form well the character of the children*; to train up the citizen for the world, and the Christian for the church; to assist the child, as a mortal, to go with honor and comfort through this life, and as an immortal, to reach life everlasting. The domestic circle is intended to be the school of character, where, in the highest sense of the term, the most important business of education is to be conducted; where the moral sense is to be implanted and cultivated, and the conscience, and the temper, and the heart, are all to be trained.

2. Parents should be most deeply impressed and affected, with a sense of the importance of the station they occupy in the domestic constitution.

Their state of mind should be the very opposite of that light and frivolous indifference; that absence of all anxiety, which many of them manifest. There are some who seem to regard their children as pretty little living playthings, that must be well taken care of, and be taught, by somebody or other, whatever will set them off to the best advantage; but as to any idea of the formation of their character, especially their moral and religious character, and any of that deep, and painful, and almost overwhelming solicitude, which arises from a clear perception, and powerful impression of the probable connection between the child's destiny, and the parents' conduct; to all this they are utter strangers. Many horticulturalists have far more intense solicitude about the developing of their plants, far more wakeful and anxious care about the fragrance and color of a flower, or the size and flavor of a fruit, than many parents have about the development of mind, and the formation of character, in a child.—They have plants of immortality in their house, they have young trees which are to bear fruits to eternity, growing up around them, the training of which is committed to their care, and yet have very little solicitude, and scarcely any thoughtfulness, whether they yield in this world or the next, poisonous or wholesome produce. On parents, it depends in a great measure what their children are to be—miserable or happy in themselves; a comfort or a curse to their connections; an ornament or a deformity to society; a fiend or a seraph in

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eternity. It is indeed an awful thing to be a parent, and is enough to awaken the anxious, trembling inquiry in every heart, "Lord, who is sufficient for these things?"

3. Parents should seek after the possession of all possible qualifications for their office.

What man in his senses would undertake the office of a pilot upon a dangerous coast, without a knowledge of navigation? Or that of a general of an army, without a knowledge of military tactics? Or that of a physician, without a knowledge of medicine and diseases? And who would go on another hour in the office of a parent, without seeking to possess all suitable qualifications? And what are they?

Genuine personal religion: for how can they bring up children in the nurture and admonition of the Lord, if they do not know the Lord for themselves? In order to teach religion with any probable effect, we must know it ourselves. That parent will have little ability, and less inclination, to inculcate piety upon his children, who has none himself. A graceless parent is a most awful character! Oh, to see the father and mother of a rising family, with a crowd of young immortals growing up around them, and teaching irreligion to their offspring, and leading them to perdition by the power of their own example. A sheep leading her twin lambs into the covert of a hungry tiger, would be a shocking sight, but to see parents by their own irreligion, or want of religion, conducting their family to the bottomless pit, is most horrible! No one, then, can rightly discharge the duties of a parent, in the higher reference of the family compact, without that personal religion, which consists in repentance towards God, faith in our Lord Jesus Christ, and a life of habitual holiness. If the absence of this, the highest end of the domestic constitution *must* be neglected, the sublimest part of education must be abandoned.

Parents should seek the *entire government of their temper;* a habit of self-control; a meekness not to be disturbed by the greatest provocation; a patience not to be wearied by long continued opposition. I say to any father or mother, are you irritable, petulant? If so, begin this moment the work of subjugating your temper. You are in imminent peril of ruining your family. A passionate mother or father, is like a fury with a sceptre in one hand, and a fire-brand in the other: and when the king is a fury, the subjects are likely to be furies, too; for nothing is more contagious than bad temper. O, how many parents have had to bewail, with weeping eyes, and almost broken hearts, the effects of their own irritability, as apparent in the headstrong, passionate dispositions of their children. It is against this evil that the admonition of the apostle is directed, "*forbearing threatening.*" Passion blinds the judgment, leads to undue severity, fosters partialities, in short, is the source of a thousand evils in the domestic government. An irritable person can never manage discipline with propriety, but is ever prone to correct, when correction should never be administered—in a rage. Parents, I beseech you to control your temper, and acquire a calm, imperturbable disposition, for this only can fit you to rule your household in wisdom, justice, and love.

A habit of discrimination is a very important qualification in parents; a penetrating insight into character; an acuteness in judging of motives.—Such a talent is of immense consequence in the domestic community; and connected with this, a quickness of discerning disposition, together with an inventive and ingenious faculty of adapting treatment to the varieties of character and propensity which are continually exhibiting themselves.

A kindness of manner, an affectionate, persuasive address, is of great importance. It is desirable for parents to render their company pleasant to their children, to engage their confidence, to exert over them the influence of love, which certainly cannot be done, by a cold, or churlish, or distant behavior.

Prudence and good sense are qualities of such inestimable worth, and depend so much upon education, that all who have the care of children, should perpetually exhibit them for imitation. A rash, thoughtless father, a wild romantic mother, do incalculable mischief in a family.

Firmness is essentially requisite in parents; that disposition, which though at the remotest distance from all that is rigid, stern, and cruel, can master its own feelings, and amidst the strongest appeals to the tenderer emotions of the mind, can inflexibly maintain its purpose; and in the way of denying improper requests, or administering correction, can inflict pain on the object of its affection, whenever duty requires such an exercise of beneficial severity. For want of this disposition, of this fine and noble quality, how many have ruined their children for ever by indulgence.

Varied information and extensive knowledge are very desirable. Parents should be able to direct the studies, to answer the inquiries, to correct the mistakes, to assist the pursuits, and in short, to superintend the general instruction of their families.

Unvarying and inflexible consistency should be exhibited by all whom Providence has placed at the head of a household. They should be not only excellent, but *consistently* excellent. An unbroken uniformity should reign over their whole character. Nothing contradictory, inexplicable, irreconcilable, should ever be seen.

Let all who are likely to become parents, look at this picture, and learn how they are to prepare for the performance of their duty; and let those who already sustain this relationship, correct their errors and supply their defects by this rule.

4. Parents should settle with themselves what is their chief desire, and highest object of pursuit, in reference to their children.

Without fixing on some end, we shall never, in any course of action, proceed with much steadiness, comfort, or success: and where many ends are, and may be with propriety contemplated and sought, the *chief* one must be definitely selected, and continually kept in view, or we shall ever be in danger of misapplying our energies. Let parents then, consider the ends which they should propose to themselves, in reference to their children, and decide among all those that are lawful, which is supreme, and which are subordinate. There are *many* lawful ones, but only one of these can be supreme. And what is that? RELIGION. What Christian can for a moment hesitate here? What genuine believer can for a moment question, whether his children's eternal salvation ought to be the supreme solicitude of his heart? If we look to the great bulk of mankind, it is perfectly evident that religion hardly enters into their view; they are very willing that their children should go to church or to meeting, according as they themselves are church people or dissenters; but as to any anxiety about the religious character, the formation of pious habits, they are as destitute of every thing of this kind, as if religion were a mere fable, or were nothing more than a mere Sabbath day form. Their chief object is, either elegant and fashionable accomplishments, or learning and science, or perhaps prudence and good sense: and provided their sons and daughters excel in these, they never make any inquiry, or feel any anxiety whether they fear God; and would be not only surprised, but would either laugh you to scorn, or scowl upon you with indignation, for proposing

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such fanatical or methodistical questions in reference to *their* children. Yes, this is the way of the greater part of parents, even in this *religious* country. To train them up to shine and make a figure in society is all they seek. Amazing folly! Dreadful and murderous cruelty! Degrading and grovelling ambition! To lose sight of the soul, and neglect salvation, and forget immortality! To train them in every kind of knowledge but the knowledge of religion; to instruct them in an acquaintance with every kind of subject, but to leave them in ignorance of God their Creator, their Preserver and Benefactor! To fit them to act their part well on earth, and to leave them unprepared for heaven! To qualify them to go with respectability and advantage through the scenes of time, and then to leave them unmeet for the glorious and enduring scenes of eternity! O strange fondness of irreligious parents! O miserable destiny of their hapless offspring!

In direct opposition to this, the chief end of every Christian parent, must be the spiritual interests, the religious character, the eternal salvation of his children. Believing that they are sinful and immortal creatures, yet capable of being redeemed through the mediation of Christ, his highest ambition, his most earnest prayer, his most vigorous pursuit, should be engaged for their eternal welfare. His eye, his heart and his hope should be fixed on the same objects for them as they are for himself, and that is upon eternal life. This should be the nature and exercise of his anxiety. "I am desirous, if it please God, that my children should be blessed with the enjoyment of reason, of health, of such a moderate portion of worldly wealth and worldly respectability as is compatible with their station in life: and with a view to this, I will give them all the advantages of a suitable education: but above and beyond this, I far more intensely desire, and far more earnestly pray, and far more anxiously seek, that they may have the fear of God in their hearts, be made partakers of true religion, and be everlastingly saved. And provided God grant me the latter, by bestowing upon them his grace, I shall feel that my chief object is accomplished, and be quite reconciled to any circumstances which may otherwise befall them; for rather would I see them in the humble vale of poverty, if at the same time they were true Christians, than on the very pinnacle of worldly grandeur, but destitute of true piety." Such should be the views and feelings and desires of all Christian parents; religion should be at the very centre of all their schemes and pursuits for their offspring. This should be the guiding principle, the directing object, the great land-mark by which all their course should be steered.

Having made these preliminary remarks, I go on to enumerate and illustrate the various branches of parental duty.

First. There are some which relate more directly TO THE PRESENT LIFE, AND THE FORMATION OF THE CHARACTER GENERALLY.

1. *Maintenance* is of course a claim which every child justly prefers upon his parents, till he is of a sufficient age to be able to provide for himself.

2. *Scholastic instruction* is another duty we owe our children. The dark ages are happily past away, and a flood of light is now poured, and is still pouring over all classes of the people. Instruction is become general, and even they who are too poor to buy knowledge for their children, are not ashamed to beg it in our Sunday and charity schools. No man should suffer his family to be, in this respect, behind the age in which they live. To grudge the money spent in this way, is a cruel and detestable niggardliness. A good education is a portion, the only one which some are able to give to their children, and which in many cases, has led to every other kind of wealth. In this, however, we are to be guided by our rank in life, and circumstances; and for a laboring man or a small tradesman to impoverish himself in order to procure the same kind and degrees of accomplishment for *his* children, as a rich man and a nobleman would for theirs, is an ambition sanctioned neither by reason nor revelation. Where it can be accomplished, parents should prefer domestic instruction, to sending their children away from home: no school can possess the advantages which are to be enjoyed under the eye of a judicious father or mother. But how few *are* judicious: how few are equal to the task of a general superintendence of the business of instruction; and how few can command the advantages of it at home. Let all such *be careful in the selection of a school*, for it is a matter of infinite consequence. Let them be guided in their choice, not by a mere regard to accomplishments; not by a view to the best drawing, dancing, music, or Latin master. This is an age of gaudy exterior decoration. But let them first regard *religion*, then, *the real cultivation of the mind*, and *the formation of good habits*. Wherever real piety is inculcated, a thirst for knowledge excited, and habits of application, reflection, sobriety of judgment, and good sense are formed, that is the school to be selected by a wise and Christian parent. No word is more abused than that of EDUCATION, which, in the mind of many, signifies nothing more than the communication of knowledge. But this is only a part, and a small part of education, which, in fact, means the formation of character. A youth may have his head stuffed full of Latin, Greek, mathematics, and natural philosophy; a girl may draw, and dance, and play, and speak French exquisitely, and yet be miserably educated after all. Integrity, good sense, generosity, and a capacity for reflection, are worth all the acquirements which even a university can bestow. Not, however, that these are incompatible with each other; by no means: and the perfection of education is the union of both.

3. *A due regard to the health of children* should be maintained.

Physical education is of no small importance.—Knowledge gained at the expense of health, is purchased at a dreadful expense. And there are other ways of injuring the health of children, besides a too close application to learning, which does indeed, but rarely occur. Fond and foolish mothers should be warned against pampering their appetites with sweets, corrupting their blood with grossness, or impairing the tone of their stomachs with fermented liquors. Infanticide is practised, even in this Christian land, by many who never dream that they are child murderers: they do not kill their babes by strangling or poisoning them; no, but by pampering or stuffing them to death. And where they go not to this extreme, they breed up a circle of gluttons, or drunkards. Nothing can be more disgusting, than to see children invited to eat all the delicacies of the dinner, and to drink after it the health of the company, and with what their young palates ought to be strangers to. And lamentably injudicious is it, to make the gratification of the appetite a reward for good conduct, and to have them ushered into the parlor before they retire to rest, to receive the luscious sweet, which is the bribe for their going quietly to bed. The mischief goes beyond the corruption of their health, for it brings them up to be governed by appetite, rather than by reason, which is, in fact, the secret cause of all the intemperance and profligacy of the world. Settle your plans on this subject, and suffer neither a favorite servant, nor a kind aunt, nor a doating

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grandpapa, to come between you and the welfare of your children.

4. Bring up your children with low notions of the importance of riches, and worldly show, and of the power which these things have either to give respectability to the character, or to procure happiness.

Do not let them hear you magnify the value of wealth by your words, nor see you do it by *your* actions. Avoid an obsequious attention to the rich and great; point not to *them* as the individuals most to be admired and envied. Discover no undue solicitude about grandeur of abode, or furniture.—From the time that they are capable of receiving an idea, or an impression, teach them it is CHARACTER that constitutes true respectability: that a good man is reputable in any circumstances, a bad man in none. Remind them of the danger of riches, and that they are Satan's baits to tempt men to love the world, and lose their souls. Not that you should produce a cynical disposition towards either riches or the rich; much less repress industry, and foster indolence: no; but encourage them to consider and to seek wealth, rather as a means of usefulness, than a source of personal gratification.

5. Inculcate industrious habits.

Caution them against sauntering and slothfulness. From the dawn of reason, endeavor to convince them, not merely by argument, but by a reference to their own experience, that employment is pleasure, and idleness misery. Impress them with the value of time; that it is the stuff of which life is made, and that we lose as much of life, as we do of time. And connected with this, enforce habits of order and punctuality. The parent that neglects to do this, is guilty of enormous unkindness towards his children; who, if they grow up without these, incommode themselves, and are a source of prodigious inconvenience to their friends.

6. *Economy* is no less necessary. Industry and economy are virtues of civilized life. Savages never possess them, but spend their time in idleness, and squander what comes in their way in wastefulness. It is reason overcoming the vis inertiæ which is natural to man, that produces industry and economy; and when we consider how important they are to the well being, not only of individuals, but of society, our efforts should be employed to foster them in the minds of our children. But in inculcating economy, we must be careful not to drive the mind into covetousness; hence it is of consequence, that with all our endeavors to cherish frugality, we should be no less assiduous to encourage generosity; and to impress them with the idea, that the end of saving is not to hoard, but to distribute to the wants of others.

7. Provide for your children suitable employment. Happily the pride and indolence of feudal times are gone by, and it is our felicity to live in a country where trade and industry are accounted honorable, and where the aristocracy softens down into the democracy, by almost insensible degrees; where a poor, proud gentleman, that scorns the vulgarity of trade, begins to be thought a very despicable character; and the diligent, honest, and successful tradesman, regarded as an honorable member of the community. "The good, sound common sense of mankind will never annex character to a useless life. He who merely hangs as a burden on the shoulders of his fellow men, who adds nothing to the common stock of comfort, and merely spends his time in devouring it, will be invariably, as well as justly, accounted a public nuisance." Let parents, therefore, take care to bring up their children to some suitable business; in the selection of which, due regard should be had to their own circumstances, for it is great folly, and unkindness also, to select for a child a business, so much above his father's station and property as to leave no rational hope that he can ever enter upon it with a prospect of success. In the advance of society we see innumerable instances of foolish pride of this kind; and indeed it is a pretty general thing for parents to be ambitious to obtain for their children a higher grade in society than their own. Many, who have really acquired wealth in a reputable, though perhaps not the most genteel trade, (for trades have their aristocratic distinctions,) seem anxious that their sons should be a step higher than themselves, and instead of sending them to business, look out for a profession, and there is a wondrous rage for professions in the present day; or if they are retail tradesmen, must make their sons wholesale ones; or if they are manufacturers, must start them as merchants; and if they are merchants, must elevate them into gentlemen. What abject folly is it for a man to turn away the attention of his children from any good and honorable business which *he* has followed with success, merely because it is not genteel. I believe that great harm has been done by an injudicious system of scholastic instruction, which has become *too exclusively classical.* Literature, when kept within due bounds, and properly united with mercantile branches, does not in itself unfit a youth for business, but it is considered as the acquirements of those who are intended to be professional men, or gentlemen; and when almost exclusively pursued to a late period in boyhood, it turns off the attention from business, and partially unfits for it. A very undue importance has been attached, in our schools, to polite literature; to the neglect of science and commercial knowledge. Let every Christian tradesman, who has a business worth following, keep as many of his sons as he can at home with him, and educate them himself for trade in his own warehouse. Due attention must of course always be paid in the selection of a business, to the physical strength, to the mental capacity, and to the prevailing taste of a child.

7. *Generosity* should be most assiduously inculcated.

All children, and consequently all mankind, are more or less selfish by nature. This should be early watched and checked by a judicious parent, and an opposite disposition inculcated. Even infants may be made to feel the pleasure of sharing their possessions with others. Let them be taught that enjoyment arises not from individual gratification, but from a communion in pleasure. As children advance in years and reason, they should hear much of the happiness arising from gratifying others; of the luxury of benevolence, and of the meanness of greediness. We should descant on the beauty of generous actions, and of beneficent examples. Anecdotes of remarkable generosity should be read to them, and especially should we dwell upon the wondrous love of God, and the remarkable compassion of Jesus Christ. We should send them on errands of mercy to the poor and needy, that being spectators both of their misery, and of their tears of gratitude for relief, they might acquire a disposition to do good. We should especially encourage them to make sacrifices, and to practise self-denial to do good. To give them *extra* money, in order that they may relieve the poor, or support religious institutions, is doing them very little good; for this is only being generous at other people's expense: but they should be induced to save their own pocket money, and distribute their regular allowance, and thus forego the gratification of their own palate, for the purpose of relieving the wants of others. But they should never be *compelled* to give, never have their money stopped for this purpose; never be fined for misconduct, and have their fines appropriated

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to charity; for all this is calculated to disgust them with benevolence.

Great care should be taken, at the same time, not to induce a habit of indiscriminate distribution, which would render them the dupes of hypocrisy, the subjects of imposition, and the victims of extortion. We should teach them the difference between real benevolence, and that easy good nature, which allows itself to be wheedled out of every thing; between the generosity of a correct judgment, and that of a weak and credulous mind; between principle and mere feeling.

8. *Prudence* is of vast consequence in the affairs of life. This is, next to piety, the most valuable quality of character. Nothing can be a substitute for it; and it does more for the comfort of its possessor, more for the happiness of society, than any other attribute of mind that can be mentioned.—Half the miseries of some persons' lives, who are good people too, arise from a rash, thoughtless, indiscreet mind. They never think before they speak or act: they have no power, or exercise none, of forethought, deliberation, or calculation. Such persons are firebrands without intending it, and commit immense mischief, without, perhaps, a particle of malice. How important, then, that children should be early taught the nature and value of discretion. Many parents most egregiously err on this subject: some are anxious only to communicate knowledge; forgetting that ideas are worth nothing, but as they are discreetly employed to produce happiness.—Knowledge has only the materials of comfort; it is wisdom that must put them together into form and consistency. Others almost despise prudence; it is not a classical, a scientific, a poetic quality. It cramps genius, extinguishes taste, prevents the lofty, though somewhat erratic flights of an ardent mind; it is cold and calculating; it has nothing sublime or romantic about it; it never soars into the clouds, or plunges into the depths, but holds on its dull course, on the low level of ordinary concerns. And therefore, just on this very account, it is the very thing that is to be coveted. Foolish, foolish creatures! And so you would have your children geniuses, that disdain the restraints of wisdom; and resemble mere fire works that burn and blaze out only to please others by their brilliancy and splendor, without doing good to any one! O be not so cruel to yourselves, to your children, to society.—Teach them to cultivate a deliberative, a reflecting, a calculating judgment; to weigh their words, and measure their actions; enforce upon them a habit of looking onward to the tendency and results of conduct; the calm and regular government of the soul, which leads its possessor to observe true measures, and a suitable decorum in words, and thoughts, and actions. Give them all the learning you can procure for them; I quarrel not with this: but in your own estimation, and in all your conduct towards them, exalt wisdom far above learning, genius, taste, accomplishments; and in this sense of the word, teach them *that the price of* WISDOM *is above rubies.*

Now I am anxious to impress upon the mind of all parents, that the inculcation of these dispositions, forms, in fact, the very essence of education. This term, as I have already remarked, and I repeat the sentiment again and again, not by accident or oversight, but with the design of more deeply impressing it, has been very generally misapplied, because, in fact, misunderstood. Education, in modern parlance, means nothing more than *instruction*, or the communication of knowledge to the mind; and a *good* education means, the opportunity of acquiring all kinds of learning, science, and what are called accomplishments. But properly speaking, education in the true and higher import of the term, means, the implanting of right dispositions, the cultivation of the heart, the guidance of the temper, the formation of the character. Or allowing, as we must, that education applies to the whole soul and character, and includes general instruction in knowledge. I should say that its most important part is that which relates to the communication of active principles, and the formation of moral habits. It is TRAINING UP A CHILD IN THE WAY HE SHOULD GO. Not merely the training up a child in the way he should think, or speculate, or translate, or dance, or draw, or argue, but the way in which he should *go.* Every thing may be taught which can sharpen the faculties, or store the mind with ideas, or cultivate the taste; but we must not stop here, but consider that the highest end of education, is the formation, first of the religious character, and then of the useful, amiable, intelligent, and generous member of the social community.

If this be true, and who will venture to deny it, then is it perfectly manifest, that the great work of education cannot be, and ought not to be, transferred from parents to others. They may purchase that tuition, which their own circumstances may disqualify them from imparting; but the education of the character belongs to *them*, and cannot be transferred. Here I cannot resist the temptation of introducing a long extract from Mr. Anderson's incomparable work.

"Placed by the all-wise providence of heaven in such a peculiar situation, it will be well for you to keep especially in view, what may be denominated, THE EDUCATION OF CIRCUMSTANCES. Let purchased tuition be carried up to the very highest perfection, and let neither money nor wisdom be spared in reaching this height; of such vital importance in the training of children is that department to which I now refer, that it can, and if neglected will, undermine and undo the whole, as well as render many efforts in educating the disposition altogether abortive. Suffer me to explain my meaning.

"In the laudable anxiety of their hearts, two parents, with a family of infants playing around their feet, are heard to say, 'Oh! what will, what can best educate these dear children?' I reply, 'Look to *yourselves* and your *circumstances.*' Maxims and documents are good in themselves, and especially good for the regulation of *your* conduct and your behavior towards them: but with regard to your children, you have yet often to remark, that many maxims are good, precisely till they are tried, or applied, and no longer. In the hands of many parents, they will teach the children to talk, and very often, little more. I do not mean to assert, that sentiments inculcated have no influence; far from it; they have much; though not the most: but still, after all, it is the sentiments you let drop occasionally, it is the conversation they overhear, when playing in the corner of the room, which has more effect than many things which are addressed to them directly in the tone of exhortation. Besides, as to maxims, ever remember, that between those which you bring forward for their use, and those by which you direct *your own* conduct, children have almost an intuitive discernment; and it is by the latter they will be mainly governed, both during childhood and their future existence.

"The question however returns, 'What *will* educate these children?' And now I answer, 'Your example will educate them—your conversation with your friends—the business they see you transact—the likings and dislikings you express—*these* will educate them; the society you live in *will* educate them—your domestics *will* educate them: and whatever be your rank or situation in life, your house, your table, and your daily behavior, these, *these* will educate them. To withdraw them from the

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unceasing and potent influence of these things is impossible, except you were to withdraw yourself from them also. Some parents talk of *beginning* the education of their children; the moment they were capable of forming an idea, their education was already begun—the education of circumstances—insensible education, which, like insensible perspiration, is of more constant and powerful effect, and of far more consequence to the habit, than that which is direct and apparent. This education goes on at every instant of time; it goes on like time—you can neither stop it nor turn its course. Whatever these, then, have a *tendency* to make your children, that, in a great degree, *you* at least should be persuaded they will be.'

"The language, however, occasionally heard from some fathers, may here not unseasonably be glanced at. They are diffuse in praise of maternal influence; and pleased at the idea of its power and extent, they will exclaim, 'O yes, there can be no doubt of it, that every thing depends upon the mother.' This, however, will be found to spring from a selfish principle, and from anxiety to be relieved from mighty obligations, which, after all, cannot be transferred from the father's shoulders, to those even of a mother: to say nothing of the unkindness involved in laying upon her a burden, which nature never intended, and never does. Her influence, as an instrument, indeed, a husband cannot too highly prize; but let no father imagine, that he can neutralize the influence of his own presence, and his own example at home. He cannot, if he would, nor can he escape from obligation. The patience and constancy of a mother, are no doubt, first mainly tried, but *then* those of the father. The dispositions in each parent are fitted by nature for this order in the trial of patience; but from the destined and appropriate share allotted to each, neither of the two parties, when in health, can relieve the other.

"Addressing myself, therefore, to both parents, I would say, 'Contract to its just and proper dimensions, the amount of all that purchased education can do for you, and expect no more from it than it is truly able to perform. It can give instruction. There will always be an essential difference between a human being cultivated and uncultivated. In the department of purchased tuition, you will portion out to the best advantage, many of those precious hours of youth which never will return; and such employment will lend you powerful aid in forming those personal habits, which lie within the province of parental education; but rest assured, and lay it down to yourselves as a cardinal principle, that the business of education, properly so called, is not transferable. You may engage a master or masters, as numerous as you please, to instruct your children in many things, useful and praiseworthy in their own place, but you must by the order of nature, *educate* them yourselves. You not only ought to do it, but you will perceive, if I am correct in what I have stated, and may still advance, you *must do it, whether you intend it or not.*' 'The parent,' says Cecil, 'is not to stand reasoning and calculating. God has said, that his character *shall* have influence: and so this appointment of Providence becomes often the punishment of a wicked or a careless man.' As education, in the sense I have explained, is a thing necessary for all—for the poor and for the rich—for the illiterate as well as the learned, Providence has not made it dependant on systems, uncertain, operose, and difficult of application. Every parent, therefore, save when separated altogether from his family, may be seen daily in the act of educating his children; for from father and mother, and the *circumstances* in which they move, the children are daily advancing in the knowledge of what is good or evil. The occupations of the poor man at his labor, and of the man of business in his counting-house, cannot interrupt this education. In both instances, the mother is plying at her uninterrupted avocations, and her example is powerfully operating every hour; while at certain intervals daily, as well as every morning and evening, all things come under the potent sway of the father or the master, whether that influence be good or bad. Here, then, is one school from which there are no truants, and in which there are no holidays.

"True, indeed, you send your children to another school, and this is the very best in the whole neighborhood, and the character of the master there, is not only unexceptionable, but praiseworthy. When your children come home too, you put a book of your own selection into their hands, or even many such books, and they read them with pleasure and personal advantage. Still, after all this, never for one day forget, that the first book they read, nay, that which they continue to read, and by far the most influential, is that of their parents' example and daily deportment. If this should be disregarded by you, or even forgotten, then be not at all surprised when you find, another day, to your sorrow and vexation, and the interruption of your business, if not the loss of all your domestic peace and harmony, that your children only 'know the right path, but still follow the wrong.'"

Secondly.—But I now go on to illustrate and enforce those duties which parents owe to their children, IN REFERENCE TO THEIR RELIGIOUS CHARACTER, AND THEIR ETERNAL WELFARE.

Not that religion is to be taught separately from all other branches of education, as an abstract thing of itself, for *it is not* an abstract thing of itself, but an integral part of the character, the substratum of all the qualities that have been already stated. "Bring them up in the fear, and nurture, and admonition of the Lord:" this is all the apostle enjoined on the subject of education, and it is the substance of all we are to teach: whatever is opposed to this must not be taught, and all that is taught or enjoined must be inculcated with a direct or indirect reference to this. In the selection of a school even for obtaining the elements of general knowledge, in the branches of tuition that he permits his children to be taught, a Christian parent must have his eye upon religion, and this must be the polar star by which he steers.

Still, however, for the sake of making the matter more clear and obvious, as the subject of solemn obligation, I place religious education by itself: and it includes—

1. INSTRUCTION.

As soon as reason dawns, religious instruction should commence. The subject matter of instruction includes every thing which forms the fundamental points of revealed truth. The character of God, the spirituality of his law, the fall of man, the evil of sin, the person and work of Christ, the need of repentance, the justification of the soul by faith, the nature and necessity of regeneration, the operating power of love to Christ as the spring of obedience, the solemnities of judgment, the immortality of the soul, the punishment of the wicked, and the happiness of the righteous. All these should be familiarly taught, according as the capacity is able to receive them. Our instruction should not be confined to mere generalities, but should proceed from the beginning, on evangelical principles. The basis of our teaching should be the Bible itself. Not that I would totally discard all catechisms. I do not see why definitions and explanations—and what else are the answers in catechisms—may not be as useful in religion, as in any other subject.

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Catechisms are injurious only when they push out the Bible, not when they lead to it. Still I admit, that the Bible should be the text book. Every child should learn a portion of Scripture daily, and have it explained to him. A great prominency in all our instruction should be given to the *law* of God, as binding the conscience, and the consequent exceeding sinfulness of every human being; together with the wonderful grace of the Lord Jesus Christ as the sinner's only Saviour. Much use should be made of the historical parts of Scripture, as illustrating by its facts the character of God, the evil of sin, the consequences of disobedience. Abstract principles alone will not do. Children like facts, and must be taught through the medium of their imagination. Instruction must be conveyed *in a pleasing form*. In order to this, there must be no wearying them by long lectures; no disgusting them by long tasks. I reprobate the practice, as a most injurious one, of setting a long lesson of catechism or Scripture to a reluctant child, and then punishing him for not learning it. If we wish to disgust their minds with the ways of godliness, this is the way to do it. Many an injudicious parent, in the very act of teaching piety towards God, calls into existence and activity, the very tempers which it is the design of religion to suppress. An angry and scolding father, with a catechism in one hand, and a rod in the other, railing at a stubborn child for not learning his lesson, is not a scene very calculated to invest religion with an air of loveliness and a power of attraction for young minds: the only association which, in such a circumstance, a child can be expected to form with learning to be pious, is that of a dark room or cane; pain of body and insufferable disgust of mind. I would say to many a parent, "do give over the business of teaching religion till you can command your temper, and attract the child to the subject as that which is agreeable." *Never set religious tasks to your children, as penalties for bad conduct.* To be made to learn catechism or Scripture, in solitary confinement, and upon an empty stomach, and thus to connect imprisonment and fasting with the penance, is a sure way to finish the aversion, which the rod has commenced. Instead of compelling a child to learn religion, because he is naughty, which is reversing the order of things; he ought not to be permitted to touch so holy a thing in so evil a temper.

Instruction, to be valuable, must always be delivered with *great seriousness*. The light and trifling way in which it is sometimes delivered, destroys all its effect, and reduces it to the level of a mere science. It ought not to be exclusively confined to the Sabbath, but be the business of every day; yet it should be especially attended to on the day of rest, when the family should be interrogated, as to what they understand and remember of the sermons they have heard in the house of God. Children cannot too early be made to comprehend the purpose for which they go up to public worship, and that *they* have a personal interest in all the sacred services of our religious assemblies. No parent who has a numerous family, and who resides in a large town, where much time must necessarily be occupied in going to, and returning from, his place of worship, should attend the house of God more than twice on the Sabbath: the other part of the day should be occupied in the midst of his family. This is far too generally neglected in this day of over much preaching.

Instruction should be *adapted to the capacity of the children*, and keep pace, in depth and variety, with the strengthening of their faculties. Provide for them suitable books; and, as they advance in age, enter with them more into the depths of theological truth; unfold to them the beauty, the grandeur and sublimity of revelation; instruct them in the evidences of the Bible; the proofs of its fundamental doctrines. I am not very fond of boys and girls writing religious themes, or conducting any researches of a religious nature, as a mere exercise of ingenuity, except their minds are already well disposed towards religion, as a matter of personal experience.

2. PERSUASION, ADMONITION, AND WARNING, are a very important part of religious education.

The apostles, "knowing the terrors of the Lord," *persuaded* men; they besought them to be reconciled to God; and warned them of the consequences of unbelief. Parents must do the same with their children, and not satisfy themselves with merely communicating ideas. They should, in the most earnest, anxious, affectionate manner, represent to them their spiritual condition, warn them of the consequences of neglecting the great salvation, and entreat them to believe in the Lord Jesus Christ, and fear God. They should address them collectively and individually, on the subject of their soul's concerns; they should manifest such a deep solicitude for their spiritual welfare, as would constrain their children to feel, that the most anxious desire of their parents' heart, in reference to them, was for their salvation. This should not however be done merely when their children have offended them, nor should they, on every slight occasion of misconduct, have a ready recourse to the terrors of the Lord.—Parental authority must not be supported exclusively by the thunders of heaven, or the torments of hell.

These subjects should never be referred to, but in seasons of solemn and affectionate admonition. It would also be prudent not to be so frequent in the business of admonition, warning, and persuasion, as to excite nausea and disgust. Many good, but injudicious people, completely overdo the matter, and defeat their own purpose; they worry their children on the subject of religion, and thus increase the aversion that is already felt. Nothing in the way of bitter reproach, or of railing accusation, for the want of piety, should ever be uttered; nor should anger ever be manifested. In the case of elder branches of the family, a word or two occasionally spoken, and always in great mildness and tenderness, is all that is desirable. Incessant remonstrance, is in such instances, likely to be heard with indifference, if not with dislike. Such young people should be left pretty much to their own judgment and conscience, and to the force of parental example.

3. *Discipline* is unspeakably important. We have considered the father as the *prophet* of his family, we are now to view him as their *king*; and his laws are as important as his instructions. By discipline then, I mean, the maintenance of parental authority, and the exercise of it, in the way of restraining and punishing offences. Parents, you are invested by God himself with an almost *absolute* authority; you are constituted by him the supreme magistrate of your household, and cannot have a right idea of your situation, without considering yourself as appointed to *rule*. You *must* be the sovereign of the house, allowing no interference from without, no resistance from within. You have no option in the matter, and are not permitted to abdicate the throne, or cast away your sceptre. It was mentioned as a high commendation of Abraham, that he would *command* his children after him. But although you are to be absolute monarch, uniting in yourself the legislative and executive department, you are to be no tyrant. Your government must be firm, but mild: the love of the parent must not relax the reins of the governor, nor the authority of the governor diminish aught from the love of the parent. You must have a sceptre, and always hold it, but it must not be an iron one. You must never suffer the yoke to be thrown off from your children, but then it must

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be a yoke which they shall have no *inclination* to throw off, because it is easy, and the burden light. Of you in *your* measure, it should be said, as it is of God,

"Sweet majesty, and awful love,
Sit smiling on his brow."

Your authority must be presented to your children as soon as reason is awake. The first thing a child should be made to understand, is that he is to do, not what he *likes*, but what he is commanded: that he is not to govern, but to be governed. The sceptre should be seen by him before the rod; and an early, judicious, and steady exhibition of the former, would render the latter almost unnecessary.—He must be made to submit, and that while young, and then submission will become a habit: the reins must be felt by him *early*, and he will thus learn to obey them. All commands should be *reasonable*: there should be no wanton, capricious use of authority; we must not thwart and cross the wills of our children merely to teach submission. They should perceive clearly that love is at the bottom of all we do, and that reason guides all our conduct. We should calculate beforehand, whether there is a necessity for the injunction we are about to deliver, and a probability of our being able to ensure compliance; for a wise parent will not enjoin any thing, if he can help it, that has not these circumstances connected with it. Commands should be sacred things, not issued in sport, for the child to play with. Nothing but what is wise should be enjoined, and every injunction that is issued should be obeyed. In many cases, it is beyond our power to ensure obedience: and then nothing remains but punishment.

Correction is an essential part of discipline; for rewards and punishments are as necessary in the government of a family, as in that of a state. What saith the wisest of men? "Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him. Withhold not correction from the child; for if thou beatest him with a rod, he shall not die. Thou shalt beat him with a rod, and shalt deliver his soul from hell. The rod and the reproof give wisdom: but a child left to himself bringeth his mother to shame." Do not many mothers know this by bitter experience? Even in lesser matters, have they not a thousand times blushed at the rudeness, ill manners, and impertinence of children "left to themselves:" and in *greater* matters, have they not lived to vent the heaviest reproaches upon their most abject folly, in spoiling their children by leaving them to their own obstinate tempers, self-will, and rebellious conduct, without ever correcting them: "correct thy son, and he shall give thee rest; yea, he shall give thee the delight of thy soul." Inimitably beautiful precept; and as true as it is beautiful. "He that spareth the rod, hateth his son." How many are there who thus hate their children? a very strong expression, I admit: and yet these very persons would be thought the fondest of parents. Would you suffer your children's bodies to perish, rather than put them to pain in eradicating a disease, which, if suffered to remain, would be fatal? Would not *this* be hating them? And what do you call that conduct, which, rather than put them to pain by correcting their faults, suffers all kinds of moral diseases to increase, and fester, and corrupt the soul? Fond mother, you that will never correct a child, hear the charge, and let it thrill through your heart, exciting emotions of horror—you are a hater of your child; your foolish love is infanticide; your cruel embraces are hugging your child to death. In not correcting him, you are committing sin of the heaviest kind, and your own wickedness in not correcting *him*, will at last correct yourself.

I would not, however, be thought to enjoin a cruel or even a stern and rigid severity. I do not think this compatible with the admonition given by the apostle, not to irritate, nor "provoke our children to wrath, lest they be discouraged." We must not *govern by punishment*: the sceptre must not be converted into a whip. The first object of every parent should be to render punishment unnecessary. It is better to prevent crimes than punish them. This *can* be done, certainly, to a very considerable extent, but it requires a very early, very judicious, and very watchful system of training. Many have very little, of what may be called, the faculty of government; and late coercion and punishment come in to supply the place of early guidance. The only time is suffered to go by without being improved, in which it is possible, in most cases, so to train the disposition, as to do in future without much punishment; for if discipline, wise, steady, firm discipline, do not commence as soon as the passions begin to develope, it is too late then to be accomplished without some degree of severity.

Mr. Anderson strikingly illustrates this part of the subject, by a very familiar allusion: "I recollect hearing of two coaches which used to drive into Newmarket from London, by a certain hour, at a time of strong competition. The horses of the coach which generally came in first, had scarcely a wet hair. In the other, though last, the horses were jaded and heated to excess, and had the appearance of having made great efforts. The reader perhaps, understands the cause of the difference.—The first man did it all of course, by the *reins*: the second, unsteady in himself, or unskilful in the reins, had induced bad habits, and then employed the *whip*; but he could never cope with the other. So it will ever hold in all government. If obedience to the reins is found to be most pleasant in itself, and even the road to enjoyment, then obedience will grow into a habit and become, in fact, the choice of the party."

This, then, is the first thing to be attended to, acquire skill in the management of the reins; govern by guiding, not by forcing. But still, there are many, very many cases, in which the reins alone will not prove to be enough; the whip is wanted, and where it *is* wanted, it ought to be supplied. Not that I mean to enforce a system of *corporeal* punishment; no: this may be necessary occasionally, *as an experiment* in difficult cases, but as a *system* it is bad and unavailing, and is usually the resource of passionate, ignorant, or indolent parents and masters. We should from the dawn of reason, endeavor to make our children feel, that our favor is their richest reward for good conduct, our displeasure the severest rebuke for misbehavior. Happy the parent, who has attained to such skill in government, as to guide with a look, to reward with a smile, and to punish with a frown.

Occasions, I admit, sometimes do occur, and not unfrequently, in which the interposition of a severer chastisement becomes necessary; and these are the emergencies which require the full stretch of parental wisdom. Take the following rules for your guidance.—Never chastise in a state of wrath.—Some parents can never punish, except when it ought never to be done,—when they are angry.—This is passion, not principle; and will always appear to the child as if it were intended, more to appease and gratify the parent's bad temper, than to promote *his* welfare. No parent, in such a state of mind, can be in a condition nicely to adjust the kind and degree of punishment to the offence; it is like administering medicine scalding hot, which rather burns than cures. God waited till the cool of the

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evening, before he came down to arraign, try, and punish our first parents after their fall.

Patiently examine the offence before you punish it. In every case, let there be the solemnity of judicial investigation; for justice always should proceed with a slow and measured step. Accurately discriminate between sins of presumption, and sins of ignorance or inadvertence. Accidents should be reproved, but not punished, unless they involve wilful disobedience. Most wisely and equitably apportion the sentence to the degree of offence and the disposition of the offender. Ingenuous confession, and sincere penitence, should in most cases arrest the process of judgment, and the child be made to punish himself by remorse. Satisfy not yourselves till you have produced repentance, for till you have done this, scarcely any thing is done. Hatred of the sin on the part of the offender, is a much more effectual preservative from its repetition, than fear of punishment. Do not keep instruments of punishment, such as the rod or the cane, constantly in sight, for this is to govern by fear, rather than by love.—Be very cautious not to threaten what you either do not intend, or are not able to inflict; yea, forbear threatening as much as possible. A parent's denouncement should not be hastily uttered for children to laugh at. In the case of older children, the greatest caution is necessary, in expressing a parent's displeasure: reasonable expostulation, mild rebuke, tender reproof, appeals to their understanding and feelings and conscience, are all that can be allowed in this instance. If beating ever do good, it is only in infancy, before the understanding can be made sufficiently to argue upon the heinousness of the offence: afterwards it can only provoke and harden. Through the whole course of discipline and government, let parents ever remember, that their children are *rational* creatures, and are to be dealt with as such, by having the grounds of obligation laid open to them, the criminality of disobedience explained, and the evils of insubordination laid before them. To a parent storming or fretting over the inefficacy of punishment, I would say, "Have you treated that child as a brute, or a rational creature? Have you taken pains with him from infancy, to make him understand his obligations, and to comprehend the criminality of disobedience; or have you governed him by threatening and beating?" I again say, that where *necessary* punishment is withheld, it is a hating of the child; but the great object should be to render punishment *unnecessary*. Put the *reins of guidance* upon the disposition while your children are infants, and acquire great skill in these: and if you manage the reins well, you will have less need of the whip.

It is of vast consequence, that parents should be very careful not to foster, by injudicious treatment, those very propensities, which, when more fully developed, they will find it necessary to repress by discipline. Do not encourage lying and ill nature, by smiling at a false or malignant expression, because it is cleverly said. Nor nourish pride by excessive flattery of commendation. Nor vanity, by loading them with finery, and both admiring them, and teaching them to admire themselves. Nor revenge, by directing them to vent their impotent anger upon the persons or things that have injured them. Nor cruelty, by permitting them to torture insects or animals. Nor insolence and oppression, by allowing them to be rude to servants. Nor envy, by stimulating too powerfully the principle of emulation. Infinite mischief is done by thus thoughtlessly encouraging the growth of many of the germs of vice.

Discipline, to be effectual, should be *steady* and *unvarying*, not *fitful* and *capricious*: it must be a system which, like the atmosphere, shall press always and every where upon its subjects. Occasional fits of severity, however violent, but which are followed by long intermissions of relaxing indulgence, can do no good, and may do much harm. Each extreme is mischievous, and each prepares for the mischief of the other. *Both parents should join* to support domestic authority; for a more truly distressing and injurious spectacle can scarcely be seen in the family circle, than a fond and foolish mother, counteracting the effects of paternal chastisement, by stealing to the little prisoner in his captivity, to comfort him in his distress, to wipe away his tears, and to hush his sorrows, by some gratification of his palate. In this way children have been sometimes hardened in their crimes, set against their father, and led to ultimate and irretrievable ruin.

Wonder not that I have placed discipline under the head of *religious* education; for, is it not the object of domestic government to bend, as far as means can do it, the will of a child into submission to the authority of a wise and holy parent? And what is sin against God, but the resistance of a weaker will against that which is supreme and divine? Now surely it may be conceived to be in the order of God's appointed means of bringing the child into subjection to himself, to bring him first into subjection to his parents. Can any one be in a state of mind more hardened against religion, more opposed to all its just and salutary restraints, than he who rejects the mild yoke of parental government, and sets at defiance the authority of a father? Obedience to parents is one of the laws of heaven, and the first of all its laws, which the mind of an infant can be made to understand; and if parents enforce it, as they should do, with a direct reference to the appointment of God, they are certainly taking a preliminary step, so far as means can be employed, for the formation of the religious character.

4. EXAMPLE is necessary to give power and influence to all other means.

One of the tritest of all proverbs, is the power of example; but its force is greatest upon the youthful mind: "during the minority of reason, imitation is the regent of the soul, and they who are least swayed by argument, are most governed by example." We all learn of this preceptor, before we can reason, yea, before we can speak. If then we would have our children live in the fear of God, we must ourselves be seen by them, steadily walking in the way of his commandments. In alluring them to religion, we must be enabled to say, "Follow me." Our religion should not only be upon the whole sincere, but it should be *visible*: our light should shine before our family, that they, seeing our good works, might glorify God. But for our religion to produce any effect, it must be *eminent*: there must be no doubt, no uncertainty about the matter; it must not be a thing of a questionable nature. It should be *consistent*. I remember once conversing with a man of great eminence for station, talents, and piety, who said to me: "I owe every thing, under God, to the eminent and consistent piety of my father. When I was a young man, though I was not vicious, I was worldly; and in order the more effectually to get rid of all interference with my pursuits, from religion, I wished to think it all mere profession and hypocrisy. For this purpose, I most narrowly watched the conduct of my father; for such was the height on which he stood as a professor of religion, that I very naturally concluded, if I could convict him of such inconsistency as amounted to a proof of hypocrisy,—and a little thing would at that time have sufficed for such a purpose,—I should have gained my end, and have concluded that all piety was but a name and a de-

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lusion. But so thoroughly consistent was he, that I could find nothing in the smallest degree at variance with his character as a professor of religion. This kept its hold upon me. I said to myself, there must be a reality here, and I must try to understand and feel it; for I have seen such meekness in a temper naturally irritable, such comfort amidst the greatest agonies, and all this supported by such uniform devotion, that I must try to catch his spirit." This beautiful instance of the influence of parental example, is, perhaps, not altogether unique, though in all its circumstances, perhaps rarely equalled.

Children have their eyes always upon their parents, and are quick to discern any violations of consistency. If, notwithstanding our profession of religion, they see us as worldly minded, as grasping and anxious after riches, as solicitous to be surrounded by splendid furniture, luxurious gratifications, and fashionable habits, as the people of the world;—if they see the righteous rarely at our table, except when they are great people, or popular characters, but observe there the gay, the fashionable, the ungodly;—if they witness us artful, implacable or malicious;—if they know us to be cruel or neglectful to our wives, unkind and oppressive to our servants, cold and tyrannical to them;—if they witness us inconstant in our attendance upon private, family, or public worship—what can they conclude, but that *our* religion is mere profession? In such a case, of how little service is our attempt to impress upon their minds those claims, which we ourselves practically deny? It were far better for some parents to say nothing to their children about religion, for, till they alter their own conduct, their admonitions can produce no other effect, than to excite insufferable disgust. It is enough to make every parent tremble, to think what a parent should be.

And there should be consistency also, between our professions, and our conduct in reference to our families. We avow it to be our supreme and ultimate desire, that *they* should be truly pious; and we tell them so. Do we in all things act agreeably to this principle? Do we select schools and situations; books and companions; pursuits and occupations, in reference to this desire? Do we in our general conversation *with* them, and *before* them, support this declaration? Do not our children sometimes reason thus?—"My parents tell me, that their chief anxiety is for my salvation, and the formation of my religious character; but how does this comport with their selecting for me a school where religion is the last thing attended to? With their instructing me in some things, which, as religious people, I hear them condemn? How is it, that all the anxiety of their conduct, whatever their words may say, appears to be, to make me a fine lady, that can dance well, and exhibit an elegant form, and display polished manners? I am told that *religion* is the first thing, but I am educated for the world." Ah, if we act thus, we are not training up our children in the way they should go. Without example, every thing else that we do, is most lamentably deficient: as has been often said, it is only pointing them the way to heaven, but leading them in the way to hell.

5. DILIGENT, CONSTANT, AND CAREFUL INSPECTION, is a most important parental duty.

There should be in every family a system of domestic episcopacy. Parents should be watchful in all things. This is the way to preserve the good seed of instruction which is sown, and to prevent the enemy from sowing tares, which he is ever wakeful to do when the parent is asleep. This is a very difficult, but a very necessary duty. We must never allow any engagements whatever, to take off, long together, our eye from our children. As soon as their character begins to unfold, we should most carefully watch its developement, that we may know what regimen to place it under. We should study their propensities, capacities and tendencies. We should watch them in play, in their intercourse with each other, with servants, with their companions, and when they are not dreaming that our attention is directed towards them: for character is decided by incidents, which a superficial mind would deem too minute to be noticed.—We should see how they behave after punishment and reward: in short, their whole character should be studied and inspected by us with the most minute and anxious care; just as the different plants in a nursery are investigated by a gardener, that he may know the peculiar nature which each possesses, and the appropriate treatment which each requires.

We should also inspect our family, so as to know what good or evil is going on among them; whether the good seed is growing, and what tares are springing up. Like the farmer going out to inspect his fields, or the gardener his trees, to ascertain what prospect there is of a crop, and what weeds are to be eradicated, what vermin to be destroyed, what gaps to be stopped to keep out enemies, what excrescences to be removed, what assistance to be afforded; so must the parent be and act among his children. One is growing up with a propensity to pride, *he* must be taught with great care, the beauty and excellence of humility; a second is vain of personal decorations and acquirements, *she* must have such fully exposed, and be saved from its injurious influence upon her character; a third is artful, equivocating and deceitful, *he* must have the enormity of lying unfolded to him, and be encouraged to practise more frankness, ingenuousness, and regard to truth; one is remarkably curious, and needs to have this inquisitiveness checked; another dull, and needs to have it stimulated; one is skeptical, and is in danger of infidelity; another credulous, and is in peril of imposition. Now there must be a constant scrutiny carried on by the parent, to ascertain these peculiarities, and manage them accordingly.

Inspection must extend to every thing. To the *servants* that are admitted into the house; for how much injury might be done to the youthful mind, by an unprincipled and artful servant. The *companions* of our children should be most narrowly watched: one bad associate may ruin them for ever. The very first workings of the social impulse, even in a boy or girl of five or six years of age, should be noticed; for even thus early may evil impressions be produced by companionship. At the risk of offending the nearest relative, or most endeared friend he has upon earth, a Christian parent ought not to suffer his children to associate with those, who are likely to do them harm. On this account, domestic education is decidedly to be preferred, where it can be obtained, to schools. A system of extensive and dreadful mutual corruption is oftentimes going on among young people, before it is perceived.

Parents should most carefully inspect the *reading* of their children, and keep out of their way all corrupting books, and indecent pictures. And how deeply is it to be deplored, that our *newspapers* are oftentimes so polluted with filthy details of disgusting occurrences and trials, as to be channels through which moral contamination flows into many a family, otherwise well guarded. It becomes a serious question, whether it is the duty of a Christian, who has sons and daughters growing up, to allow a newspaper to come into his house. News-rooms, on this account, are to be decidedly preferred.

The *recreations* of children should be watched, and no games be allowed that are immodest, or likely to foster a spirit of gambling.

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For want of this diligent, careful, and universal inspection, the best instructions, the most earnest warnings, the most fervent prayer, and the most consistent example, have been in some cases, unavailing; and the children left to themselves, and to the corrupting influence of others, have grown up,—their parents' misery, and their own disgrace.

6. PRAYER must crown all.

This duty commences with the birth of a child, nay, before that event; for in the very prospect of its birth, there should be earnest prayer offered to God by the parent, for divine grace to discharge all those obligations, which the expected babe will bring upon the conscience of the father and mother. And from that time forward till the death of either parent or child, earnest, secret, believing prayer, should never cease to be daily presented for our offspring. Our prayers should principally respect the *spiritual* welfare of our children. Daily we should wrestle with God for their eternal salvation. How little can *we* do at most for their welfare, and how ineffectual without God's blessing, is all we do, or can do. That parent has neglected a very important branch of his duty, who has suffered one single day to pass by, without bearing his children upon his heart before God in private prayer. Who can subdue their tempers, or change their hearts, but God? And though in a way of sovereignty, he confers his grace upon some who neither seek it themselves, nor have it sought for them, by their friends, yet we are not authorized to expect it without prayer.

It is necessary, also, not only to pray *for* our children, but *with* them. We should take them apart each by himself to commend them to God, and thus make them the witnesses of our deep solicitude and our intense agony for their eternal welfare.—If they have been disobedient and wicked, it may be well, when they are brought to a right mind, and when we ourselves have forgiven them, to conduct them to the throne of divine grace, to beg for them the *divine* forgiveness: but this must never be done as a punishment, for this is the way to make them dread a parent's prayers, as a visitation of his displeasure.

But, besides this, there must be FAMILY PRAYER.

The necessity and propriety of this, arise out of the constitution of the family; and were it not enjoined in the word of God, either by precept or example, would still be binding upon the conscience of every parent, by the relation in which he stands to his family, and the extent of their dependence upon God. Do we not want family mercies; and who can give them but God? So obviously obligatory is this duty, and so naturally does its performance arise out of all our conjoint feelings as parents and as Christians, that those who neglect it cannot even pretend to feel the right influence of godliness.

No duty, however, has been more abused than this. By some it is only *occasionally* performed; it is taken up perhaps in times of domestic distress or solicitude; by others it is attended to on a Sabbath evening; and by many, very many others it is, though regularly observed, nothing but a mere lifeless form, and thus felt not only to be insipid but a mere burden. The following directions may be of service to guide the heads of families in this most interesting branch of domestic duty.

1. It should be offered up morning and evening; thus beginning and closing every day.

2. It should be observed with the greatest regularity, and an uninterrupted constancy. What a disgrace to a parent is it, for a child or a servant to say, "are we to have prayer this evening?" And yet, are there not some families in which the practice is so irregular, as to leave the matter doubtful, till the bell rings?

3. All the members of the family should be present, except very young children, who cannot be made to sit still, and whose inquietude and restlessness are a disturbance to all the rest, and utterly destroy the solemnity of the service.

4. It should be attended to so early in the morning as not to subject the service to the intrusion and interruption of visiters and secular business; and so early in the evening, as not to be rendered the mere form of a drowsy circle, who ought at that time to be in bed. It is an offence to the Almighty, to conduct a family into his awful presence, merely to sleep there.

5. There should be a fixed hour, and the hour should be most sacredly kept, and not be interfered with, except at the dictate of necessity. In order to this, the heads of families should not sup from home, nor yield to the modern practice of late visiting.—The fashionable hours of ten or eleven o'clock at night, are driving out *evening* prayer, and the eagerness of commercial pursuits, putting a stop, in many families, to the *morning* sacrifice.

6. A portion of holy Scripture should be read, from the Old Testament, one part of the day, and from the New Testament, the other. A book should be read through in regular course, and not a chapter picked out, or stumbled upon by accident. The Scriptures should be audibly read, and in a reverential manner, and with a devotional spirit, for very great evils result from reading the Scriptures in a careless, slovenly, and irreverent manner. It would be well for the parent to require the children and servants to bring their Bibles with them, that the eye may help the ear, in fixing the attention of the mind. The domestic prophet should also accompany what he reads with short explanatory and hortatory remarks of his own, or the expository comments of others.

7. When there are persons in the family that can sing, family praise should ascend to heaven. The morning or evening hymn of a pious family, is one of the most touching sounds in our world.

> "Lord, how delightful 't is to see,
> A *pious household* worship thee,
> At once they sing, at once they pray,
> They hear of heav'n, and learn the way."

8. Then follows the prayer, which should be not so long as to weary, nor so short as to seem like a mere form: it should be fervent, for a dull, cold, heartless repetition of almost the same things in almost the same words, is sure to destroy all the interest of this delightful service, and to render it a mere form, which wearies and burdens, if it do not also disgust. How difficult is it to keep up the life and vigor of this engagement! And why? Because we do not keep up the life and vigor of our personal religion. It is worth while to remark, that the habit of reverential reading the Scriptures tends to feed the flame of devotion, and to kindle the fire of the sacrifice of prayer. The prayer of the head of a family, should be in a very peculiar degree FAMILY prayer. It should respect the children, the servants, the circumstances of the household. All should feel that the service belongs to them, and not merely to the individual who prays, or to the church and the world. But fervor, and life, and earnestness, as opposed to what is dull and formal, is of immense consequence. A few petitions breathed forth with a fervor that kindles the fire of devotion in all around, are far better than half an hour's talking about religion to God.

Oh! with what dignity, and grace, and sanctity, and authority, does a holy and fervent father rise

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from his knees, and take his seat in the midst of his family, while yet the rays of divine glory play upon his countenance. "Children," says Dr. Dwight, "naturally regard a parent with reverence; but they cannot fail to reverence him more or less, on account of his personal character. Wherever they have been accustomed to behold their parent daily sustaining the office of minister or servant of God, they necessarily associate with every idea they form of his person and character, this solemn and important apprehension. Every image of this venerable relation presented to their minds, will include in it, that of a divinely appointed guardian of their spiritual concerns; a guide to their duty, given them from above: a venerated and beloved intercessor for their salvation." And the same writer, in speaking of family worship, says, "In the devotion of this little assembly, parents pray for their children, and children for their parents: the husband for the wife, and the wife for the husband; while brothers and sisters send up their requests to the throne of Infinite Mercy, to call down blessings on each other. Who that wears the name of a man can be indifferent here? Must not the venerable character of the parent, the peculiar tenderness of the conjugal union, the affectionate intimacy of the filial and fraternal relations; must not the nearness of relations long existing, the interchange of kindness long continued, and the oneness of interests long cemented—all warm the heart, heighten the importance of every petition, and increase the fervor of every devotional effort."

It may now be proper to inquire, how it comes to pass that such a system as this is so often unsuccessful? For it may, with very great propriety, because with truth, be affirmed, that the families of professors, are not always, as might be expected, the nurseries of the church. It is not enough to resolve the matter into the sovereignty of divine grace, till we have inquired, whether any thing can be found in the conduct of parents, which can be said with truth, to account for the painful fact, of irreligious children being found in religious families.

Have parents really adopted and pursued a judicious system of religious education? Can it be said, that means, such as I have directed, or any thing at all like them, have been regularly pursued? Has there been a deep, a constant solicitude for the eternal welfare of their children?

In the introduction of my volume, entitled, "The Christian Father's Present to his Children," I have stated the obstacles which often prevent the success of a religious education, and have enumerated the following:

1. Religious education is oftentimes very ignorantly, negligently, and capriciously maintained: where it is not altogether omitted. It is not a *first* object, it is attended to with no earnestness, no anxiety, no system, no regularity. It does not run through every thing, and is opposed by many things at variance with it. The parents' eye and heart are more intently fixed upon the worldly prosperity and respectability of the children, than on their religious character.

2. The relaxation of domestic discipline is a powerful impediment in the way of success. There is, in some households, no family government, no order, no subordination. The children are kept under no restraint, but are allowed to do what they like; their faults are unnoticed and unpunished, and their tempers allowed to grow wild and headstrong, till in fact, the whole family become utterly lawless, rebellious against parental authority, and unamiable to all around them. How many have had to curse the over indulgence of fond and foolish parents. How many, as they have ruminated amidst the desolations of poverty, or the walls of a prison, have exclaimed, "O, my cruelly fond parents, had you exercised that authority with which God entrusted you, over your children, and had you checked my childish corruptions, and punished my boyish disobedience: had you subjected me to the salutary restraint of wholesome laws, I had not brought you with a broken heart to your grave, nor myself with a ruined character to a jail."

Over indulgence is awfully common, and continually making shocking ravages in human character. It is a system of great cruelty to the children, to the parents themselves, and to society. This practice proceeds from various causes; in some instances, from a perverted and systematic sentimentalism; in others, from absolute indolence, and a regard to present ease, which leads the silly mother to adopt any means of coaxing, and yielding, and bribing, to keep the young rebels quiet for the time; in others, from a mistake as to the time when restraint should begin, or a spirit of procrastination, which leads parents to say, "I shall take them in hand by and by: there is no time lost; when their reason is a little more matured, I shall lay upon them more restraint;" and in some it is "mere animal affection," without the guidance of a particle of judgment, a mere instinct, like that which in the irrational tribes, leads to a blind and busy affection. It is not uncommon for parents to treat the first acts of puerile rebellion, rather as freaks to be smiled at, than as faults to be reformed. "O," says the mother, "it is only play, he will know better soon. He does not mean any harm. I cannot chide him." No; and if the father, wiser than herself, does, she cries, and perhaps, in the hearing of the child, reproves her husband for cruelty. From whatever cause it proceeds, it is in the highest degree injurious to the character of the children; let those who are guilty of it read the fearful comment on this sin, which is furnished for their warning, in the history of Eli and his family.

3. Undue severity is, perhaps, more injurious than over indulgence; and it is, perhaps, a conviction of this, and an observation of the mischievous consequences of extreme rigor, that has driven many into the opposite extreme. I have seen the dreadful effects of parental tyranny, and the reign of household terror, in the broken spirits, the reckless desperation, the hardened contumacy, or the deep and sullen melancholy of those who have been the subjects of these hard measures. It is a truly revolting sight to see a *father* employing the iron rod of the oppressor to beat, and bruise, and crush the minds of his own offspring into the most abject submission. He may succeed, but let him not wonder, if at the same time that he has suppressed rebellion, he has extinguished affection. I have known parents, who, too late have seen their error, and who would give the world, did they possess it, if it were possible to do away the ill effects which their severity had produced in the character of their children: but the mischief was irreparable. No subsequent kindness could expand the heart, which they had closed for ever against them, or win that confidence which they had repulsed from them. A close, sullen, melancholy disposition had been nurtured: a susceptibility to the emotions of wretchedness had been planted in the bosom, which no future tenderness on the part of the parent could remove. He saw it, and repented it, but could not alter it. "Ye fathers, provoke not then your children to anger, lest they should be *discouraged*." This language is really very striking, and well deserves the serious attention of every parent.

4. The inconsistent conduct of parents who are professors of religion, is a great hinderance to the success of religious instruction. Many persons

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have no need to wonder that *their* children are *not* pious; it would have been a wonder with every body else if they were, for they have seen nothing at home, but what was calculated to disgust them with religion. They would have been far more likely to have thought well of the ways of godliness, if their parents had said nothing about them.

5. The bad conduct of an elder branch of a family, often counteracts all the efforts made for the benefit of the rest. Let parents see the importance of *beginning* upon a good system. Children are creatures of imitation, and the models they copy after, are their elder brother or sister. A mother should educate the character of her *first* child, with the recollection, that he will be a pattern which the rest will, in all probability, more or less conform to. I do not think this has been sufficiently considered.

6. Partiality has a very corrupting and fatal influence. The history of the patriarch Jacob, first the victim, and afterwards the subject of this sin, will remain for ever a warning to all parents, against the dangers of domestic favoritism. The balances of government must be held in every family, by even handed justice, or misery is sure to ensue. Envy and jealousy are the natural consequences of partiality. Father and mother are sometimes embroiled, the children are set against each other, and all conspire against the favorite.

Behold these obstacles, and avoid them.

And now, can *motives* be necessary to admonish Christian parents to the diligent performance of their duty? If so, take the following:—

1. Are you zealous for the cause of religion in the world, for the prosperity of Zion, for the interest of the Redeemer, for the glory of God? Be diligent and anxious to train up your children in the nurture and admonition of the Lord. Would you have them the enemies, or the friends of God and his cause? Dare you pretend to be the disciples of Christ, if this is a matter of indifference to you? If you are neglectful in this matter, you may expect to see your offspring united with the children of this world, if not with infidels, scoffers or the profane. But if you are anxious and conscientious to train them up for God, that daughter over whom you watch with such parental care and tenderness, may be joined with the female worthies, who by their chaste conversation, and the ornament of a meek and quiet spirit, and their zeal for the cause of Christ, have done so much to diffuse religion in the world. That son whom you now train with such holy solicitude, for future usefulness, as a disciple of the Saviour, may become eminent in the church, as a consistent and intelligent member, or an able and faithful minister. "Many a congregation," says Baxter, "that is happily fed with the bread of life, may thank God for the endeavors of some poor man or woman, that trained up a child in the ways of God, to become their holy and faithful teacher." The church of God looks to the families of the righteous, and expects and asks from thence, those supplies which are to recruit its members, and to repair the ravages of death.

2. I urge this duty by a due regard to the temporal and eternal welfare of your children. You love your children, and would deem it a most cruel and insulting insinuation to have your affection for a moment questioned. But do what you will for them: devote as you may the energies of body and mind; the sleep of your nights and the activities of your days to your children's comfort: wear out your strength in ceaseless labor and solicitude, and yet at the same time neglect the religious education of your children, you are guilty of a species of most horrid cruelty towards them, the bitter consequences of which may begin in this world in profligacy and vice, and extend to the other in all the bitter pains of eternal death. Unrestrained by sentiments of piety, uncontrolled by a conscience which has never been enlightened, what is to prevent them from being plunged into infamy by their unbridled passions? Have not many young men at the hulks, in the land of exile, or at the gallows; and many unhappy females when closing in misery a course of infamy, cursed their parents for not giving them a religious education? But even though they live and die in worldly honor and respectability, what will this do for them amidst the sorrows of life, the agonies of death, the solemnities of judgment, and the torments of perdition! Hear them as they stand shuddering and affrighted on the brink of that gulph into which they are about to plunge. "Of what avail are the riches and honors and pleasures of the world, which my parents were so anxious to obtain for me? Why did they not tell me that the salvation of my soul was of more importance to me as an immortal creature, than the possession of the universe? Cruel, cruel parents! Fool that I was, to be blinded and rendered careless by you: but my self-reproaches are now unavailing; I deservedly perish, but my blood be upon the head of those that neglected me." Ah, cruel parents indeed, who neglect the religious education of their children: more cruel in some respects than Herod; he slew the bodies of children, these murder souls; he murdered the children of others, these murder their own; he employed the agency of his servants, these do the work of slaughter themselves.

3. Do you regard your own comfort? Do you love yourselves? Are you anxious to avoid painful and incessant solicitude, bitter reflection, domestic disquietude, dreadful foreboding? Then bring up your children with the most unvarying regard to their religious character. Should God crown your efforts with success, what a harvest of joys will you reap even in this world. When you see your children enter the paths of wisdom, "Thank God," you exclaim, "my highest ambition has at length reached its object. My children are decided Christians. I am now no longer distressingly anxious for their future prospects in this life. In one way or other, God will provide for them. And as to eternity, they are safe." Who can describe the pure, elevated felicity with which such parents mark the course of their children, in going from strength to strength in their progress to Zion.—What a season of delight is that, when they publicly assume the profession of a Christian, and connect themselves with the church! What joy is felt in beholding them at their side at the table of the Lord, and holding communion with them in the joys of faith and the anticipations of eternity. And what satisfaction is experienced in seeing them enrolling their names as the friends of God and man, and giving their support to those institutions which are formed to promote the highest interests of the human race. As they grow in experience, in usefulness, in respectability in the church, the parents' joy and gratitude are continually increasing, and they feel the honor of having sent such members into the fellowship of the faithful. Should God in the mysteries of his providence remove them by an early death, you will be cheered amidst the agonies of separation, by their dying consolation; their piety will wipe away your tears, and be a balm to the wounds of your mind; and when they have departed, you will solace yourselves with the healing thought, that they have gone to that world of glory in which you will soon be reunited with them. Or should the order of nature be observed, and you precede them to the tomb, will not *their* presence and attentions in your dying chamber, be more soothing by the consideration, that they are so many

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saints, as well as children, ministering to your comfort? Will not their piety give a sanctity and a sweetness to all the offices of their affection? "I die," will be your expression, as like departing Jacob, you address yourselves to them, "but God will be with *you*, and we shall meet again, where there will be no more death."

But should you unhappily neglect their religious education, and they, through your neglect, should grow up without any due sense of the claims of God, is there not a danger of their becoming immoral, as well as irreligious? And how could you bear to witness, or to hear of their profligacy and vice, if at the same time, you were conscious that it was in a measure through your neglect? Perhaps they may be unkind and disobedient to you; for God may justly render that child a scourge to his parent, whose parent did not train him up in the ways of religion. O what scenes of domestic misery, what heart-rending spectacles of confusion and wretchedness, have profligate children occasioned in the families to which they belong! How many have thus had their hearts suddenly broken, or their grey hairs brought down by the slow process of withering sorrow, to the grave: and the sting of all this, in some cases, has been the consciousness of parental neglect. No sin more heavily punishes itself than this, nor mingles for its subject a more bitter cup. But then, the *eternal* consequences, oh, the eternal consequences of this neglect. See the heart-stricken parent, wringing his hands over the dying youth, who is departing without repentance. No, not a syllable escapes his lips that sounds like penitence: the father weeps, and prays, and entreats, but the son hearkens not, and dies, and makes no sign. Now in what a burst of agony does he give vent to his feelings over the corpse, from which the spirit has departed, but departed not to the mansions of the blest. "Oh, my son Absalom, my son, my son Absalom, would God I had died for thee, O Absalom, my son, my son."

Or, in the event of your own death, what thorns will it plant in your pillow, with what deeper shades will it invest the descent to that dark valley, to reflect that you had neglected the religious character of your children, and the eternal salvation of their immortal souls. *Then*, amidst these fearful scenes, to awake to a sense of your duty, when it is too late, except by one parting admonition, to perform it. *Then* to see those around your bed, with whom you had been entrusted, but whom you had neglected.

But there are other scenes more dreadful still.—The faithless parent must meet his neglected children at the day of judgment, before the bar of God. Fearful will be the interview; and to us, now, utterly inconceivable. No imagination can portray the scene, and I attempt it not. And then, eternity, oh! eternity!—who shall bring out from the secrets of that impenetrable state, the condition of children, lost in some measure, through the neglect of their parents; and the condition of parents, hearing through everlasting ages, the imprecation and reproaches of their own offspring, and all these imprecations and reproaches echoed back from their own conscience. But the picture is too appalling—and if the mere anticipation chills with horror, what must be its reality.

Look for a few moments at a *brighter* scene, and anticipate the meeting at the judgment day, of pious parents and children reclaimed, converted, saved, by the blessing of God upon their affectionate solicitude, and judicious and persevering efforts for their eternal welfare: but this is as much too bright for the imagination, as the other is too terrific. It is glory, honor, and felicity too great to be imagined. And beyond all this, everlasting ages remain, for the child to be blessed with salvation, and the parent to be blessed with the conciousness of having been the happy instrument of eternal blessedness to his own offspring.

CHAPTER V.

THE DUTIES OF CHILDREN TO THEIR PARENTS.

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." EPHES. vi. 1, 2, 3.

"My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee." PROVERBS vi. 20—22.

"The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice." PROVERBS xxiii. 24, 25.

PERHAPS there is no duty, the obligations of which are more generally acknowledged, than filial piety; none which in the performance yields greater pleasure, or which, if neglected, brings a more severe or righteous retribution. All nations, however sunk in barbarism or elevated by science, have admitted the strength and justice of parental claims, and the unhappy youth who resists them, stands convicted, condemned, and reprobated before the tribunal of the world. On the other hand, an eminently dutiful child is an object of delight, admiration, and esteem to all who have an opportunity of witnessing his conduct; he goes through society surrounded by a glory purer than that of fame, and far more conducive to his own comfort: he is a blessing to his parents, and is blessed himself. Children, may all of you be such: and for that purpose, I ask your most fixed attention to the statement of your duties, as set before you in this chapter. The obligations of social life are reciprocal. If your parents owe to you all that I have enjoined upon *them*, how much do you owe to your parents? I have been your advocate with *them*, I now become theirs with *you*.

Consider well the relation you sustain to your parents. There is a *natural* connection between you, inasmuch as they are the instruments of your very existence; a circumstance which of itself seems to invest them, as I have already said, with an almost absolute authority over you. The commonness, the universality of the tie, takes off the mind from contemplating its closeness, its tenderness, its sanctity. You are literally parts of themselves, and cannot dwell for a moment upon your descent, without being struck, one should think, with the amazing and solemn weight of obligation that rests upon you towards a father and a mother. But consider, there is not only a natural, but in reference to duty, an *instituted* connection between you: Jehovah himself has interposed, and uniting the language of revelation with the dictates of reason, the force of authority, to the impulse of nature, has called you to filial piety, not only as a matter of feeling, but of principle. Study then the relationship, look narrowly and seriously at the connection subsisting between you. Weigh well the import of the word PARENT: think how much is implied in it towards its appropriate object, how many offices it contains in itself,—guardian, ruler, teacher, guide, benefactor, provider; WHAT THEN MUST BE THE OBLIGATIONS OF A CHILD?

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The following is a brief summary of filial duties:—

1. You ought to LOVE your parents.

Love is the only state of mind from which all the other duties that you owe them can arise. By love, we mean complacency: and surely this is due to a father and mother. The very relation in which you stand to them demands this. If you are destitute of this, if you are without any propensity of heart towards them, you are in a strange and guilty state of mind. Till you are married, they ought, in most cases, to be the supreme objects of your earthly affections. It is not enough for you to be respectful and obedient, and even kind; but, where there exists no reasons for alienating your heart, you should be *fond* of them. It is of infinite importance that you should watch over the internal state of your mind, and not suffer dislike, alienation, or indifference, to extinguish your regards. Do not take up a prejudice against them, nor allow an unfavorable impression to be made upon your mind. Respect and obedience, if they do not spring from love, are valueless in their nature, and very precarious in their existence.

If you love them, *you will delight to be in their company*, and take pleasure in being at home with them. It is painful to them to see that you are happier any where than at home, and fonder of any other society than theirs. No companion should be so valued by you as a kind father or mother.

If you love them, *you will strive in all things to please them*. We are always anxious to please those whom we regard, and to avoid whatever would give them pain. If we are careless whether we please or displease any one, it is obviously impossible that we can have any affection for them. The essence of piety towards God is a deep solicitude to please him; and the essence of filial piety, is a solicitude to please your parents. Young people, dwell upon this single simple thought, A CHILD'S PLEASURE SHOULD BE TO PLEASE HIS PARENTS. This is the essence of love, and the sum of all your duty. If you would adopt this rule, if you would write this upon your heart, if you would make this the standard of your conduct, I might lay down my pen, for it includes every thing in itself. O that you could be brought to reason and to resolve thus:—"I am bound by every tie of God and man, of reason and revelation, of honor and gratitude, to do all I can to make my parents happy, by doing whatever will give them pleasure, and by avoiding whatever will give them pain. By God's help, I will from this hour study and do whatever will promote their comfort. I will make my will to consist in doing theirs, and my earthly happiness to arise from making *them* happy. I will sacrifice my own predilections, and be satisfied with their choice." Noble resolution, and just and proper! Adopt it, act upon it, and you will never repent of it. Do not have any earthly happiness, that is indulged at the expense of theirs.

If you love them, *you will desire their good opinion*. We naturally value the esteem of those to whom we are attached: we wish to be thought highly of by them; and if we are quite careless about their respect for us, it is a sure sign we have no regard for them. Children should be desirous, and even anxious to stand high in the opinion of their parents, and nothing can be a more decisive proof of a bad disposition in a son or a daughter, than their being quite indifferent what their parents think of them. All love must be gone in such a case as this, and the youth is in the road to rebellion and destruction: commendation has lost its value, censure its efficacy, and punishment its power.

2. REVERENCE is the next duty.

"*Honor*," saith the commandment, "thy father and mother." This reverence has respect to your *feelings*, your *words* and your *actions*. It consists in part, of an inward consciousness of their superiority, and an endeavor to cherish a reverential frame of mind towards them, as placed by God over you. There must be high thoughts of their superiority, both natural and instituted, and a submission of the *heart* to their authority in a way of sincere and profound respect. Even your love must be that which is exercised and expressed towards a superior. If there be no reverence of the heart, it cannot be expected in the conduct. In all virtue, whether it be that higher kind which has respect to God, or that secondary kind, which relates to our fellow creatures, we must have a right state of heart; for without this, virtue does not exist.

Your *words* should correspond with the reverential feelings of the heart. When speaking *to* them, your address, both in language and in tones, should be modest, submissive, and respectful: not loud, boisterous, impertinent, or even familiar: for they are not your equals, but your superiors. If at any time you differ from them in opinion, your views should be expressed, not with the flippancy and pertinaciousness of disputants, but with the meek inquisitiveness of pupils. Should they reprove, and even more sharply than you think is due, you must lay your hand upon your mouth, and neither answer them again, nor show resentment. Your reverence for them should be so great, as to impose a considerable restraint upon your speech in their company; for much is due to the presence of a parent. It is exceedingly offensive to hear a pert, clamorous, talkative young person, unchecked by the countenance of a father or mother, and engaging much of the conversation of a party to himself. Young persons should always be modest and retiring in company, but more especially when their parents are there. You should also be careful about the manner of speaking *of them to others*. You should never talk of their faults, for this is like Ham, uncovering the nakedness of his father. You must not speak of them in a jocose or familiar manner, nor say any thing that would lead others to think lightly, or to suppose that *you* thought lightly of them.—If they are attacked in their reputation, you are with promptitude and firmness, though with meekness, to defend them, so far as truth will allow, and even if the charge be true, to make all the excuses that veracity will permit, and to protest against the cruelty of degrading your parents in your presence.

Reverence should extend to all *your behavior* towards your parents. In all your conduct towards them, give them the greatest honor, let it be observed by others that you pay them all possible respect, and let it also be seen by themselves, when there is no spectator near. Your conduct should always be under restraint, when they are within sight; not the restraint of dread, but of esteem. How would you act if the king were in the room? Would you be as free, as familiar, as noisy, as when he had retired, or before he had entered? I am of opinion, that parents let down their dignity, and undermine their authority, by allowing the same rude and boisterous behavior in their presence, as in their absence.—This should not be. When reason is expanding in children, they should be made to understand and feel the truth of what I have already affirmed, that there is an outward respect due to the very presence of a parent. All rude and noisy rushing in and out of a father or mother's company is unmeet.—It is the etiquette of our court, that no one shall enter the royal presence, when the king is upon his throne, without obeisance; nor in retiring, turn his back upon the throne. I do not ask for the same

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obsequiousness in families but I ask for the principle from which it arises, a respectful deference for authority.

3. The next duty is OBEDIENCE.

"Children, *obey* your parents," says the apostle in his epistle to the Colossians. This is one of the most obvious dictates of nature; even the irrational creatures are obedient by instinct, and follow the signs of the parent beast, or bird, or reptile. Perhaps there is no duty more generally acknowledged than this. Your obedience should *begin early*; the younger you are, the more you need a guide and a ruler. It should be *universal*; "Children obey your parents," said the apostle, "in all things."—The only exception to this, is when their commands are, in the letter or spirit of them, opposed to the commands of God. In this case, as well as in every other, we must obey God, rather than man. But even here your refusal to comply with the sinful injunction of a parent, must be uttered in a meek and respectful manner, so that it shall be manifest you are actuated by pure, conscientious motives, and not by a mere rebellious resistance of parental authority. Your obedience should have no other exception than that which is made by conscience: in your situation, inclination and taste are out of the question; both must be crossed, opposed, and set aside when opposed to parental authority. It should be *prompt*. As soon as the command is uttered, it should be complied with. It is a disgrace to any child that it should be necessary for a father or a mother to repeat a command. You should even anticipate, if possible, their injunctions, and not wait till their will is announced in words. A tardy obedience loses all its glory. It should be *cheerful*. A reluctant virtue is no virtue at all.—Constrained and unwilling obedience, is rebellion in *principle*; it is vice clothed in the garment of holiness. God loveth a cheerful giver, and so does man. A child retiring from a parent's presence, muttering, sullen, and murmuring, is one of the ugliest spectacles in creation: of what value is any thing he does in such a temper as this? It should be *self-denying*. You must give up your own wills, and sacrifice your own predilections, and perform the things that are difficult, as well as those that are easy. When a soldier receives a command, although he may be at home in comfort, and he is required to go at once into the field of danger, he hesitates not, he considers he has no option. A child has no more room for the gratification of self-will than the soldier has: he *must* obey. It should be *uniform*. Filial obedience is generally rendered without much difficulty when the parents are present, but not always with the same unreservedness, when they are absent. Young people, you should despise the meanness, and abhor the wickedness of consulting the wishes, and obeying the injunctions of your parents, only when they are to witness your conduct. Such hypocrisy is detestable. Act upon nobler principles. Let it be enough for you to know what is the will of a parent, to ensure obedience, even though continents laid, and oceans rolled between you and your father. Carry his injunction with you every where; let the voice of conscience be to you, instead of *his* voice, and the consciousness that God sees you, be enough to insure your immediate compliance. How sublimely simple and striking was the reply of the child, who, upon being pressed in company to take something which his absent parents had forbidden him to touch, and who, upon being reminded that they were not there to witness him, replied, "very true, but God and my conscience are here." Be it your determination to imitate this beautiful example of filial piety, and obey in all things even your *absent* parents.

4. SUBMISSION TO THE FAMILY DISCIPLINE AND RULE is no less your duty than obedience to commands.

In every well ordered family, there is a rule of government; there is subordination, system, discipline, reward and punishment: and to these, *all* the children must be in subjection. Submission requires that if at any time you have behaved so as to render parental chastisement necessary, you should take it patiently, and not be infuriated by passion, or excited to resistance. Remember that your parents are commanded by God to correct your faults, that they are actuated by love in performing this self-denying duty, and that it costs them more pain to inflict it, than it does you to endure it. Ingenuously confess your faults, and submit to whatever punishment their authority and wisdom might appoint. One of the loveliest sights in the domestic economy, next to that of a uniformly obedient child, is a disobedient one brought to a right sense of his misconduct, and quietly submitting to the penalty he has incurred. It is a proof both of strength of mind, and of good disposition of heart, to say—"I have done wrong, and it is meet I should bear chastisement."

In the case of elder children, such, for instance, as are fourteen and upwards, all other correction than that of rebuke, and the expression by language of parental displeasure, is of course out of the question: but where this is necessary, such young persons as have merited it, should exercise profound submission. It is exceedingly painful when a parent, in addition to the extreme pain which it costs him to administer reproof to such children, has to endure the anguish produced by their utter indifference, smiling contempt, sullen murmuring, or insolent replies. This conduct is the more guilty, because the authors of it are arrived at an age when they may be supposed to have advanced so far in the growth of their understanding, as to perceive how deeply laid are the foundations of the parental authority in nature, reason and revelation, and how necessary it is that the reins of parental discipline should not be relaxed. If then, you have committed one error in deserving reproof, do not commit another in resenting it. Keep all still within—let not your passions rebel against your judgment—but suppress in a moment the rising tumult of the soul. The conduct of some children after reproof, is a deeper wound on the heart of a parent, than that which preceded and deserved reproof. On the other hand, I know not a greater mark of nobleness of mind, nor any thing which tends to raise a young person higher in the esteem of a parent, or to endear him more to a father's heart, than a humble submission to reproof, and an ingenuous confession of his fault. A friend of mine had a son, long since gone to join the immortals, who, having one day displeased his father before his younger brothers and sisters, not only meekly submitted to parental rebuke, but when the family were assembled at the dinner table, rose before them all, and after having confessed his fault and craved his father's forgiveness, admonished the junior branches of the family to take warning by his example, and be cautious never to distress their parents, whom they were under such obligations to love and respect. Nothing could be more lovely or more impressive than this noble act. He rose by his apology to a higher place in the regard and esteem of his parents and the family, than he occupied even before his fault. Sullenness, impertinence, and obstinate resistance, are meanness, cowardice, littleness, compared with such an action as this, which combines an heroic magnanimity with the profoundest humility.

Subjection requires also, a *due observance of the rules laid down for the maintenance of family order*. In every well ordered family, things are not left to

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chance, but regulated by fixed laws; there is a time for every thing and every thing in its time; a place for every thing and every thing in its place. Meals, prayer, going to bed, and rising in the morning, are all in their appointed season. To these rules it is the obvious duty of every branch of the family to submit. The sons and daughters may be growing up, or arrived at full age; this matters not, they must submit to the law of the house, and their age is an additional reason for their submission, as it supposes a maturity of judgment, which enables them to perceive more clearly the grounds of all moral obligation. They may think the rules too strict; but if the parent has enacted them, they should be in subjection, and that as long as they continue members of the little community, though it be almost to old age. It is for the parents to decide also what *visiters* shall be brought to the house; and it is in the highest degree unbecoming for a child to introduce, or even wish or attempt to introduce, any companion contrary to the known will of a parent. The same remark will apply to *recreations;* parents must determine this point: and no child that has the proper feelings of a child, would desire to set up any amusements that the taste, and especially that the conscience of a father or mother forbids. Instances have occurred of young people inviting such friends, and joining with them in such diversions, in the absence of their parents, as they know to be decidedly contrary to the law of the house. This is such an act of base and wicked rebellion against parental authority, and such an unprincipled disregard to parental comfort, as language is too weak to characterize. Even the *books* which are brought into the house must be in accordance with the domestic rule. If the parent forbid the introduction of novels, romances, or any other books, a child in most cases should forego his own predilections, and yield to an authority which he cannot resist without opposing the institute of nature and religion.

5. It is the duty of children TO CONSULT THEIR PARENTS.

They are the guides of your youth, your natural counsellors, the family oracle, which you are ever to consult, and the responses of which are to be received with pious reverence. Even if you have just reason to suspect the solidity and penetration of their judgment, it is due to the relation in which you stand to them, to undertake nothing without laying the matter before them, and obtaining their opinion. How much more ready should you be to do this, where you have every reason to confide in their wisdom. You are young and inexperienced; the path of life is, in a considerable degree, untrodden by you, and contingencies are perpetually arising, which you have yet acquired no experience to understand, and to turn to account. They have travelled the road, and know its turnings, its dangers, and its difficulties. Go to your parents, then, with every affair; consult them on the subject of companions, books, recreations. Let a father's and a mother's ear be the receptacle of all your cares.—Have no secrets which you conceal from them.—Especially consult with them on the subjects of *trade* and *marriage*. On the former, you perhaps need their pecuniary assistance, and how can you expect this if you take not their advice, as to the best way of employing *their* property. As to marriage, I need not repeat at any length what I have already said on this subject. The Scripture has furnished us with many fine instances of the deference paid, in patriarchal times, by children to their parents.—Isaac and Jacob both appear to have left the selection of their wives to their parents. Ruth, though a daughter-in-law, was willing to be guided entirely by Naomi. Ishmael asked his mother's advice, and Sampson moved for his parents' consent. The simplicity of that age has departed, and in the advance of society, more of the power of selection now vests in the children; but it should not be exercised independently of parental advice. An old divine said thus to his sons: "When you are youths, choose your callings, when men, choose your wives, only take me along with you: it may be, old men see farther than you." Another ancient writer has this remark: "It may be considered, that parents, who brought forth and bred up their children, should by no means be bereft of them without their consent; and since they are so much their goods and possessions, it were a kind of purloining to give themselves away without their parents' leave." And on this subject, a heathen may teach many who profess to be Christians; for Cyrus, on being invited to form a connection with a particular individual, replied, "I like the lady, her dowry, and family, but I must have these agree with my parents' will, and then I will marry her."

6. IMITATE THE GOOD EXAMPLE of your parents.

I say their *good* example, for if they unhappily set you a *bad* one, it is at the peril of your soul that you follow it. It was a noble answer which Frederick IV., Elector Palatine of the Rhine, returned to the prince, who advised him to follow the example of his father Lewis:—"In the business of religion we must follow the example of parents and ancestors, only so far as they are agreeable to the will of God." Marcus Aurelius Antoninus, when he came to the throne of Imperial Rome, publicly expressed his determination not to follow the usual conduct of the Cæsars, but to act as a disciple of the pious Antonine, and to act, and speak, and think, as his foster father did. Survey the conduct of *your* parents; let their failings be thrown back in shadow, their excellences brought out in full relief. Where they are truly pious, be followers of their religious character. You bear the likeness of their bodies, receive also the impress of their minds. Seek to catch the family feature of their piety. A wicked child of godly parents, is the most awful character upon earth. With what horror do I look upon such an one! That *he* should swear, who was taught to pray! That *he* should violate the Sabbath, who was led up, from his infantine days, to the house of God! That *he* should despise religion, who has ever seen its beautiful form, in the example of a godly father, and a pious mother! That *he* should be a friend of profane and unclean persons, who from a child has been the companion of saints! Shocking spectacle! But even where there may be no actual irreligion, there is oftentimes a want of true religion: and this also, is distressing. What an aggravation is it to the sin of being without piety, to have lived all the earlier part of life, with an example of true godliness before our eyes! This is a dreadful and actual resistance of the most alluring means which heaven ever employs for the conversion of a sinner. It is a resolute determination to neglect and forget religion, in spite of an interesting and powerful memorial of it constantly before our eyes. What a meeting will such children have with their parents at the last day!

7. The last duty I shall mention, is KINDNESS.

This should extend through the whole of your deportment, but there are several cases in which it will have a more enlarged opportunity for displaying its beauty, and exerting its energy.

When parents are *greatly inferior in talents and acquirements*, it is a fine occasion for the exercise of filial piety. We know instances in which the father and mother are lamentably deficient, not only in information, but in judgment: their weakness is manifest to all, and cannot be concealed from their family; by whom, indeed, the sad effects of their

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imbecility, are daily felt and deplored. Here then is an opportunity for a display of noble and exalted kindness, on the part of children. Young people, if you are placed in such circumstances, endeavor constantly to remember, that notwithstanding all their weakness, they are your parents still, and hold a parent's claim. Never, never, taunt them with their defects, for this is cruelty in the extreme; but on the contrary, strive to the uttermost to prevent them from suffering any painful consciousness of their inferiority. Do not laugh at their mistakes, nor ever suffer yourselves so to expose or to correct them, as to wound their feelings. If they are obstinate, yield to them; if irritable, bear with them: and when they show their incapacity for governing with wisdom, instead of snatching the sceptre from their hand, insensibly assist them to wield it with greater propriety. It is a beautiful sight, to behold a fine, intelligent, strong-minded son or daughter, straining every nerve, and employing every faculty, to endure and conceal the faults of such a parent, and to throw an air of respectability over one, that has no respectability of his own.

"There is often, especially in the middle classes of life, as great a difference of mental culture in the parents and the child, as if they had lived at the distance of many centuries. The wealth that has been acquired by patient industry, or some fortunate adventure, may be employed in diffusing all the refinements of science and literature to the children of those to whom the very words, science and literature, are words of which they would scarcely be able, even with the help of a dictionary, to understand the meaning. In a rank of life still lower, there are not wanting many meritorious individuals, who, uninstructed themselves, labor indefatigably to obtain the means of liberal instruction for one, whose wisdom in after years, when he is to astonish the village, may gratify at once their ambition and love. It would indeed, be painful to think, that any one, whose superiority of knowledge has cost his parents so much fatigue, and so many privations of comforts, which, but for the expense of the means of his acquired superiority, they might have enjoyed, should turn against them, in his own mind, the acquirements which were to them of so costly a purchase, despising them for the very ignorance which gave greater merit to their sacrifice, and proud of a wisdom far less noble, when it can thus feel contempt, than the humble ignorance which it despises."

Kindness will show itself *in generous attention to* POOR *parents*. In the revolutions of this world, and by the vicissitudes of human affairs, many children have left their parents behind them in the humble vale of poverty: and some have lost their filial piety in the ascent. Few more shocking scenes can be presented to a feeling mind, than a rich son or daughter ashamed of, and unkind to, his poor father or mother. Such wretches deserve the fate of the proud monarch of Babylon, and would have no more than their desert if they were driven from the company of men to herd with beasts, to which they are more allied in disposition than to human beings. How beautiful a scene, the very opposite of that which I have just considered, was exhibited in the palace of Pharaoh, when Joseph, then the prime minister of the state, led in a poor old shepherd to the presence of the king, and before all the lords of the Egyptian court, introduced the decrepid and care worn pilgrim as his father. Who, after looking at this, will ever be ashamed of a parent because he is clad in the garb of poverty. What a halo of glory did that one act draw round the honored brow of Joseph: the lustre of the golden chain that hung from his neck was dim compared with the brightness of this action, and the chariot in which he rode with almost imperial pomp before the people, raised him not to so high an eminence, as that which he occupied, when he stood before the monarch with the patriarch of Canaan leaning on his arm. Never be ashamed of your parents then, because of their poverty.

Let your kindness operate *in the way of affording them all things necessary for their comfort*. The author of the Æneid has denominated his hero the pious Æneas, because of the heroic manner in which he bore his decrepid father from the flames of Troy. Two inhabitants of Sicily obtained a celebrity in ancient story for their kindness to their aged parents in carrying them upon their shoulders from an eruption of Mount Ætna.

We have another instance of modern times. Mr. Robert Tillotson went up to London on a visit to his son, then Dean of Canterbury, and being in the dress of a plain countryman was insulted by one of the Dean's servants for inquiring if *John Tillotson* was at home. His person however, being described to the Dean, he immediately exclaimed, "It is my worthy father;" and running down to the door to receive him, he fell down upon his knees, in the presence of his servants, to ask his father's blessing.

And how has the poet, the historian and the painter, loved to exhibit that beautiful picture of filial piety, first given by Pliny, of a daughter, who, when her mother was condemned to be starved to death, obtained leave from the keeper to visit the prison daily, and there nourished her parent from her own breast. A similar occurrence took place afterwards, in which a daughter nourished her father in the same manner; the action was considered so striking, that it obtained the honorable appellation of *The Roman charity*. The senate decreed that the father should be restored to his child, and that on the spot where the prison stood, a temple should be erected to FILIAL PIETY.

There are however few instances of more touching kindness to parents, than that mentioned by Mr. Bruce in his Juvenile Anecdotes.

"An officer, having remained some time at Kingston, in Surrey, for the purpose of raising recruits, received orders to join his regiment. On the evening before his departure, a YOUNG MAN of the most engaging aspect made his appearance, and desired to be enlisted into his company. His air at once indicated a well cultivated mind, and commanded respect.

"He betrayed, however, evident marks of perturbation, and was greatly embarrassed; the officer asked the cause of it: 'I tremble,' said he, 'lest you should deny my request.' Whilst he was speaking, the tears rolled down his cheeks. 'No,' answered the officer, 'I accept your offer most heartily; but why should you imagine a refusal?' 'Because the bounty which I expect may perhaps be too high.'—'How much then do you demand?' said the officer. 'It is no unworthy motive, but an urgent claim that compels me to ask ten guineas; and I shall be the most miserable of mankind if you refuse me.' 'Ten guineas!' said the officer, 'that indeed is very high; but I am pleased with you: I trust to your honor for the discharge of your duty, and will strike the bargain at once. Here are ten guineas; to-morrow we depart.'

"The young man, overwhelmed with joy, begged permission to return home, to perform a sacred duty, and promised to be back within an hour. The officer, impressed by the honesty of his countenance, yielded to his desire; but observing something mysterious in his manner, he was induced, by curiosity, to follow him at some distance. He saw him hastening towards the town prison, where he knocked and was admitted. The officer quickened his pace: and when he came to the door of the prison, he overheard the young man say to the jailer: 'Here is the

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money for which my father is imprisoned; I put it into your hands, and I request you will conduct me to him immediately that I may release him from his misery.' The jailer did as he requested.

"The officer delayed a few minutes, that the young man might have an opportunity of being alone with his father; he then followed him.—What a scene! he saw the son in the arms of a venerable and aged father, who, without uttering a word, pressed him to his heart, and bedewed him with tears. A few minutes passed before he observed the officer, who, deeply affected, approached them, and said to the old man, 'Compose yourself; I will not deprive you of so worthy a son. Permit me to restore him to you, that I may not regret the money which he has employed in so virtuous a manner.'

"The father and son fell upon their knees at his feet. The young man refused, at first, to accept of his proffered freedom; but the worthy officer insisted that he should remain with his father. He accompanied them both from the prison, and took his leave with the pleasing reflection of having contributed to the happiness of a worthy son and an unfortunate father."

What mind is not enamored, what heart is not affected, by such touching instances of filial kindness? And what child is not ready to exclaim, "O my father, my mother, I will share with you my last crust, and feel at once, both honored and happy, to return upon you in your old age, the kindness you bestowed upon me in my youth, my childhood and infancy."

Kindness will manifest itself by *affectionate attention and tender sympathy, in their sickness.* I do not know where in all our world, to find a lovelier, holier, sweeter scene, than that of a pious and affectionate daughter, devoting her time, and strength, and inventive assiduities to the comfort of a mother or a father, confined for years to the room and the bed of sickness. Such children I have known, and ineffably admired; who at an age when there is usually a taste and capacity for the pleasures of society, have abstracted themselves from all company, to be the constant, and almost sole companion of that dear sufferer, to alleviate whose sorrows, was their only happiness. Scarcely have they permitted themselves to walk abroad and enjoy the scenes of nature, even to recruit their wasting strength and prepare for fresh activities in the sick chamber, lest in their absence a pang should be felt which none could so well mitigate as they, or a want endured which they could best supply. I knew one such, who, had a sick father lived much longer, would have preceded him to the grave, and died a martyr to filial piety. Nothing could ever tempt her away from his side by day, and not often did a night pass without her stealing quietly to his chamber door, at which, unconscious of the frost which was assailing her delicate frame, she stood listening to ascertain if all was still, not daring to enter, lest she should disturb that slumber which perhaps he was enjoying. I remember in another case, visiting a cottage, in which a sick man lay dying, who had been long ill; his wife was ministering to his comfort, and in one corner of the room, there was a girl of twelve years of age busily employed at her needle. On my asking how they were supported in their affliction, the mother replied, "principally, sir, by that child's work; she is up every morning at four o'clock, and is diligently employed till late at night; she cheerfully bears all this labor, and gives its produce to sustain us." Young people, read and ponder these interesting details, and imitate these beautiful examples. Put forth all your tenderness, shrink from no self-denial, endure, not only without murmuring but with cheerfulness, any sacrifices to comfort a sick parent. Aspire to the character of being a ministering angel to a father or mother. Let them see that you account it no hardship, but a felicity to wait upon them. It is in your power to alleviate or aggravate to an inconceivable degree their sufferings, according as you are kind or unkind. Covet the testimony which many a one has received, when the sufferer has said with tears in her eyes, "that dear child is my companion, my friend, my nurse, and all my earthly delight." O what is the concord of sweet sounds at the concert, what the gay and glittering attractions of the ball room, what the dazzling scenes of the theatre, or to come to more lawful enjoyments, what the exhilaration of the public meeting, compared with the consciousness of having smoothed the bed of sickness, and alleviated the sufferings of disease, for an afflicted parent. If the conscience of any that shall read these pages shall reproach them for neglect; if they know that they have heard their parents mildly reprove them for their want of sympathy, let them consider what must be the anguish of those parents' hearts, who have to say in the bitterness of their soul, to their own children, "Is it nothing to you, all ye that pass by, come see if there was ever sorrow like unto my sorrow," and who, disappointed in the hope of tenderness from their own offspring, turn for help to their neighbors; and taking up the piteous complaint of Job, say, "Pity me, pity me, O my *friends*, for the hand of God hath touched me." Unfeeling youth, your neglect will one day find you out, and at some future time may be, perhaps, returned upon you, by the cruel conduct of your own children.

Kindness will often be put to a severe test, *by the bad temper* or *the stern and tyrannical government* of parents. It is difficult, I know, to be kind to those who are unkind to us: but it is our duty in all cases, much more to a parent. Nothing must allow you to be otherwise than the dutiful, affectionate child. No ebullitions of passion, no manifestation of unreasonable discontent, no caprice, no unmerited reproach on their part, should throw you off your guard. It may be sometimes necessary to remonstrate, but never can be proper to return railing for railing. Kindness may do more, in such circumstances, to soften and remove the evil, than angry resistance;—"A soft answer turneth away wrath."

"Lovely as virtue is," says Dr. Brown, "in all its forms, there is no form in which it is more lovely, than in this tender ministry of offices of kindness; where the kindness, perhaps, is scarcely felt, or considered less as kindness, than as the duty which might have been fairly demanded, and which there is no merit, therefore, in having paid. Though we have often the gratification of seeing, in the progress of life, many beautiful examples of age, that is not more venerable for its past virtues, than amiable, with a lasting and still increasing gentleness, which softens the veneration indeed, but augments it even while it softens it, it is not always that the last years of life present to us this delightful aspect; and when the temper is, in these last years, unfortunately clouded,—when there is no smile of kindness in the faded eye, that grows bright again for moments only when there is fretfulness in the heart,—when the voice that is feeble, only in the utterance of grateful regard, is still sometimes loud with tones of a very different expression,—the kindness, which, in its unremitting attention, never shows by a word or look, the sadness that is felt on these undeserved reproaches, and that regards them only as proofs of a weakness that requires still more to be comforted, is a kindness which virtue alone can inspire and animate, but which, in the bosom that is capable of it, virtue must already have well

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rewarded. How delightful is the spectacle, when amid all the temptations of youth and beauty, we witness some gentle heart, that gives to the couch of the feeble, and perhaps, of the thankless and repining, those hours, which others find too short for the successive gaieties with which an evening can be filled, and that prefers to the smile of universal admiration, the single smile of enjoyment, which, after many vain efforts, has at last been kindled on one solitary cheek!"

Another circumstance remains to be mentioned, which will render it extremely difficult, sometimes, to be at once obedient to God, and to your parent; difficult to manifest all the kindness which they may expect, and at the same time, to regard the dictates of conscience; I mean, where the children are pious, and the parents *are still in an unconverted state*. This is no uncommon case, and always a trying one wherever it occurs. Those who are placed in such a situation, need much wisdom and much grace to conduct themselves with propriety, so as to give no unnecessary pain to their parents, and yet at the same time, to maintain their consistency as Christians. To young persons in such circumstances, I say, let there be deep and unaffected humility, no spiritual pride, no apparent consciousness of moral superiority, no saying, "stand by, I am holier than thou;" nothing approaching in the most distant manner to contempt of your parents, on account of their state. When it is necessary, as it sometimes may be, to oppose their wishes, and refuse their requests, because they interfere with your duty to God, let your dissent not assume the shape of disobedience to them, let it be expressed in a mild and respectful manner, and be made obviously to appear to be the result of conscientious motives, and not of caprice, or any want of right feeling towards them. In all other things, in which religion is not concerned, let there be additional effort and ingenuity to please them, so that they may have nothing against you, but as touching the law of your God. It may be sometimes necessary for you to *express* the solicitude which you ought always to *feel* for their spiritual welfare; you must then be careful to avoid the appearance of dictation, lecturing, and reproach, and address yourselves to them in a humble and prudent manner. You should put suitable books in their way, and if they are not in the habit of hearing the gospel preached, you may invite them to hear the joyful sound.—With all this, you must take especial pains, that your own religion may be consistent and practical; visible in all your conduct, and more particularly conspicuous, in the kind, and tender, and dutiful manner, in which you discharge your obligations to them.

Such is a compendium of filial duties. Let children read them, study them, sincerely desire to perform them, and pray to Almighty God for the grace that is in Christ Jesus, to assist them in discharging their obligations.

Many and cogent MOTIVES may be brought forward to enforce the performance of these duties.

Observe the manner in which they are enjoined in Scripture. Perhaps there are few branches of moral obligation, more frequently alluded to, or more variously enjoined, than that of filial piety. The lives of the patriarchs from the beginning of the world, are so drawn up, as to exhibit and recommend this virtue. It is commanded in one of the precepts of the moral law. By the Mosaic law, stubborn disobedience to parental authority, was punished with death. The book of Proverbs contains almost innumerable apothegms on this subject. The prophets very frequently allude to it; and Jeremiah, in the history of the Rechabites, has preserved a very extraordinary instance of hereditary filial obedience, perpetuated through a period, which in the time of that prophet, had lasted three centuries, and which was rewarded by the following testimony and promise of the Lord:—"Thus saith Jehovah of Hosts, the God of Israel; because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according to all that he hath commanded you; therefore, thus saith Jehovah of Hosts, the God of Israel; Jonadab, the son of Rechab, shall not want a man to stand before me for ever." If we come forward to the New Testament, we find it again and again brought into view. We see it embodied and enforced in the example of Christ; of whom it is said, Jesus went down and was subject unto his parents. Yes, in the matchless constellation of perfect moral excellences that formed his character, and are presented for our admiration and imitation, one bright and beauteous star is filial piety. Fix, young people, your eye upon that star, so mildly beaming, and so radiantly shining, as an example for you. That wonderful personage, GOD MANIFEST IN THE FLESH, was subject, we have reason to believe, to his parents, till at the age of thirty, he entered upon his public ministry; and those parents, be it remembered, were a poor but pious couple, who earned their daily bread by the sweat of their brow. With them he dwelt in their humble abode, and labored, in all probability, for their support. And even amidst the agonies of the cross, neither his own personal sufferings, nor the sublime and glorious scenes connected with the redemption of a world, abstracted his thoughts and solicitude from the mother of his human nature; and even then did filial piety shine forth, a bright speck still visible upon the orb of glory, which was rising upon the world. The apostles enforced it by various commendations. "Children, obey your parents," says Paul in one place, "*for it is right;*" a thing not obligatory merely because it is commanded, but commanded because it is right; not a mere positive institute, but wholly moral; a duty enjoined not only by revelation, but by reason; one of the first lessons taught by nature to a rational creature. So right and proper is it, that all nations, ancient and modern, civilized and savage, admit its obligations. In another place, it is declared to be "well pleasing unto the Lord." It is that in which he delights, because it is the very disposition towards himself which he requires. And then, in his catalogues of dark deeds, and horrid dispositions, and atrocious characters, the apostle places disobedience to parents. The loud, strong voice of revelation is lifted to proclaim over the surface of the globe, "Children obey your parents, and honor your father and mother; *for this is well pleasing to the Lord;*" while the voice of nature echoes back the command, "Children obey your parents, *for this is right.*"

A child of any degree of generosity will be influenced to obey his parents, *by a consideration of their comfort.*

The earthly happiness of a father and a mother, depends far more upon the conduct of their children, than upon any thing else. Their trade may prosper, their wealth accumulate; they may dwell amidst every kind of luxury and splendor, in the most beautiful spot which creation can present, yet an undutiful child may, by his disobedience and unkindness, throw a dark and chilling shadow over all, and envelope every thing in gloom. On the other hand, affectionate and obedient children supply the lack of riches, soften the weight of care, sweeten the cup of affliction, and shed a pleasing light over what would be otherwise a dark and dreary scene of human wo. Children have their parents' happiness in their keeping. They stand at

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the fountains of our earthly destiny, and send into our dwelling the waters of bitterness or of sweetness, as their conduct towards us shall be dutiful or unkind. They cannot know, till experience shall teach them, the trembling and exquisite sensitiveness of our hearts, and how slight a puncture draws the life's blood of our peace. So true is it, as was said by the wise man, that "a foolish son is the heaviness of his mother," aye, and of his father too; he is a spot on their character; a blast upon their hopes; a nuisance to their family; and a thorn in their hearts.

Nearly connected with this, as another motive, is *gratitude*. No child can know, till he becomes a parent himself, what he owes to *his* parents; and not then till he has added all the cares, and toils, and anxieties which are excited by the child, the boy, the youth, the man, in addition to those which are awakened by the *infant of days*. Parental solicitude is of course produced by the first sight of the child; but the infancy of the babe is but the infancy of our solicitude, which grows with his growth, and strengthens with his strength. Children are ever contracting obligations from the first moment of their existence. What owes not the *babe* to his mother, for that watchfulness, and labor, and anxiety, which scarcely rest by day or sleep by night. Other animals, though nourished by their parents, are taught many things by instinct; but man, the most helpless of all creatures, must learn every thing from his parents, in the first stage of his existence. Let any one calculate, if he can, the hours of labor, sleeplessness, and anxiety; the tears, the tremblings, the alarms which one weakly infant costs a mother, before he leaves her arms, and stands erect upon his feet in his own strength. My young friend, had your mother remitted her care for one single hour, or ceased but for a short season, her vigilant inspection, you might have been consumed in your cradle, or have been now a cripple or an idiot. How many months rolled by, before you could wash away a speck of defilement from your frame, help yourself to medicine, or to food, express in articulate language a single want, put on a garment, or defend yourself against an enemy so feeble as a wasp. What then are your obligations to the woman who did all this *for* you, and delighted to do it? I cannot follow you through the successive stages of your existence, at each of which you were accumulating fresh obligations to both father and mother for education, with all its advantages; for instruction in trade, and that capacity you now possess for attaining to respectability in life; but above all for that ceaseless, and manifest, and earnest solicitude for your eternal happiness, by which you have had the road to glory, honor, and immortality, opened to your view, and have been admonished to walk in it! O, sum up, if you can, your obligations to your parents; but you cannot. And can you resist *this* motive to obedience? What, has gratitude perished in your soul, till its very root has died in the soil of your depraved nature? Yes; it must be so, if you are unkind to your parents: you stand proved before the universe, to have nothing of a child, but the name and the mere fleshly relation, which you possess in common with the tiger, or the serpent, or the toad, but you have not the feelings of a child; you are a kind of monstrous production, out of the course of nature, and like all such productions, fill the mind with loathing and horror. Few there are, I hope, that will read these pages, to whom such an expostulation is applicable; on the contrary, many I believe, will experience as they proceed, the generous emotions of gratitude swelling higher and higher in their bosom, till, with a burst of virtuous feeling, they exclaim, "Accept, my parents, of the surrender, which a sense of my obligation to you compels me to make, of my whole future life, to the promotion of your comfort."

Interest pleads with children for their dutiful behavior to their parents.

An undutiful child cannot be a *happy* one. Peace must leave the breast with filial piety, whenever it departs; and uneasiness and misery, and occasional shame and remorse, enter to dwell in the wretched bosom; while the affectionate and dutiful child has a perpetual feast within. And mark the language of the apostle. "Honor thy father and mother; *which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth.*" This is an allusion, it is true, to the temporal promises of the Sinai Covenant, and perhaps to the law which doomed the disobedient son to be judicially cut off from the people. But still, as repeated by a *New* Testament writer, it must, to a certain extent, be in force still. Dr. Dwight has the following remarks on this passage which deserve consideration. "In conversing with the plain people of this country, distinguished for their good sense, and careful observation of facts, I have found them, to a great extent firmly persuaded of the verification of this promise in our own times; and ready to produce a variety of proofs from cases, in which they have seen the blessing realized. *Their* opinion is *mine*, and with their experience my own has coincided.

"Indeed no small measure of prosperity seems ordinarily *interwoven* with a course of filial piety. The comfort which it ensures to parents, the harmony which it produces in the family, the peace which it yields in the conscience, are all essential ingredients of happiness. To these it adds the approbation of every beholder, the possession of a fair and lasting reputation, the confidence and good will of every worthy man, and of consequence an opportunity of easily gaining those useful employments which good men have to give. Beyond this it naturally associates itself with temperance, moderation, and sobriety, which furnish a solid foundation for health and long life. In my own apprehension, however, these are not *all* its blessings. I do not say that miracles are wrought for its reward. Neither will I say that purer gales breathe to preserve its health; nor that softer suns arise, or more timely rains descend to mature its harvests; nor that more propitious winds blow, to waft its ships home in safety. But I will say, that on the tide of Providence, multiplied blessings are borne into its possession, at seasons when they are unexpected, in ways unforeseen, and by means unprovided by its own forecast, which are often of high importance; which, altogether, constitute a rich proportion of prosperity; and which, usually are not found by persons of the contrary character. At the same time, those who act well as children, almost of course, act well as men and women; and thus have taken, without design, the scion of happiness from the parental stock, and grafted it upon other stems, which bear fruit abundantly to themselves. Here, in the language of Dr. Watts,

> 'It revives, and bears,
> A train of blessings for their heirs.'"

If motives so forcible and tender as these, have no effect, nothing is left me to do, but to remind the children of disobedience, of that day of judgment, which God hath appointed to judge the world in righteousness, by Jesus Christ, and to give to every one according to the things done in the body, whether they are good or bad. "In that most awful season, when the wicked shall see the judge *sit above them*, angry, and severe, inexorable and terri-

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ble; *under them* an intolerable hell; *within them* their consciences clamorous and diseased; *without them*, all the world on fire; *on the right hand*, those men glorified, whom they persecuted and despised; *on the left hand*, the devils accusing;" then shall it be found that the severest sentence of the Almighty, and the bitterest dregs of the vials of his wrath, will be poured out on the disobedient and ungodly child of those parents who trained him up in the nurture of the Lord.

CHAPTER VI.

THE DUTIES OF MASTERS.

"Ye masters, do the same things unto them, forbearing threatening; knowing that your master also is in heaven: neither is there respect of persons with him." EPHES. vi. 9.

"Masters give unto your servants, that which is just and equal." COL. iv. 1.

"A party of friends setting out together upon a journey, soon find it to be best for all sides, that while they are upon the road, one of the company should wait upon the rest, another ride forward to seek out lodging and entertainment; a third carry the portmanteau; a fourth take charge of the horses; a fifth bear the purse, conduct and direct the route; not forgetting, however, that as they were equal and independent when they set out, so they are all to return to a level again at their journey's end. The same regard and respect; the same forbearance, lenity, and reserve, in using their service; the same mildness in delivering commands; the same study to make their journey comfortable and pleasant, which he whose lot it was to direct the rest, would in common decency think himself bound to observe towards them, ought we to show towards those, who, in the casting of the parts of human society, happen to be placed within our power, or to depend upon us."

PALEY.

"There are duties which we owe to the lowest of those who serve us, that are not fulfilled by the most bountiful allotment of wages, and lodging, and sustenance. Of these duties, which are not duties of supererogation, but flow from the very nature of the bond which connects the master and the servant by reciprocal benefits, the surest rule is to be found in that brief direction which Seneca, in the spirit of the noble Christian precept of morals, has so happily given us in one of his epistles, in which he treats of the cruelty and contumely of Roman masters.—'So live with your inferior, as you would wish your superior to live with you.'"

DR. THOMAS BROWN.

"It has been justly remarked, that all authority over others, is in fact, a talent with which we are entrusted for their benefit, as well as our own; and so the discharge of our duty to them is only, in other words, securing our own interest as well as theirs. This, however, is especially manifest in the case of servants, dwelling under our roof, as members of the same family. Thereby how much our care over the souls of our servants contributes to their knowledge of God and themselves, so far have we secured their conscientious regard to our interests, and furnished them with principles, which will not only augment the stock of domestic happiness, but certainly contribute towards the divine favor resting on our dwelling, as well as on all we possess. Thus, then, is the fear of God in the master and servant, found to be at once the only foundation of relative duty, and the only effectual security for the discharge of it." ANDERSON.

"The highest panegyric that private virtue can receive, is the praise of servants, for they see a man without any restraint or rule of conduct, but such as he voluntarily prescribes to himself. And however vanity or insolence may look down with contempt on the suffrage of men undignified by wealth, and unenlightened by education, it very seldom happens that they commend or blame without justice.

"The danger of betraying our weakness to our servants, and the impossibility of concealing it from them, may be justly considered as one motive to a regular and irreproachable life. For no condition is more hurtful and despicable, than his who has put himself in the power of him, whom, perhaps, he has first corrupted, by making him subservient to his vices, and whose fidelity he therefore cannot enforce by any precepts of honesty or reason. From that fatal hour when he sacrificed his dignity to his passions, he is in perpetual dread of insolence or defamation; of a controller at home, or an accuser abroad." JOHNSON.

Of all the domestic connections, that between master and servant is perhaps least understood, or at any rate, most neglected. In the two preceding cases, nature, imperfect and corrupt as she is, has come in with her aid: but this is a connection, affecting very extensively the vital interest of the family, but which is left by God to conscience and Scripture alone. Should these two be neglected, what wonder, if the duty on either side is not fulfilled. It is not a connection founded in mutual love, like that of man and wife; nor in consanguinity, like that of parent and child, or brother and sister; but in mere convenience. It seems at first sight, a destruction of the natural equality of the human race, and an invasion by one party, of the rights of the other. It did not exist originally, but soon grew out of the natural course of things, such as the varied degrees of men's acquired property; the love of ease on the one hand, and the urgency of necessity on the other. It was wealth or power that made the first master, and want or weakness that made the first servant; and the very same circumstances which originated the relation, preserves it. No one is a servant by choice, but of necessity, and becomes a master as soon as he can. All this shews that there is great propriety and importance in stating with clearness, and enjoining with frequency, the duties of this connection; and that there needs great impartiality in adjusting the claims of both parties so as to prevent the master from becoming a tyrant, and the servant from becoming a rebel; in other words to guard the master against the disobedience and dishonesty of the servant, and the servant against the oppression and cruelty of the master.

To the right performance of the Duties of Masters and Mistresses, the following qualifications are necessary.

1. A correct view of the nature and design of the family compact, as intended to train up all the members that compose it, to be good members of the civil community, and of the church of Christ. They must keep in constant recollection, that the domestic constitution has a reference to religion, to heaven, and to eternity; and that they who are appointed to be the head of it, are accountable to God for the manner in which they give it this direction. Every household is intended to be a seminary for virtue and piety, of which the master and mistress are the teachers; the servants and children the pupils.

2. They should be partakers of true religion.

Hence you see they are directed to consider, that they have a master in heaven, and to perform their duties with a believing and constant reference to their accountability to Christ. Without personal religion, they cannot of course seek on behalf of their servants the highest end of the domestic constitution, i. e. their spiritual and eternal welfare. Nor can they, without

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religion, be so well prepared to discharge even the ordinary duties of their station. True religion will not fail, wherever it exists in full vigor and operation, to teach a man in reference *to every thing*, the best rules and ends, and measures of action: and especially will the grace of God, in this case, prevent that pride, passion, cruelty, and unkindness, which make a man a bad master; and at the same time it will implant those virtues which are the germs of a master's greatest excellence. Religion is the strongest basis and the firmest support of authority; it not only renders all the commandments which are delivered, holy, and just, and good; not only infuses wisdom and equity into all the laws which are enjoined, but invests the lawgiver himself with the beauty of goodness and the awful power of sanctity. A peculiar awe and dread seem to have been upon the inferior creatures, for man in his innocence, as a kind of reverence for the divine image which man bore; and the more holiness there is in a man's character now, the more power is there in his authority, and the more nearly does he come back to his original dominion, at least over the rational creation. If we would govern well, and easily, and pleasantly, we must inspire reverence rather than fear, and nothing does this like religion. "Them that honor me, saith God, I will honor:" this is never more remarkably exemplified, than in the case of eminently holy masters and mistresses.

3. They should entertain correct notions of the nature and design of the relation they stand in to their servants, who are to be considered as their equals in nature, though their inferiors in rank; and not as beings of another and inferior race.

Servants are not mere speaking brutes, but rational men and women, who are bone of your bone and flesh of your flesh, and who on the ground of natural equality, covenant with you to deliver to you so much service, for so much wages. They are your equals in the eye of the laws of the land, and are as much protected as you are; equal in the eye of God, who is no respecter of persons; equal in personal formation, having the same corporeal senses, members and beauty, and the same mental faculties; equal in the church of God, being redeemed by the same blood of atonement, regenerated by the same Holy Spirit, and entitled to the same heaven; and on all these grounds entitled to the respect that is due to a man and a Christian: as such they are to be addressed and treated; and not spoken to and oppressed like beasts.

I now lay down one or two preliminary remarks.

1. Professing Christians should be very careful in the selection of their servants.

It is desirable, where it can be done, to engage such servants as are truly and consistently pious. I know that this cannot always be accomplished, in reference to the household, much less in the manufactory and the shop. In a business that depends upon the skill of the workmen, a master must have such as will suit his purpose, whether they possess moral qualifications or not. But when he cannot get good men, he should endeavor to reform, to the extent of his ability, such as are bad. It must be admitted that there are many, both men and women, who, as to their general qualifications, are most excellent servants, who yet do not possess true piety: they are industrious, good tempered, honest, and cleanly, and contribute far more to the comfort of the families that employ them, than some conceited, cross, and indolent professors of religion. Notwithstanding this, it is every way desirable to obtain, if we can, those to serve us, who, we have every reason to believe, serve the Lord Christ.

Other things being equal, pious servants are much to be preferred to those that are without the fear of God. They may bring the blessing of God with them into your house. You have the benefit of their example and of their prayers: in the time of sickness, you have the consolation of their remarks as well as their sympathy: and hence they have been, in many cases, sources of inconceivable comfort to the households, in which they have been placed. If you have a family, how immensely important is this matter. Think of what incalculable mischief one unprincipled servant may be the author, in a circle of young children. On this account, if a person of decided piety cannot be found, at least determine that none but such as are strictly moral, shall be inmates of your habitation. David determined that no liar should dwell in his family. The utmost caution should be exercised, to keep from the *nursery* all improper persons. Nor ought any mother to trust her children too much to any servants, however excellent; and on admitting them, she should very minutely instruct them in all those points of conduct towards their minds, as well as to their bodies, which they are to avoid, as well as those which they are to observe. I would sooner take a toad into my bosom, said an old author, than a wicked servant into my family. Well might he say this, for the poor reptile is belied in being said to be armed with poison, but the wicked servant has poison for the mind both of her fellow servants and the children. Christian parents are not perhaps sufficiently cautious on this head. They are not sufficiently impressed with the importance of the subject, till they learn it by the various kinds of mischief that have been done. The present age has peculiar advantages on this point, inasmuch as by the extension of education, many young women, of considerable respectability, are trained for the important situation of nursery governesses.

2. When you engage a servant let there be a very explicit statement, of what each party expects from the other.

The master or mistress should most fully explain to the servant, all that will be demanded in the way of service, and all that will be given in the way of wages and of privilege, both temporal and spiritual. Nothing should be concealed or omitted, to be brought forward at some future time: this is in the highest degree dishonorable, and subjects the encroaching party to the justest reproach. It would be well for you to inform your servants, in a very minute and particular manner, all the religious habits of your family, and what compliance with these you will expect from them.

The duties of Masters and Mistresses may be classed under three heads.

First. You owe them a duty of JUSTICE.

This demands, *that you should give them a fair remuneration for their labor.* The amount should not only be enough to support them in mere existence, but in comfort. It is an utter disgrace to any man, much more to a professing Christian, to abate and screw down those whom he employs, till they cannot earn enough for their decent clothing, and the nourishment of their strength. Is not this to grind the faces of the poor? But, as in trade, there are certain rates of wages, from which it may be difficult for a master, however pious or humane, to vary, I shall merely remark, that such men ought never to be forward in lowering the price of labor, beyond what is actually necessary to keep possession of the market. As to household servants, to whom this chapter more especially applies, it is very dishonorable to a mistress to higgle about a few shillings, with a poor dependant creature, whom she is scarcely willing should earn enough to procure herself reputable apparel. I do not wish servants to be encouraged in dress, and in expensive habits: there is too great a propensity to this in many young women, which ought to be checked, and if it can be done by no other means, by a reduction of wages. But enough ought to be afforded in all cases, for suitable attire, and for a little surplus fund, which they should be encouraged to make against a time of

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destitution and helplessness. If we do not furnish them by a sufficiency of wages, with the means of honestly supplying their wants, are we not tempting them to make up the deficiency by dishonesty? And of course, their wages should be regularly paid. It is disreputable to be long in debt to any one, but utterly scandalous, when such creditors are unpaid servants, who ask, without success, for what has been due to them for months. I wonder the pride, if not the principle of some people, does not prevent them from putting on new finery, while the servants in the kitchen are saying, "That bonnet and gown are mine, for I am owed the money which paid for them, if indeed they be paid for."

Justice demands that you should pay your servants for *all the work they do;* and that every thing, which in respect of time or labor, is above the stipulated or usual quantity of service rendered for a given sum, should be most equitably paid for. There are some persons who are proverbially mean, for exacting, not only what is actually due to them for the wages they pay, but for getting, if possible, a little extra service, without paying for it: this remark applies, of course, to the case of day work. If a woman be hired to work in the parlor, or the kitchen, or a man be engaged for the garden, such persons will generally detain them if they can, an hour or two beyond the usual time, on pretence, perhaps of finishing up the matter, or getting ready something of importance. This would be all very fair, if they paid an extra sum for the extra work; but no; they want the additional hour or two to be thrown in for nothing. But when the case is reversed, and the workman or woman is obliged to go away an hour or two earlier than the usual time, they are then forward enough to make a deduction from the amount paid to them. This is not only detestably mean but actually dishonest, for it is taking the laboring person's work without paying for it. Many persons, and some of them, professors of religion, have no conscience in this matter, and get a character for extortionate selfishness from all whom they employ. In our money transactions with those who serve us, we should always lean to the side of generosity, or at least, should pay to the uttermost farthing, for all the work which is done for us.

Justice requires, *that your domestic servants be well provided for in all the necessaries and accommodations of life.* Their food should be wholesome and sufficient; their lodging should be such as is convenient for them in respect to warmth and protection, and not such as a person of even tolerable humanity would scarcely allot to the dogs of his flock. If people cannot really afford to give such wages as will procure decent attire, nor such food, both as to quantity and quality, as is necessary to keep up the strength of a servant, they ought not to have one, and should do the work themselves. I pity from the very bottom of my heart some poor orphans, hired perhaps, if not from the workhouse, yet from friends that are glad to get them off their hands at any price, who although burdened with excessive labor, are not allowed meat and drink sufficient to support their strength, and nourish their stunted frame, and are in a condition, which, with the single exception of liberty, is more pitiable than that of many African slaves. Medicine and surgical assistance, also should be procured for our domestic servants at our cost, as long as they are in our employ. I do not like the practice of hurrying them off, except in the case of contagious diseases, to hospitals and dispensaries, and thus calling upon the public to provide for the relief of those, whose cases belong to us. Much less is it equitable to make them pay the expenses of their own affliction. I have known servants, who were half beggared by doctors' bills, which ought to have been discharged by those, in whose service they contracted the ailments which reduced them to suffering and poverty.

Justice also equally demands, *in the case of apprentices, that they should be well taught the business which they come to you to learn; especially, where as in many cases, a high premium is paid for this very purpose.* No man can honestly retain such property, or indeed such apprentice with whom it is given, if he do not even take pains to instruct him. If there be any secret in the trade, it must be thrown open to him, for he comes to you for that very purpose. Nor is it enough not to hinder him from acquiring the business, but you must take pains to help him. I do think that this circumstance is very much forgotten by masters, not excepting those that make a profession of religion. Apprentices, I know, are taken with the primary view to the master's interest; but in return for the help which a servant affords towards the accomplishment of this object, a master covenants to instruct him in the trade, and the man who employs an apprentice in any thing else than that which he came to learn, and suffers him through his neglect, to remain ignorant of the trade, is guilty of a double act of robbery; he robs the parent of the youth of his property, and at the same time, robs the youth himself of all his future means and opportunities of success.

Justice demands, *that when they leave your service, you should dismiss them, as far as you are able, consistently with truth, with a good character.* Their character is their wealth, and if this be gone, their means of subsistence have all vanished. Do not disallow them the right of leaving you when they please, nor avenge yourselves upon them by insinuating any thing to their disadvantage. On the contrary, do all you can to raise their reputation, and say all the good you can in their favor.

"There is a carelessness and facility in 'giving characters,' as it is called," says Paley, "especially when given in writing, or according to some established form, which, to speak plainly of it, is a cheat upon those who accept them." They are given with so little reserve and veracity, "that I should as soon depend, (says the author of the Rambler,) upon an acquital at the Old Bailey by way of recommendation of a servant's honesty, as upon one of these 'characters.'" It is sometimes carelessness; and sometimes to get rid of a bad servant, without the uneasiness of a dispute; for which nothing can be pleaded, but the most ungenerous of all excuses, that the person whom we deceive is a stranger.

There is a conduct the reverse of this, but more injurious, because the injury falls where there is no remedy; I mean the obstructing of a servant's advancement, because you are unwilling to spare his service. To stand in the way of your servant's interest, is a poor return for his fidelity, and affords slender encouragement for good behavior, in this numerous, and therefore, important part of the community. It is a piece of injustice, which, if practised towards an equal, the law of honor would lay hold of; as it is, it is neither uncommon, nor disreputable.

It is but common justice, also, *to do something for the provision of servants who have worn themselves out in your service.* To leave such to penury and want in the wintry season of their old age, is an instance of great and disgraceful cruelty. How much have they contributed either to your wealth or to your comfort, and perhaps to both. By the Levitical law it was provided that the servant who had been six years in the employ of a master should be treated with great generosity. "He shall not," said the Lord, "be sent empty away; but thou shalt furnish him liberally out of thy flock, out of thy floor, and out of thy wine press; and that wherewith the Lord thy God hath blessed thee, thou shalt give unto him." (Deut. xv. 13, 14.) Now if six years' service, under the law, were considered to entitle a servant to such an acknowledgment, surely a whole life's labor under the gospel dispensation, en-

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titles them in their old age to no less. I ask this, not on the ground of kindness, but of justice; for it partakes of oppression and extortion, to give them no more for their time and strength than they need for the passing moment, and then to cast them upon the parish, when we can no longer render them subservient to our interests.

Secondly. KINDNESS comprehends another extensive class of duties owed by masters and mistresses to their servants.

You must be careful not to overwork them.

A merciful man will not overload his beast. We have been often shocked to see in our streets, or on the public road, how cruelly some weak, half-starved animals have been used, in being compelled to drag along burthens much beyond their strength: but are there not scenes of equal cruelty, to be witnessed in some houses, where is to be found a poor, young, friendless girl, whose pallid looks and delicate frame indicate, to every one, but her hard hearted mistress, that she is incompetent to the tasks, which, without cessation, she is mercilessly compelled to sustain? Her toil commences, perhaps, at five or six o'clock in the morning, and continues without intermission till eleven at night. Of work, she has too much for the robust and well nourished frame, especially for her weak and ill fed constitution. Some unfeeling creatures seem to think that the payment of five or six pounds a year, gives them a right to exhaust all the energies of the poor helpless creatures who are unfortunate enough to be employed by them. And even where unkindness is not carried to this extent, I am persuaded, that servants are in very many cases, quite overworked; they are so urged by incessant demands for their labor, that from the beginning to the end of the week, they have scarcely a moment to keep their own clothing in proper repair, much less to attend to the concerns of their souls; their employers seem to think, that every moment they sit down, is so much time stolen from them. Are there any *professing Christians*, who act thus! Yes; and in so far they are a disgrace to the Christian name.

Your method of addressing them, while it accords with your station, and partakes of the dignity of superiority, should be as remote from bitterness and contemptuous pride, as it is from familiarity. Do not speak to them as if they were a race of inferior creatures, whom it almost demeaned you to notice. There are some masters and mistresses, who, though they do not swear, or storm, or call reproachful names, yet have a method of addressing their servants, which they would scarcely use to a brute animal. I have myself heard tones, and seen looks, which the authors of them would not, and did not give to their dogs. Servants are not stocks and stones, but men and women; and how galling to their feelings, how insulting to their rank as rational creatures, must it be to be addressed as a reptile race, who were scarcely entitled to the most common civilities. And as *pride* is improper, so is *passion*. Masters are commanded to "forbear threatening." This is particularly specified, because there is a great proneness to this in many, if not in most persons. When an inferior displeases us, the temptation to undue sallies of wrath, gusts of passion, and threatening words is peculiarly strong. The individual is so much below us, and in our power, that let us say what we will, we have nothing to fear in return. But how mean, and cowardly, and execrable is it, to say nothing of the wickedness of such conduct, for any one to hector, and bully, and threaten a poor, defenceless creature, because we have no need to apprehend any thing in the way of revenge. We must, as Christians, not only be meek, and gentle, and patient, but be gentle towards all, to those who are *below* us, as well as to those who are above us. Occasions, will of course, often present themselves, when it will be necessary to find fault, and to *express* displeasure; but this should never be done in a passion. A Fury never can be respectable; we never go into a rage without disgracing ourselves in the eyes of our servants: at such times we may be terrible, but we cannot be reputable. Abusive epithets and ill names lower our dignity, and undermine our authority. Mild firmness, rational expostulation, and meek reproof, will do far more both in the way of punishing faults, and of reforming them, than petulance and passion. Speak kindly to them, then, at all times. Let your words, and even your tones, partake of a dignified courtesy, blending and softening authority with good will. At the same time, *avoid all familiarity*, and do not encourage an obtrusive and encroaching boldness. You must keep *them* in their place, and in order to this, you must keep *yours*. Do nothing to remove the line of demarcation between you, nor encourage them to step over it. You must not joke with them, nor make yourselves merry with them; you must not enter into gossip with them about the floating occurrences of the neighborhood, nor encourage them to bring you tales, nor employ them as your purveyors of scandal. Some persons, who would not run the risk of being thought busy bodies themselves, scruple not to encourage their servants to bring them all the news of the town. All this is mischievous in the highest degree, and tends to degrade those who are foolish enough to indulge in it, in the eyes of those who should be taught to respect them.

You should manifest an unvarying regard for their comfort. Take a deep interest in their welfare, and make it clear to them that you wish to see them happy. Watch over their health, tenderly inquire into the cause of their ailments, and by mitigating their labor, and procuring them medical assistance, do all you can for their recovery. Advise them for their good, and refuse not your counsel whenever it can be of service to them. Convince them by the whole of your conduct, that you are their real friends, and truly anxious to make them happy and respectable.

Bear with patience those lesser infirmities which may comport with substantial excellences. Do not be strict to mark, at least with severity, their more trivial faults. Some mistresses render their servants miserable by incessant complaint: they are such slaves to excessive neatness, that they are always in bondage themselves, and make every body miserable around them. No one can please them; a speck of dust, or a drop of rain blown in through the window upon the furniture, is sure to bring a cross look or word upon the poor, wretched house-maid, who was no more to blame than her mistress.

Kindness to servants, would lead us, *to administer commendation as often as possible, and censure with as much lenity, as a due regard to justice will allow.*

"There is a certain moral pleasure which we particularly owe them. They may do well, and in doing well, they have the same title to our praise, which our best actions have to the glory with which we expect the world to be ready to reward us. If we withhold the approbation which is due, we take from them one powerful incentive to continuance of that species of conduct which rendered them worthy of approbation; and at the same time, we take from them one of the most delightful feelings of which he who has sold his freedom is still capable—the feeling that he has done something, which was not actually sold with the very labor of his hands—that in the additional duties performed by him, he has been free still, and that our praise is something, which, as it was not an actual condition, like the livery and the daily bread, is an offering to his own gratuitous virtue. The duty of approbation, then, when approbation is due, is another of the duties which the master owes to the servant; and a duty which, though he may legally withhold it, he is not entitled morally to withhold.

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"But servants share not our love of praise only, but passions of a less commendable kind. They are assailed by temptations, like those which assail us; and they sometimes fall, as we too fall. They neglect to do what we have desired; and they often do what is positively injurious to us. In such cases, they might deserve all our severity of punishment, if we were not men, and they were not men. Our reproof they unquestionably deserve, not merely because they have failed in their part of our mutual compact, but also, because our reproof may, even to them, be attended with moral advantage. Yet though our reproof of any gross inattention is not excusable only, but, if we consider all its consequences, an act of humanity, it is not to be the reproof of one who seems almost pleased with the offence itself, in the eagerness which is shown to reprehend it. In censuring, we are silently to have in mind the human weaknesses of our own moral nature; and to remember, that if even we, with better light, and nobler recreations, err, the ignorant, who by their very ignorance, are incapable of seeing many of the consequences of actions, and who have few recreations, but those which seduce them from what is good, may still more naturally be imagined to err. In condemning them, therefore, we condemn ourselves; or we declare that we are frail creatures, of whom less knowledge and less virtue are to be expected than from them. There are beings with gentle voices, and still gentler eyes, and with smiles that seem never to be willed, and scarcely even to fade and brighten again, but to be almost the native character of the countenance, like the very lustre that is ever blooming on the lip and on the cheek;—there are beings who seem to exist thus only in a perpetual moral atmosphere of radiance and serenity, that on the sight of a single particle of dust on a book, or a table, or a chair, as if in that particle, a whole mountain of misery were before them, can assume in an instant, all the frowns and thunders of all the furies; whose delicate frame is too weak to bear the violent opening of a door, but not too weak, after the door is opened, to shake the very floor with the violence of their own wrath on the unfortunate opener of it."*

Kindness should lead us *to allow our servants all possible indulgences and recreations that are not incompatible with religion.*

They are capable of gratification like ourselves, and have the same desire of it; while at the same time, are denied by their very circumstances access to many of those sources of delight which are continually open to us. Those who seem to grudge domestic servants an occasional remission of their labor, that they may have communion with others at the feast of innocent enjoyment, convert their service into slavery, and render the oppression additionally bitter by the circumstance, that it is exercised in the land of freemen. I have often been delighted to see the cheerful faces of female servants at those meetings which are convened for promoting the various objects connected with the cause of religion and humanity, and who seemed to drink in the streams of eloquence and piety, with as eager a thirst, and as exquisite an enjoyment, as their more enlightened and better educated masters and mistresses. And I have known those, who, when going to some neighboring town or village, to attend, perhaps, a religious service of a public nature, have placed a female servant on the box seat of the carriage that conveyed them, that she might share the pleasures of the day. It is our duty, of course, to keep them from all polluting and vitiating amusements, but it is not less a duty of benevolence, to give them as often as is convenient to us, and consistent with their interests, an opportunity of enjoying the liberty and sunshine of innocent and holy pleasure.

It is no credit, but very much otherwise, to any family, to be always changing their servants. Some persons have as many as there are months in the year. Their place has acquired so bad a reputation, that no good servant will offer herself for it. It is astonishing how extensively the character of every household is known amongst persons of this description. Those who keep register offices can tell, perhaps, the repute in which most of the families in a town are held, for oftentimes upon mentioning a house to one who has applied for a place of service, they receive some such reply as this:—"I will not offer myself there, for I shall not be kept above a month or two if I go." This is not to the honor of any one, much less to the professor of religion: for, as those who leave the place, are naturally enough anxious to justify themselves to their friends, they scruple not to tell all the faults of the mistress, and oftentimes, of course, with great exaggeration, and thus the credit of religion suffers. Besides, what a risk is it, where there are children, to be always receiving fresh servants into the family; and what an interruption also to domestic comfort. Avoid then, unnecessary changes, and every thing that leads to them, whether it be bad temper, inflicting excessive labor, or striving after unattainable perfection.

A kind master or mistress *will prevent their servants from being* INSULTED OR OPPRESSED BY THE CHILDREN. It is really affecting to see what cruel scorn and impertinence are, in some families, allowed to be practised towards respectable men and women, by those little tyrant masters and misses, whose weak parents never allow them to be opposed in any thing. They may utter the grossest falsehoods, indulge in the most wanton and distressing vexation, vent the most scurrilous abuse, and utter the foulest epithets against the servants, and their pitiless and unjust mother or father, with the full knowledge of the fact, allow this cruel insolence to continue. Children ought not to be permitted in any kind or degree to be guilty of such impropriety as this. They should be kept from being familiar, but equally so from being impertinent. I would never allow a servant to strike children, nor to be struck or in any way oppressed *by* them.

Peculiar attention, partaking at once of respect and kindness, should be shown to those who have served us LONG *and* FAITHFULLY. "Reckon," says Mr. Janeway, "that one has been a faithful servant to you seven years, deserves to be esteemed next to a child ever after." Tried fidelity should be marked with peculiar approbation. At the end of each seven years of faithful service you should present them with some substantial present, as a token of your respect and gratitude, and the present should increase in value at the close of each septennial period. Where there is wealth to be disposed of by will, I think that aged and valuable servants should be remembered. Think how much you owe to their faithfulness, how long your property has been in their power, which they have neither embezzled nor wasted, how constantly you have been served by them, how much they have contributed to your domestic comfort, perhaps to your success. You owe them not only wages but esteem.

Thirdly. But there are duties of a still higher and more sacred character, owed by you to your servants, I mean those of RELIGION.

They have souls, as well as you; like you, are immortal creatures; like you, are sinners; and like you, the objects of redeeming mercy. The very circumstance of their being brought within the comprehension of your domestic circle, has made them a part of that little community, the spiritual welfare of which, you are to promote and to watch, with all possible solicitude. They are members of the domestic consti-

* Dr. Brown's Lectures.

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tution, as well as hired servants. We surely cannot suppose, that the fine and extensive power, which is lodged by the family compact in the master's hand, was vested there for so trivial a purpose as the mere payment of those wages and the affording of that sustenance, which are necessary for supplying the servant's bodily wants. It is also to be recollected, *that moral duties are required from servants, and ought therefore to be taught.* With what propriety can we look for truth, honesty, temperance, chastity, if we have never inculcated these virtues. How can we expect they will be faithful in serving *us*, if we have never taught them *to serve God* in sincerity and truth?

1. Our first care must be not to *oppose their religion*, or *to hinder* their salvation. We may do this by the influence of a bad example. In what a heathenish state do some families live! Heathenish! No—for pagans have their household deities, and make some show of religion, though it be a false one, in their houses: but great multitudes in this Christian land, live as if there were no God, and are, to all intents and purposes, practical atheists. There is no family prayer, no reading of the Scriptures, no observance of the Sabbath, no regular attendance upon public worship. The holy day of rest is to them, as other days; they keep the same company, and seek the same recreations then as at any time besides. Religion is rarely introduced, but to be an object of contempt, and a source of ridicule. The servants in such families hear swearing, perhaps, but no prayer; see drunkenness, but no worship; witness card playing, dancing, and conviviality, but no acknowledgment of God. How can such masters expect good servants? If *they* habitually break *God's* commands, how can they expect their servants to keep theirs? Unreasonable men, can you look for sobriety in them, if you set them the example of intoxication? For chastity, if you teach them lewdness? For truth, if you teach them falsehood? For religion, if you teach them irreligion? O that you would consider that your wickedness ensures not only your own damnation, but hazards that of all the persons under your charge. Is it not enough to have your own sins laid to your charge, but that you must be answerable for your servants sins also? Is one curse too light, but you must seek to multiply it? Are the flames of hell so cool and tolerable, that you are busy in adding fuel to that terrible fire, to make it burn seven times hotter? Yours will not be the privilege of perishing alone, but will be the fate of the pilot who sinks others with himself.

Some carry the matter so far, as to *hinder* the salvation of others, not only *by example*, but by DIRECT TEMPTATION. How many masters have by their atrocious and murderous arts, corrupted the virtue, blasted the reputation, and ruined the souls of those females, whom, having received into their house, they were bound, by every principle of honor, as well as of religion, to protect. Such wretches deserve the gallows far more than many who suffer there. How many poor, unhappy women, have been sent, by such vile transgressors, into the career of prostitution, to an early grave, and to that place of punishment, where they will meet their seducer to be his tormentor, through eternity.—Neither a word, nor a look, should ever be given to a servant, which has the remotest tendency to injure her modesty.

Nor ought you to tempt them to sin, *by employing them to practise dishonesty and falsehood in the way of trade.* Do not engage them in acts of fraud upon the revenue; nor make them the spectators of your own evasion of the laws which regulate the taxes; for all such conduct as this, is laying a snare in their way, and tempting them to sin. And by what sophistry can any one attempt to justify that wicked practice *of commanding their servants to say to visitors that they are* NOT AT HOME, *while they are in the house at the very time?* This is teaching falsehood by system, and ought we to wonder if our servants should lie *to us*, when we have thus taught them to lie *for us*? People that make any profession of religion, cannot, of course, adopt this iniquitous custom, for it disgraces the most *general* acknowledgment of piety; but it is to be feared that some, who pass for real Christians, and wish to be thought such, are guilty of many things which are quite unworthy of their character, in reference to their servants, either by making them the witnesses or instruments of many evasions, artifices, and dishonorable acts; and by which they really tempt them to go much farther astray on their own account. We can easily conceive with what insufferable loathing and disgust some such servants must come to the domestic altar at the time of the morning or evening sacrifice. It is a most shocking instance of hypocrisy when a master says to his servants, "After you have done so and so"—alluding to some act of imposition upon others—"come to prayer." "Come to prayer," one might imagine they reply, "thou hypocrite, what to sanctify the dishonesty thou hast just commanded us to perform?" Many who have witnessed these things, or any thing like them, have taken an inveterate prejudice against religion, by concluding that all its professors are alike, and that all are hypocrites together.

We *hinder* their salvation, *when we keep them away from the means of grace.* Their work should not be so oppressive, even on week days, as to allow them no time for reading the Scriptures and prayer; but to compel them to spend even their Sabbaths in such a manner as to deprive them of an opportunity to hear the word of God explained and enforced by the faithful preaching of the gospel, is to place a most powerful hinderance in the way of their salvation. How exceedingly cruel and disgraceful is it to keep them from public worship to dress a warm dinner. Without affirming that the Christian Sabbath is to be observed with the same ceremonial strictness as the Jewish Sabbath was, we do contend that no *unnecessary* work should be done on that day in our dwellings. I suppose no one will contend that a *warm* dinner is necessary. Is it not a crime, then, against the spiritual welfare of our servants, as well as against God, to occupy *their* Sabbath in preparing for our luxurious gratification? Even as it respects their bodies, it is an act of great oppression, for *they* must need rest from their labor, far more than we do; and as it respects their souls, it takes away both the opportunity and the inclination to attend to these: it occupies their time in the morning, and unfits them for attention in the afternoon. All who thus employ their domestics on the Sabbath, may be truly said to feast upon their servants' birth-right, and to gratify *their* palate at the expense of their fellow creatures' spiritual and eternal welfare. How long and how loudly shall the voice of indignant and faithful reprobation be raised in vain against this sinful practice? I put it to any professing Christian's conscience, how he can any longer determine thus to hinder the salvation of those who are under his care? Will he not make even *this* small sacrifice for the spiritual welfare of the members of his domestic constitution? Is *this* his professed zeal for God, and compassion for souls? But, perhaps, he will reply, somebody must be at home to guard the house. Be it so. But need they be slavishly occupied in the drudgery of cookery? If they must be deprived of the *public* means of grace, is it necessary that they should be deprived of those that are private also? But they will not improve their time at home. How do you know? Have you tried them? Have you, before you left home, furnished them with a suitable portion of reading?

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In some families the servants are kept away from the house of God far more than they need to be, for other purposes besides cooking. If there are two children, one must be detained from public worship for each, and perhaps a third to guard the house. But is this necessary? I would have all proper care taken, both of the children, and of the property; but then I would not have more servants than are absolutely requisite, kept away from the house of God. The Sabbath is of more importance to them than it is even to us. Their incessant occupation through the week, renders it more necessary for *them* to have a day of rest and of leisure to attend to their soul's concerns, than it is for us. Nor do I think it enough to grant them merely the afternoon of the Lord's day: for that is the very part of the Sabbath, which we find to be the least edifying to ourselves, and if this be the case with us, how much more so must it be with them? If, then, we keep away our servants from suitable public means of grace, we are placing a hinderance in the way of their salvation; for we know that "faith cometh by hearing, and hearing by the word of God;" and that God hath ordained the *preaching* of the gospel for the salvation of men's souls.

It appears to me, that we tempt our servants to sin also, *by improper negligence and carelessness about many of the more covetable parts of our property.* Some persons are too much away from home, and leave their servants too much to themselves: and when *they* are idle abroad, is it any wonder that their domestics should be dishonest at home? If *they* will gossip away their time by hours, and days, and weeks together, can it be wondered at, that their property should be wasted by those who are only *hired* to watch it? If you are so much from home, is it not a temptation to them to invite company? Is this habit of neglecting them the way to make them faithful? Will they not learn idleness from you, and do you not know that idleness is a parent of sin? Or if you tempt them not to sin by being too much from home, do you not do it by giving them *too little employment?* If you overwork them, you oppress their bodies; if you underwork them, you endanger their souls. It is said of the wise and virtuous woman, that she would suffer none of her household to eat the bread of idleness. You must account, not only for your own time, but for theirs also. When *your* servants are idle, said an old author, the devil is at work; and our idle days are his busy ones; if you find them nothing to do, he will. Many have been ruined for both worlds, by having nothing to do—but mischief. Do not tempt them to sin, by *never calling them to account* for what is entrusted to their care; especially in pecuniary matters. They may be honest: then keep them so, and put no temptation in their way to be otherwise, by not examining their accounts. Never let them feel that they are irresponsible. If you keep not your eye upon them you may find a thief, where you expected to find an honest man. It is your prayer for yourself, "lead me not into temptation;" act upon this same principle towards them. Honesty itself should always be required to account for the uttermost farthing, and will wish to do it. Do not leave your property too much exposed. Some go to one extreme, and lock up every thing, others go to the opposite extreme, and lock up nothing; and here, as in many other cases, extremes meet; for one tempts to dishonesty by trusting too little, the other by trusting too much. Money, drinkables, and the lighter articles of female dress and decoration, should not be left too carelessly about. Nor should one party in married life, ever make a confederacy with servants to deceive the other. Wives should never engage their maids in a scheme of falsehood, imposition, or concealment of any kind against their husbands, though it be but in trifling matters, for this is teaching them intrigue and duplicity, which may not only be injurious to their own character, but seriously detrimental in the end to the interests of the family. If a servant be employed by the wife to assist her to conceal any part of the husband's property, or appropriate it any way unknown to him, she is in that act tempted by her mistress, so far as the influence of example goes, to take the same liberty on her own account: for she who is employed to purloin for another, will soon feel no scruples to steal for herself.

2. It is our duty, not only not to *hinder* the salvation of our servants, but *to do every thing in our power to promote it.*

Seriously consider your obligation in this particular, and that as God sent them under your roof, that you might care for their souls so HE WILL REQUIRE THEIR SOULS AT YOUR HANDS. Yes, at the day of judgment he will say to you, "Give an account of those immortal beings which were placed under your instruction, inspection, and anxiety." Cherish, then, I entreat you, a deep solicitude for their spiritual welfare, and feel desirous to become the instruments of their salvation. In order to this, take care to set them a good example, and let them see in you, not only nothing that is contrary to religion, but every thing that can recommend it, that so an attractive influence may ever be exerted by your character on theirs. Many have learnt more of religion by what they have seen in their masters and mistresses, than by all they have heard from their ministers. They will never forget their example. Call them regularly to family prayer, and make them the peculiar subjects of your earnest supplications, that they may hear your entreaties with God on their account, and be the witnesses of your solicitude for their welfare. See to it that they have bibles, and take care that they are able to read, for if this be not the case, it is your bounden duty to teach them. Furnish them with a few well selected books, and thus provide for them a kitchen library. Give them opportunities to attend public worship, and to keep holy the Sabbath day. Keep them not too late at work on Saturday evening, lest their worldly business trench upon the Sabbath, or unfit them, by excessive fatigue, for its hallowed occupations. Instruct them in the principles of true religion, that they may have their judgments rightly informed, and that they may not perish for lack of knowledge. It is a great disgrace to a Christian master or mistress, if any servants leave their house, without knowing, at least in theory, the way of salvation. In addition to this, you should talk to them in the most affectionate manner on their soul's concerns, warning them to flee from the wrath to come, and directing them to the Lamb of God who taketh away the sin of the world. Give them no rest till you have prevailed upon them to seek in good earnest, the one thing needful. Observe what company they keep, and caution them against such as would lead them astray. Acquaint yourselves with the books they read, and examine what they understand and remember of the sermons they hear. Do all you can to convince them of the reasonableness, profit, and sweetness of true religion, and of the folly, and danger, and misery of living without it. If you see no fruit of your exertions at first, do not be weary of well doing, but persevere in your anxious and judicious efforts. Should you notice any solicitude about their souls, nourish to the uttermost their impressions, by giving suitable advice and proper books. Encourage them, when you are convinced of their true conversion, to connect themselves with the church of Christ, and thus to make a public profession of religion. O, if you should be the instrument of saving the souls of your servants, what an honor and a happiness will be conferred upon you! How many *have been* so honored; and in what bonds have their servants been held to them for ever after in this life.

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To influence you to the performance of these duties, I may call upon you, *to remember that your Master also is in heaven*, and *to consider what a master he is to you*. Meditate upon his attributes, and upon the manner in which they are manifested in all his conduct towards you. How righteous, how faithful, how holy, how true, how merciful is he in *his* dealings towards *his* servants. And it is your duty to be like him. When in danger of acting improperly, either by want of equity or kindness, O think of God; meditate on his matchless grace, and surely such a reflection will be an immediate check to every kind, and every degree of impropriety. To him also you are accountable, and accountable, as for your conduct in general, so also for your behavior to your servants. Prepare to meet Him in that awful day, and to meet them also at his bar!!

Consider *how much your servants need this kind interposition for their welfare*. They are often young, inexperienced, and ignorant; rash, and imprudent; and they are also an unprotected and dependant race. I know not a class of persons whose situation is more calculated to awaken our tenderest sympathies, than domestic female servants. Many of them are orphans, and have no friend in the world beyond their employers; and no home but what they find in their master's house. When they leave one place of service, they often know not where to find their next home, and are thus repeatedly beginning the world, and setting out on the journey of life afresh. How many dangers are they exposed to! How many snares are laid for their feet! Masters and mistresses, be kind to them, they have found a refuge in your house, and let them find friends in you. Pity their condition, and labor to the uttermost for their welfare. You may be the means of blessing them for both worlds, and become their spiritual fathers and mothers, as well as their temporal masters and mistresses. Their souls may be given to your kind solicitude, to be your crown of rejoicing in the day of eternity.

The honor of religion is most deeply involved in the way in which you discharge your duties. Bad masters and mistresses bring great dishonor upon Christianity; while on the other hand, they who in this situation, exhibit whatsoever things are pure, and true, and honest, and just, and lovely, and of good report; who abound in that love which is not easily provoked, and thinketh no evil, and is kind; who have the meekness and gentleness of Christ; and who put on bowels of mercy, are bright ornaments of their profession, and adorn the doctrine of God their Saviour in all things. *A good master or mistress* is indeed a most honorable character—good men esteem it, bad men admire it, the world values it, the church applauds it, angels delight in it, and God commends and rewards it. Eyes too dim to see the beauties of holiness in the abstract, discern the excellence of this, and tongues that never speak of religion generally, but to scoff at it, are eloquent in the praise of this. I conjure you, then, by all the regard you bear to the honor of religion, strive to excel in this your appropriate duty.

Interest pleads with you for this. Consider how much your own happiness will be promoted, by seeing others happy around you. The heart of that man cannot be in the state in which it ought to be, who is not pleased to see around him in his dwelling, a circle of happy minds and smiling countenances. A good master, or a kind mistress, is a kind of central luminary in the domestic system, and every child and every servant an attendant satellite, revolving in the force of his attraction, and reflecting the brightness of his glory. Or to change the metaphor, he is a fountain of gladness, continually sending forth in kindness and kind actions, streams of pleasure to all that are in the house. And then good masters and mistresses *make* good servants, or *find* them. When I hear persons complain, that they cannot find good servants, I suspect the fault is their own, and that they have a bad character, for their conduct towards their domestics. If they are tormented, have they not been tormentors? If they can get no one to serve them willingly, and honestly, have they been generous and kind? If they find none but such as are wicked, have they tried to make them holy? If they complain of their lying, their lewdness, their theft, have they not been so selfish as to seek to produce right dispositions towards themselves, without endeavoring to found these dispositions on a right state of mind towards God? Try, then, to conduct yourselves rightly to those, whom you have so much interest in making what they should be. Body, soul, estate, wife, children, character, comfort, all are more or less concerned in this matter. Your servants may rob or enrich you; may defend your reputation or blast it; may corrupt your children, or improve them; may tempt you to sin, or warn you against it; may injure your health or protect it; may bless you by their prayers, or curse you by their vices; may render your dwelling continually pleasant, or perpetually miserable: your own interest, therefore, unites with God's commands, to make it your wisdom and your duty, to train your servants as well as your children in the fear of the Lord.

"What have you to say against what I have been persuading you to? Will you not now, without delay, bewail your former neglect, and in good earnest set to your work, like persons that in some measure, know the power of divine precepts, the worth of souls, and the greatness of the charge that lieth upon you? O that there were in you such a heart. O that all masters of families were resolved for that which humanity, reason, interest, reputation, and their comfort call for, as well as the law of God, and men oblige them to. What blessed families then should we have! What noble corporations! What glorious cities! Might not HOLINESS TO THE LORD, be written upon every door? O, when shall it once be."

CHAPTER VII.

THE DUTIES OF SERVANTS.

"Servants, be obedient unto them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will, doing service, as to the Lord, and not to men; knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." EPHES. vi. 5—8.

"Honor and shame from no condition rise,
Act well your part—there all the honor lies."

GOD is the creator of all things, and the disposer of all events; he is, therefore, the author of all those varieties which are to be found in nature, and of all those differences which exist in society. He that formed the sun to illuminate, and to rule, formed also the planets to be enlightened and to be governed; and he that raiseth the king to the throne, ordaineth the lot of the servant in the house, and of the laborer in the field. There is no such thing as chance; no not in the material universe, where each bird that flies, each insect that crawls, each flower that blooms, amidst the desert, which man's eye never explores, is the separate production of divine power and skill, no less than the Alpine height which lifts its snow crowned summit to the skies, and receives the admiring contemplation of millions. Nor is there any such thing as chance in society: the rank and station of the poor little servant girl in the humblest dwelling of the most

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obscure village, are as certainly determined by God, as the elevation of the conqueror and ruler of nations. "The lot is cast into the lap, but the disposal thereof is from the Lord." "The rich and the poor meet together, but the Lord is the disposer of them all;" i. e. not simply their creator, as men, but the disposer of their circumstances as rich and poor. This is comforting, this is reconciling. It prevents the poor from being degraded in their own eyes, or in the eyes of others. They are not like the dust, or the chips, or the dried and withered leaves in autumn, which, amidst the more stately objects of nature or art, are blown about by the gusts which sweep along the surface; but they are in the place which God intended for them; and God hath made every thing beautiful in its place and season. Who could have mended what he hath done? What cause have we to sit down contented and thankful in the place which he hath ordained for us! What obligation was he under to give us existence? And what did he owe to us that he should have made us rational creatures, and not formed us a beast, or a reptile? "Shall the thing formed say to him that formed it, Why hast thou made me thus?"

As God disposeth every thing, so it is the highest excellence of a creature, to discharge the duties of his station, and to shine in the orbit, and move with regularity through the course allotted to him. A good servant is more honorable than a bad master; and a valuable subject than a worthless prince. He that is not *relatively* good, is not *really* so; while he that acts *his* part well, is more truly dignified, though his rank be low, than he that stands on a pinnacle, but fails in the duty of his elevated station. What is true honor? Not riches, not rank, not beauty, not learning, not courage. No. But virtue; whether it be clad in the garb of poverty, or the robe of affluence: whether it hold the plough or grasp the sceptre; whether it be seated at the table, or stand behind the chair. VIRTUE IS HONOR; let all servants write this sentiment on the heart, and ever act under its influence, as the living principle of all their conduct.

In stating, after these preliminary remarks, the duties of servants, I would remind them,

First. *That there are some which they owe* TO THEMSELVES, the performance of which will constitute the best and surest foundation of those which they owe to others.

1. RELIGION takes the lead of all.

Religion is as much your business as it is ours. You are immortal creatures, you are sinners, you are the objects of God's mercy in Christ Jesus, and invited to seek pardon, peace, and eternal life, as well as we your employers. You have souls that must suffer eternal torments in hell, or enjoy everlasting happiness in heaven. You must be convinced of sin, repent, confess to God, cry for mercy, commit your souls into the hands of Christ by faith, be born again of the Holy Ghost, lead a sober, righteous, and godly life, or you must depart accursed into everlasting fire, prepared for the devil and his angels. God is as willing to have mercy upon you; Jesus Christ is as ready to receive you, as he is us. Your soul is as precious in the eye of heaven as ours. God is no respecter of persons, and is not to be considered as less friendly to your best interests, because he has placed you in service. *Your situation is no excuse, therefore, for your neglecting the claims of religion.* You are not to imagine that attention to your souls' concerns is not required from *you;* for it *is* required: and I repeat it, unless you repent, and are born again, and believe in Christ, *you* will perish eternally. Your soul is your first concern, and must not be neglected for any thing. Think not that it is impossible for a person in your situation to attend to religion; for it *is* possible. Great multitudes of servants, both male and female, are truly pious. I have twenty or thirty in the church under my care, who are among its most consistent members. I charge you all to live in the fear of God. Remember your Creator. Set the Lord always before you. Consider that he is ever about your path, and that you act, speak and think in his presence. He is now the holy and ever present witness, and will hereafter be the inflexible judge of your actions.

In order to cultivate religion, go not into wicked families, where the Sabbath is profaned, the claims of piety are despised and rejected, and you can have no opportunity of going to public worship. Do not dwell in a place where your Sabbath is taken away from you; let no amount of wages tempt you to go or to remain in such a situation. Always stipulate for the privilege of going at least one part of the Lord's day, to the house of God. Insist upon it as your right, and suffer nothing to deprive you of it. Endeavor to find a little time for reading the Bible, and for prayer. Never go out of your room in the morning, nor lie down on your pillow at night, without reading a portion, even though it be a short one, of God's holy word, and earnestly praying for his mercy. Let religion be the basis of all your conduct, the very frame-work of your character, leading you to practise "whatsoever things are true, whatsoever things are honest, whatsoever things are just, and pure, and lovely, and of good report." Do not, then, as you would escape the torments of hell, do not, as you would be brought at last to the felicities of heaven, DO NOT NEGLECT YOUR SOULS. "Godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come." Your situation is a very dangerous one; you are in a very unprotected state; and you need the fear of God to enable you to depart from evil. Men, and women too, of bad principles, are lying in wait for you, spreading snares for your feet, and seeking your ruin. Religion will guard you, and guide you, and comfort you: it will keep you in safety, and raise you to respectability. "Exalt her, and she shall promote thee, she shall lead thee to honor when thou dost embrace her."

2. A REGARD TO TRUTH, is another very important duty, and which you will be sure to perform if you fear God. This duty you owe to your employers also; but while the *inconvenience* of the neglect of it will be felt by them, the more dreadful consequence of that neglect will be yours.

Lying is a most hateful and wicked practice. And it is said, that "all liars shall have their portion in the lake that burneth with fire." Strive to avoid every thing in your conduct that needs a sin to cover it: but if you have at any time done any thing wrong, do not make one sin two, by telling a falsehood to conceal the matter. Let no temptation induce you to violate a truth; rather endure the passion, or the bitterest wrath of the severest master or mistress, than strive to avert it by a falsehood. Lying is bad policy, as well as great wickedness; for, when once detected in this vice, you will ever afterwards be suspected, even when you tell the truth. A servant, whose word can be implicitly relied upon, will always be esteemed. Such a virtue will be made to extend a friendly covering over many little faults. Never allow yourselves to be tempted by your master or mistress to commit a breach of truth. Inform them at once, that they must tell their own falsehoods, for that you cannot do it for them. A clerk once waited upon me, to ask me what he was to do in a situation, where he was obliged weekly to make a false written return in his own name, to defraud a public company, for the benefit of his employer. "Do," said I, with surprise that the question should have been asked me, "instantly refuse; and rather cast yourself and your family the next hour upon Providence, than ever repeat the falsehood." You must not, dare not, lie for others any more than for yourselves. If required to adopt the modern prac-

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tice, of saying, your mistress is not at home, when she is at the same time in the house; you dare not comply, for it is a falsehood, and as such, is a sin against God. When you are put by your employers upon committing any sin, whether it be cheating, calumny, lying, or any thing else forbidden by the Scriptures, let your reply be, "How can I do this great wickedness, and sin against God."

3. SOBRIETY is a virtue you owe to yourselves, and also to your masters; but, as in the case of lying, the injury done by intoxication to yourselves, is far greater than that which you inflict upon them.

Beware of the besotting, impoverishing, damning sin of drunkenness, and of every thing that leads to it. Household servants have many opportunities, and many temptations to practise this vice, if there be any propensity to indulge in it. It is impossible even for the most rigid watchfulness always to keep out of their reach the mault liquor, the spirits, and the wine; there are means of gaining access by stealth, to these things, on the part of a vicious and ingenious servant, which no vigilant mistress can altogether prevent. If we cannot trust these things to the guardianship of your principles, our locks and keys will often be found an insufficient security. Do, do consider, that if the habit of drunkenness be once contracted, it is all over; and most probably you are ruined for both worlds. Let there be a distinct understanding between you and your master or mistress, what beverage you are to be allowed, both as to quality and quantity, and most sacredly abstain from touching a drop more, or a drop of any thing else. Never put the decanters to your lips, when the stoppers are all out before you. Stolen drams of this kind are double poison, they are venom for the body, and damnation for the soul: they lead to two crimes at once, drunkenness and dishonesty. Beware of the temptation which is presented at those times, when company is in the house, and when, through the supposition, that extra exertion requires an additional glass, you may be led to take it, to love it, and to acquire the *habit* of it. I have known excellent servants, both male and female, ruined for ever by intoxication.

As to workmen, the daily servants that occupy the manufactories, this vice is the damning sin that is spreading immorality, desolation, and misery through almost the whole laboring population of the community. It is distressing beyond the power of language to describe, to think of the effects of this most prevalent, most dreadful infatuation. How many fine athletic forms are enervated; how many wives are broken-hearted; how many families are reduced to beggary; how many souls are damned continually, by this crime. Drunken servants are the torment of almost all our master manufacturers, the curse upon our commerce, and the blight upon our national prosperity.

4. CHASTITY is a duty of infinite importance to the well being of servants.

I am now on delicate ground, and I will endeavor to step with caution; but no false refinement shall hinder me from discharging a duty, which, as a guardian of the public morals, I owe to a very large, and a very much exposed class of my fellow creatures. I will not allow a prudish and affected sentamentalism to turn away my holy and benevolent concern from the interests of female servants, nor prevent me from addressing to them the language of warning and expostulation. When the miseries of prostitution are considered, and when the prevalence of this desolating crime, and all its attendant evils is at once admitted and deplored; when it is well known, that of the miserable and loathsome victims of seduction that crowd the paths of vice, a very large proportion were female servants, betrayed from the ways of virtue, in the first instance, by their masters or their masters' sons, or their fellow servants of the opposite sex, surely it is the duty of every one who is specially addressing young women in service, most solemnly and most pointedly to warn them against the wily arts of the basilisk seducer, who is fascinating them to their ruin. Young women, consider the value, even in this world, of your character. With an unblemished reputation, you are respectable in servitude: your virtue is your parents' honest pride, your families' only renown, and your own wealth and honor: this will be your passport through the world, your letter of recommendation to good society, and that which will find you friends, and make them, and keep them, wherever Providence may cast your lot. But if this be lost, oh, what a poor, forlorn, withered, wretched creature you become; abandoned by your seducer, ejected from your place, disowned by your friends, you have the pains and the cares, and the labors of a mother, but united with the infamy of a prostitute; you have to bear the scorn of the world, the look and language of shame-stricken, heart-broken parents from without, and the ceaseless reproach and remorse of a guilty conscience from within; and all this, perhaps, but as preliminary to the misery which the prostitute endures, through her loathsome course on earth, and its awful termination in hell. Take warning, then, and reject with disdain and virtuous indignation, the very first encroachments that may be made, by any one, upon the most delicate modesty and reserve. Have you been unfortunate enough to draw upon yourself the attention of a master, or a master's son, consider, it is with the eye of lust, not of love, that he looks upon you; he may flatter your vanity by his admiration of your person, but it is the flattery of a murderer; he cannot mean any thing that is honorable; his passion, that he talks of, is a base, ruffian-like, deliberate purpose to ruin you. Turn from him, flee from him with more haste than you would from a serpent or a tiger, for more than a serpent or a tiger he is to be shunned by you. Make him feel that you are his superior in virtue, though his inferior in rank. If, on the other hand, you allow him to accomplish his purpose, and decoy you to perdition, he will in cold-blooded, remorseless cruelty, abandon you and your child to a work-house, to a broken heart, and the bottomless pit.

Act in the same determined manner towards every one else. Preserve not only your virtue itself, but your modesty, which is its outwork. Allow neither act, nor word, nor look in your presence, which is at variance with the most scrupulous purity. Let no prospect nor promise of marriage throw you off your guard. The man who acts thus, is to be regarded as a traitor deceiving you into iniquity. He that would destroy your reputation, will not scruple to falsify his own word; the vows of such a wretch are not to be trusted. Be careful to whom you give your company. Let not an anxiety to leave service, and be your own mistress, drive you to accept the offer of the first individual, suitable or unsuitable, who may present himself to your notice.

5. FRUGALITY is an incumbent duty upon persons in your situation.

You are in very dependant circumstances. Your support depends upon your own labor, and that upon your health. You have no arm but your own to rely upon, and should therefore feel the obligation of laying up something in the day of prosperity, against the night of adversity. We are all enjoined to *trust* Providence, but not to *tempt* it. To spend all we get in vanity and useless trifles, under the idea that we shall be taken care of, in one way or other, is a presumption that generally brings its own punishment. There is in the present day, a most censurable propensity in female servants, and workwomen in general, to dress quite beyond their station. It is not easy, in some

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cases, to distinguish between the maid and her mistress. What abject folly is it, for a young woman to spend all her wages in gay apparel. When she is in ill health and out of place, will it be any consolation to look upon finery which she is obliged to pawn, one article after another, for her support? The love of dress has led in some instances to stealing; in others, to prostitution: in more, to poverty. Character is respectability, not dress. Harlots are generally fine and gaudy in their attire. Economize your little property, then; lay up in store for the time to come. I know several servants who have, one forty, another fifty, another one hundred pounds in the bank. Besides, it is desirable to save from unnecessary expense in dress, that you may have a little to give to the cause of humanity and religion. The mite of the servant may mingle, in this age, with the pound of the master, to help in spreading the blessings of Christianity over the face of the earth. And it is to be poor indeed, to have nothing to give to the cause of humanity or religion.

Secondly. I now lay before you *the duties you owe to* YOUR EMPLOYERS.

1. *Honor them:* for they are your superiors in station. Pay them the respect which is due to them, and in order to this, cherish for them a proper reverence in your heart. "Let as many servants as are under the yoke," said the apostle, "count their own masters worthy of all honor." Behave towards them with all proper humility and submission: not that you are to crouch and tremble before them, like slaves at the foot of a tyrant. Your address to them must be reverential, not rude, boisterous, and impertinent. In talking of them to others, in their absence, there should be no calling them names, no exposure of their faults, no ridiculing their infirmities; on the contrary, you should, to the utmost of your power, as far as truth will allow, defend them against the attacks of slander, and the arts of detraction. If, at any time, they speak to you with tones of anger, and in the language of rebuke, you must remember the apostle's injunction, and "not *answer again*." You may mildly and meekly explain, and sometimes expostulate, but you must not reply in an angry and impertinent manner. Should they so far forget their duty, as to let down their dignity, and be too familiar, do not forget *your* place, but respectfully keep your proper distance. Every thing rude in conduct, and obtrusive, insolent or familiar in language, must, therefore, be most sedulously avoided, as an essential part of servants' conduct towards their employers.

2. OBEDIENCE is founded upon reverence, and is a necessary part of it. Observe the directions of the apostle Paul. "Servants, *obey in all things* your masters according to the flesh." We are of course to except those things which are contrary to the word of God: for if they enjoin any thing that is manifestly sinful, you must mildly, but firmly, refuse to comply, and be prepared to take all the consequences of your disobedience. In all other matters, however self-denying or difficult, however contrary to your own views and wishes, you must submit; you are not to choose your commands, but in all things to obey. You are to obey "*with fear and trembling*," i. e. with reverential regard for their authority, a dread of their displeasure, and also, which is probably the apostle's meaning, with a dread of the anger of God, who, having enjoined obedience, will punish the disobedient. You are to obey "*in singleness of heart*," i. e. with a willing and cheerful mind; and not with a mere compulsory outside show of submission, and are to be free from all selfish personal ends, and obey from the single consideration that it is right. You are to do this, "*as unto Christ, as the servants of Christ, doing the will of God from the heart, with good will, doing service as to the Lord, and not to men.*" You must consider, that God commands it, and therefore you are to obey them, as obeying God; they are in God's stead, in this particular, to you; and from a regard to conscience, and a respect to the divine authority, you are to do what they enjoin. "I do this," you are to say, in reference to disobedience, "not *merely* to please my master and my mistress, but to please God." This is turning all you do into religion. It signifies nothing, what is the nature of the thing, whether it be an act of the most menial kind, in the kitchen, the parlor, or the garden, if it be done with a view to the divine command, that very aim elevates the humble service into an expression of piety towards God, and a service that will be remembered in the day of judgment. You are not to obey, "*with eye service, as men pleasers.*" How many are there, who need a master's eye always upon them, to keep them industrious. No sooner is his back turned, than they are indolent and neglectful. This conduct is as mean as it is wicked: it is detestable hypocrisy, flagrant injustice, and manifest wickedness: for is it nothing that the eye of God is upon you? Is he not there? Does he not disapprove this conduct? And is it a small matter to make light of *his* presence? Such servants will shortly find to their fearful cost, that the eye of God is far more to be dreaded than the eye of the severest master.

Let it be your *delight* to do the will of your employers. Strive to please them in all things, and feel anxious to draw from them this testimony,—"There is a servant, to whom no command, which it is in her power to obey, comes unwelcome; who never need be told a second time to do a thing; who anticipates my orders; and whose very pleasure seems to arise from pleasing me."

3. GOOD TEMPER is of great consequence.

There are some servants who, let what work will come in unexpectedly, and even oppressively, receive all with a cheerful acquiescence, and are never put out of their way. Their mistresses are never afraid of telling them of unlooked-for company having arrived, and extra exertion being necessary. While there are others who, with many valuable qualities, are withal so peevish, so soon put out of temper, so cross at any little unexpected addition being made to their work, that their mistresses are in constant bondage. I like not to hear it said, "She is a very good servant, and has many excellent properties, but her temper is so bad, that I am quite afraid to point out to her, in ever so gentle a manner, the least imperfection, or to put her in the smallest degree out of her way." This is a serious blemish upon any excellence, and often proves a very great interruption to the comfort of the family, but a still greater interruption to the comfort of the poor waspish creature herself. Temper is not every thing, but it is very important. Study, therefore, to be obliging, and to avoid crossness, sullenness, and passion.

4. FIDELITY is a duty of the *highest rank.*

What a delightful testimony is that which our Lord Jesus Christ is represented as bearing to his people at the last day,—"*Well done, good and* FAITHFUL *servant.*" Such also is the testimony which it should be in our power to bear to our servants. Fidelity has reference—

To the property of your masters.

Faithful servants will not actually STEAL the property of their masters. There are opportunities of this every where if you choose to avail yourselves of them. Consider the horrible disgrace of being called a thief; and add to this the danger in the present world, and the punishment of such a crime in the next. Write the eighth commandment upon your heart, and when tempted by a favorable opportunity to embezzle the property of your employer, let a voice more awful than thunder repeat in your ears the prohibition, "Thou shalt not steal." At that perilous moment in your history, let your imagination look up, and behold

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the flaming eye of God, intently gazing upon you. In whatever profusion, money, plate, jewelry, lace, may be spread out before you, touch not, covet not. Determine, by God's grace, that though you be ever so poor, you will at least be honest. Honesty is indeed the best policy, to go no higher for a motive of commendation. A single act of stealing may blast your reputation for ever; even to be suspected, is dreadful: but what inestimable value is attached to a servant of tried honesty. Be honest even to *scrupulosity*. Touch nothing in the house in the way of *eatables* or *drinkables*, which you do not consider as belonging to you. If you want to taste the luxuries of the larder, ask for them; but do not appropriate to yourself what you think would be denied. I have read of a servant who went into the pantry only to make free with sweetmeats, but seeing some articles of plate lying about, he took these, and went on from one degree of theft to another, till he died at the gallows. He was under the influence of a thievish disposition when he saw the plate, for he was going to take what he had no right to, and he was in a favorable state of mind to be tempted by Satan to a greater crime. Servants should not allow themselves to appropriate any refuse articles of dress, nor give away the broken victuals, or other articles of the kitchen, without permission. Habits begin in acts; little sins lead on to greater ones. She that commences by taking a sweetmeat, knowing that she is not allowed it, has violated so far her integrity, has done something to benumb her conscience, and has taken the first step towards confirmed dishonesty. Sin is deceitful; and the way of a sinner is like the course of a ball, down hill. Servants, beware of the *first* act of sin. But fidelity, in reference to property, requires not only that you should not embezzle your master's property, but that you should not WASTE it. They that carelessly waste, are almost as guilty as they that wilfully steal. You cannot be an honest servant, unless you are as careful of your employer's property as if it were your own. Furniture, goods, provisions, must all be thus preserved. You are not to say, "My master is rich, he can spare it, and we need not be so niggardly." His wealth is nothing to you: if *he* chooses to waste it, he has a legal right to do so, but you have none.

Nor is this all, for fidelity requires that servants *should do all they can to make their employer's affairs prosper*. They should grieve over their master's losses, rejoice in his success, and so identify their feelings with his interests, as to seem as if their fortune were bound up with his. We have a fine instance of this in the case of Joseph, while he was in the house of Potiphar.

Fidelity would also lead them to give their employers information and warning when their affairs are going wrong, either through their own neglect or ignorance, or through the injurious conduct of others. They cannot be honest if they witness in silence any fraud practised upon them, either by their fellow-servants or by friends or strangers. Such connivance is a participation of the crime, although it should not be rewarded by any participation of the profits. A proper feeling of concern for your master's welfare, would certainly lead you, if he were flagrantly neglectful of his affairs, to suggest to him in a respectful manner, your apprehension of the consequences. What man, except a fool or a madman, would be offended by such an appeal as the following, made to him by a servant:—"Pardon me, Sir, if I take the liberty of expressing my fears on the subject of your business, which I am induced to do, by a sense of my own duty, and a true regard to your welfare. Your business is certainly declining, and I fear, through your being so frequently absent from it. Customers are offended by not meeting with the principal in the shop, and by finding the stock so low and ill assorted. I am so concerned for your family, and so distressed at the idea of your doing otherwise than well, that at the risk of incurring your displeasure, which I entreat you not to indulge against me, for this self-denying act of faithful service, I have determined to lay the matter before you, and to beg of you to give up your company, to look into your accounts, and to attend more closely to your business." A servant that would do this, and in this *manner*, is fidelity embodied, and is a treasure beyond all price.

But faithfulness has a reference also to a master's *time*, for in many instances time is property, and servants may as effectually rob their masters by idleness, as by stealing. This is always the case where they are hired by the day; and indeed where, as in many branches of manufacture, they are paid by the piece, if by their idleness they prevent their employers from executing orders, and realizing profits, they can scarcely be called faithful. When you hire yourselves, there should be an explicit understanding, as I have already said, how much time you are to render for the stipulated wages, and when this is known, all that by indolence you keep back, is just so much of your employer's property stolen from him.

Faithfulness has regard to the *reputation* of your master or mistress. You have their character in your hands, and by calumny and falsehood, may, if such a malicious disposition were in your heart, do them considerable harm, either by stating what is absolutely false, misrepresenting what is true, magnifying what is little, or exaggerating what is insignificant. Remember, it is the utmost excess of base conduct, and the wickedest kind of dishonesty, to attempt to rob them of their good name.

Then there are also *secrets* which it would be a very unfaithful act in you to disclose. Workmen, clerks, and apprentices, are guilty of great impropriety, if they communicate the private arts of their master's business, or lay open his connections to any one. Such an act is, by common opinion, an instance of criminal treachery. Female servants ought not to tell to others what they see and hear in the families where they are placed. It is to be apprehended that much of the gossip, and many of the reports, which circulate so much slander and detraction through society, are to be traced up to this source. You are not forbidden to form friendships with your fellow-servants in other families, but to meet merely for the purpose of exchanging intelligence from the respective households in which you live, is highly censurable. You should maintain the strictest silence on these affairs, and not allow the most busy and inquisitive curiosity of others to draw any thing from you. Nor are you to tell these matters, as is often done, *to one particular friend*, for she may tell them to one more, till at length the affairs of the family are matter of public notoriety. Your admission into a family is attended with an implied condition, that you are to keep all its secrets.

5. DILIGENCE is another duty, but is so necessarily connected with honesty, and indeed so essentially a part of it, that much need not be said, in addition, to illustrate and enforce it. The slothful servant is a wicked one, for in some instances more mischief may be done by a day's idleness, than others may be able to undo by a year's exertion. The habits of a sluggard are very unfriendly to your own reputation, and to the comfort of the family by whom you are employed. *Early rising* is absolutely indispensable, if, in addition to the duties of your station, you would attend to the salvation of your soul. And will you not sacrifice half an hour's sleep, for the purpose of seeking glory, honor, immortality, and eternal life? Diligence is opposed to sauntering, inactive, and gossiping habits; to a slow, reluctant, grudging way of doing your work. A disposition to stint your labor, to do as little as you possibly can, and to do that little in a careless, unneat, half-finished manner, is a great blemish in your cha-

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rester, and will be sure to militate against your interest.

6. GRATITUDE *for kindness shown you*, is very incumbent.

You ought to be thankful for having your faults pointed out, and not resentful, as too many are, towards those who are kind enough to show them what is wrong. If you have received kind attentions in sickness, and have discovered a constant solicitude on the part of your employers to soften as much as possible your labor, and to render you comfortable in your situation, you should convince them that their attentions are not thrown away upon one who is insensible to their kindness. Especially if they have taken pains to promote your interest, by warning you against bad company, or by endeavoring to correct your bad practices, you should be grateful for their pains, and endeavor to comply with their advice.

7. In all such cases as those mentioned, where your masters and mistresses are your friends, and confer obligations by their kindness, you should be *truly and cordially* ATTACHED *to them*.

Where there is really nothing to produce attachment, you cannot be expected to feel any. You cannot be required to feel gratitude, where you have received no favors; nor to cherish affection, where you have met with no indulgence. But *all* masters and mistresses are not tyrants, as some of you know by experience; for you have found in them, something, at least, of the kindness of a second father or mother. Here there are certainly strong claims upon your affection, as they have cared for *you* with the kindness of parents, you should serve *them* with the deep interest and devoted attachment of children. We have a right to expect, in such instances, that as we have studied your comfort, you would study ours; that when sickness invades our frame or our family, you will minister at the sick bed by night or by day, not grudging your ease or your sleep, so that you might do us good; that when losses diminish our property and our comforts, you will most tenderly sympathize with us, mingling your tears with ours, and be willing to share with us the reduction of our usual plenty and gratification; that, in short, in all our afflictions, you will be afflicted with us, and be the sharers of all our joys. We did not, and we could not bargain with you for such a duty as this; affection cannot be made an article of a money contract; it must be given, or it is worth nothing, and indeed, bought and sold it cannot be. Instances of a generous affection of this kind, we have perhaps all known; instances of servants so attached to their masters and mistresses, as to follow them, and remain in their service through all the vicissitudes of fortune; as to descend with them from the lofty eminence, and luxurious gratifications of prosperity, down into the lowly, and desolate, and barren vale of poverty, there to suffer want with them; as to leave their native land and cross the seas, and dwell in a foreign country with them; as even to find in their love to their master and mistress, a principle and a feeling, that reconciled them to all the sufferings they endured on their account. I know a servant, who, when her master failed in business, brought down her little hoard of savings, amounting to nearly thirty pounds, and entreated him, with tears, to accept and apply it for the comfort and relief of his family. "Sir," said a lady to a minister who called upon her in sickness, "that girl," alluding to her servant, "who has just left the room, is a greater comfort to me, than I can express. She watches over me with the affection of a daughter and the care of a nurse. When my complaints make me peevish, she contrives something to soothe me. I often observe her taking pains to discover what would add to my comfort, and often am presented with the thing I wish for, before I express it in words. I live without suspicion, for I perceive her to be conscientious, even to scrupulosity; my chief complaint is, that she takes too much care of me, that I cannot make her take sufficient care of herself."

Servants, look at this character, admire it, imitate it.

THIRDLY. *There are duties which servants in the same family owe to* EACH OTHER.

There ought to be no *tyranny nor oppression exercised by one over the other*. This is often the case in those families which employ a numerous retinue of domestics, and which admit the distinction of superior and inferior servants. There is sometimes in such households, a system of great cruelty carried on, altogether unknown to the master. Some poor creatures are degraded into the condition of a slave to the other servants, and drag on a miserable existence, under the heavy yoke which has been imposed upon them, by an unfeeling minion, who stands before the master's eye, and has always his ear at command.

Strive to agree with each other, for families are often disturbed by the quarrels of the servants, and the uproar in the kitchen, is distinctly heard by the guests in the parlor. You should bear with one another's infirmities, and never take delight in thwarting each other. Instead of finding pleasure in converting the infirmities of any one into a means of annoying, and a source of vexation to her, carefully avoid whatever, by appealing to these imperfections, or bringing them into notice, would render the subject of them, irritable or sullen. Never tease one another, which is too often done, especially where an individual is known to be petulant. The worst consequences have sometimes arisen from this practice. A few days ago, I saw an individual put to the bar of his country, upon an indictment for manslaughter, under the following circumstances.—His fellow servants, aware of his petulant disposition, provoked him by some petty vexations, till, in his rage, he hurled a hammer at them, which struck one of them in the head, and inflicted a wound of which he died.

Never bear tales to your employers, for the purpose of exciting a prejudice against each other, and ingratiating yourselves into their favor. A supplanter is a most hateful character, at once despicable and despised.

At the same time, *you are not to connive at sin;* if your fellow servants do any thing wrong, either in the way of drunkenness, lewdness, or dishonesty, you owe it to your master, to make him acquainted with the fact. You are dishonest if you conceal the dishonesty of others, and you are a partaker of those vices, which you allow to be perpetrated under your notice without making it known.

Servants *that make a profession of religion*, have great need to conduct themselves with singular propriety. Towards their masters and mistresses there should be the deepest humility, and the very reverse of every thing that bears even a distant resemblance of spiritual pride. There must be no consciousness of superiority, no air of importance, no affected sanctity; but a meek, modest, unobtrusive exhibition of the influence of religion, in making them strictly conscientious and exemplary, in the discharge of all the duties of their station. Their piety should be seen, not only in a constant anxiety to attend to the public means of grace, and in a regular performance of the private duties of religion, but also in making them more respectful and obedient; more meek and submissive; more honest and diligent than all the rest. That servant does not adorn the doctrine of God her Saviour in all things, who does not shine in her sphere *as a servant*. There are occasions when you may seek to do good to those who employ you, if they are yet living without the possession of piety. Instances have occurred, in which such as you have been the instruments of converting their employers: and a

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visible, but unostentatious exhibition of eminent and consistent piety, supported by as eminent a discharge of the duties of your station, followed by a modest and judicious introduction of the subject when a suitable occasion presents itself, may, by the grace of God, be blessed for the salvation of *your* master and mistress.

If, on the other hand, your profession of religion be not supported by consistency; if it render you proud, conceited, and consequential; if it be accompanied by an unsubdued temper, or by habits of inattention to the duties of your place; if it makes you troublesome about your religious privileges, so that in a time of emergency or sickness, you will not give up a single sermon without murmuring and sullenness, you do not glorify God, but dishonor him; you excite a prejudice against religion, rather than produce a prepossession in its favor.

Towards your fellow servants you should be meek, obliging, and generous; assuming nothing on the ground of your piety, never disgusting them by any apparent consciousness of superior sanctity, but at the same time, never scrupling to let them know and see that you fear God. Timidity to conceal your regards to the claims of religion, or vauntingly to acknowledge them, would equally excite a prejudice; but to yield to them with a firmness, that ridicule and opposition cannot bend, a consistency that scrutiny cannot impeach, and a humility that the reproached conscience of those who are offended, cannot misrepresent, will be sure to raise admiration, and, by the blessing of God, may produce imitation.

Are any of your fellow servants living in the neglect of religion, it is your duty, in a solemn and affectionate manner to warn them. "I knew a religious servant," says Mr. Janeway, "that after other endeavors for the conversion of one of his fellows, had proved ineffectual, spent some time at midnight to pray for him, and being very importunate, his voice was heard in the next chamber, where the object of his pious solicitude lay, who, on hearing the voice of entreaty, rose from bed to listen, and was so struck with the affectionate concern that was breathed out for him, that he was converted by the prayer."

Let me now, in conclusion, exhort you to attend to the duties which have been set before you. It may be felt as a motive to this, to consider that though you are servants, you are *not* slaves, as was the case with those who are addressed by the apostles, in their inspired writings. Yes, *they* were *slaves*, and yet are they admonished to give honor and service to those, who held them by a tie which they could not break. You are *free*, and your labor is voluntary; you sell it for a stipulated price, and are not degraded by your situation; nothing *can* degrade you but bad conduct. Your interest lies in the faithful discharge of your duties. This will secure to you peace and serenity of mind, the respect and attachment of your employers, the esteem of the public, the testimony of conscience, and the approbation of God. You will thus help to diffuse happiness through the families in which you reside: for a good servant is one of those springs of domestic comfort, and daily refreshes, by its pure and pleasant stream, the members of the little community in the house, who, in return, will do what they can to promote your present comfort, and provide for your future support, when the days of sickness, and the years of old age shall come upon you. And remember that God is every where, and his eye is always upon you. "He compasseth your path, and knoweth your down sitting and up rising, and there is not a word upon your tongue, but he knoweth it altogether." You may have an absent master, but you cannot have an absent God. And he cites your conscience to his side, to take a correct copy, and lodge it in your bosom, of the record of your actions, words, and feelings, which he writes down in the book of his remembrance. Time is short, life is uncertain, death is at hand, and the judgment approaching, when it will be of no consequence who was master, and who was servant, but only who was holy and faithful. God is now your witness, and will be hereafter your judge. Have the promises and the threatenings of the great master little efficacy? Are heaven, glory, and eternal happiness worth nothing? If so, what think you of condemnation, wrath, and everlasting misery? If the former signify little, do the latter signify no more? Then I must confess, I know not what further to say, for I have exhausted the differences of time, and the varieties of eternity; I have spread out the miseries which sin brings, and the pleasure which holiness produces upon earth; and have added to this the consideration of the eternal torment which iniquity draws upon itself in hell, and the everlasting felicity which religion conducts the soul to enjoy in heaven:—what more *can* I add—but simply to say, choose ye, whether to you it shall be said in the last day by the Lord Jesus Christ, "THOU WICKED AND SLOTHFUL SERVANT, DEPART ACCURSED FROM ME INTO EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS," or, "WELL DONE, THOU GOOD AND FAITHFUL SERVANT, ENTER THOU INTO THE JOY OF THY LORD."

CHAPTER VIII.

ON THE FRATERNAL DUTIES.

"Next in order to the relationship of the parent and the child may be considered the relation which the child bears to those who are united with him by the same tie to the same parental bosom. If friendship be delightful, if it be above all delightful to enjoy the continued friendship of those who are endeared to us by the intimacy of many years, who can discourse with us of the frolics of the school, of the adventures and studies of the college, of the years when we first ranked ourselves with men in the free society of the world, how delightful must be the friendship of those who, accompanying us through all this long period, with a closer union than any casual friend, can go still farther back, from the school to the very nursery, which witnessed our common pastimes; who have had an interest in every event that has related to us, and every person that excited our love or our hatred; who have honored with us those to whom we have paid every filial honor in life, and wept with us over those whose death has been to us the most lasting sorrow of our heart! Such, in its wide, unbroken sympathy, is the friendship of brothers, considered even as friendship only; and how many circumstances of additional interest does this union receive, from the common relationship to those who have original claims to our still higher regard, and to whom we offer an acceptable service, in extending our affection to those whom they love! In treating of the circumstances that tend peculiarly to strengthen this tie, CICERO extends his view even to the common sepulchre that is at last to enclose us. It is, indeed, a powerful image, a symbol, and almost a lesson of unanimity. Every dissention of man with man excites in us a feeling of painful incongruity. But we feel a peculiar incongruity in the discord of those whom one roof has continued to shelter through life, and whose dust is afterwards to mingle under a single stone." DR. THOMAS BROWN.

TO SECURE the comfort and well being of a state, it is not only necessary for the sovereign to be wise and patriotic, and the laws justly and impartially administered, but the people must be well affected both towards the government, and towards each other; there must be a tie which binds them to each other, as well

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as to the state; there must be the fellowship of good neighborhood. So, also, the happiness and welfare of a family depend not exclusively on the conduct of the parents to the children, nor on the conduct of the children to the parents, but also on the conduct of the children to each other. No family can be happy where a right feeling is wanting on the part of brothers and sisters. Nothing can be a substitute for this defect; and it is of great importance that all young people should have this set in a proper light before them. Many households are a constant scene of confusion, a perpetual field of strife, and an affecting spectacle of misery, through the quarrels and ill will of those, who, as flesh of each other's flesh, and blood of each other's blood, ought to have towards each other no feeling but that of love, and to use no words but those of kindness.

I will divide the fraternal duties into three kinds.

Those that are appropriate to the season of *childhood*—of *youth*—of *manhood*.

The general principles which are to regulate the discharge of these duties, and on which, indeed, they rest, are the same in reference to all seasons of life. Love, for instance, is equally necessary, whether brothers and sisters are sporting together in the nursery, dwelling together as young men and women beneath the parental roof, or descending the hill of life at the head of separate establishments and families of their own. Over and above the feelings of friendship, or of moral esteem, there must be those of complacency in them, as related to us by the ties of consanguinity; a consciousness, that, by the dispensations of providence in uniting them to us by a bond of nature, and which nothing but death can dissolve, they have acquired a claim upon our efforts to make them happy, which is stronger than that of any strangers, except it be in those cases, where our brothers and sisters have, by their unkind and cruel conduct, thrown off every thing but their name, and the stranger has assumed towards us the heart of a brother. And even in this case, we must still consider that they are our brothers, mourn their alienation with grief, view their aberrations with pity, watch them in their wanderings with an anxious interest, and keep the way open for their return to our fellowship. Children of the same parent, who are wanting in love, are wanting in the first virtue of a brother and a sister as such. It is true, they may find companions more to their taste, considered as mere subjects of intellectual or general companionship, persons of more agreeable manners, of more pleasing tempers, of more cultivated minds; but these are not brothers, nor must the perception, which in some cases it is impossible to avoid, of their great superiority in many respects, destroy that natural impulse, which the heart ought ever to feel and to obey, towards a brother or a sister. This love must of course be increased or diminished in its exercise by circumstances, such as good or bad conduct, kindness or unkindness; but nothing must destroy the principle. The Scripture, which is so replete with admonitions on almost every other subject, has said little on this; it has left nature spontaneously to send forth its fraternal energies; and, though containing many exhortations to the children of God to abound in brotherly love, has said little on this topic to the children of men; a reserve which seems rather to imply that the duty is so obvious and so easy as not to need an injunction, than that the discharge of it is not obligatory or not important. A child, a youth, or a man, who feels no goings forth of his heart, no peculiar interest, no appropriate and restrictive emotions towards a brother or a sister, is wanting in one of those social virtues, which it was certainly the intention of Providence should arise out of the relative ties.

But I will now go on to state how the various fraternal duties should be discharged in CHILDHOOD.

Brothers and sisters should make it a study to promote each other's happiness. They should take pleasure in pleasing each other, instead of each being selfishly taken up in promoting his own separate enjoyment. They should never envy each other's gratification; if one has a more valuable plaything than the other, the rest should rather rejoice than be sorry. Envy in children is likely to grow into a most baleful and malignant disposition. They should never take each other's possessions away, and be always willing to lend what cannot be divided, and to share what *does* admit of being divided. Each must do all he can to promote the happiness of the whole. They should never be indifferent to each other's sorrows, much less laugh at, and sport with each other's tears and grief. It is a lovely sight to see one child weeping because another is in distress. A boy that sees his brother or sister weep, and can be unconcerned or merry at the sight, would, when he becomes a man, in all probability, see them starve without helping them. Children should never accuse each other to their parents, nor like to see each other punished. An informer is a hateful and detestable character; but an informer against his brother or sister is the most detestable of all spies. If, however, one should see another doing that which is wrong, and which is known to be contrary to the will of their parents, he should first in a kind and gentle manner point out the wrong, and give an intimation that if it be not discontinued, he shall be obliged to mention it; and if the warning be not taken, it is then manifestly his duty to acquaint their parents with the fact. They must not tease or torment one another. How much domestic uneasiness sometimes arises from this source! One of the children, perhaps, has an infirmity or weakness of temper, or awkwardness of manner, or personal deformity, and the rest, instead of pitying it, tease and torment the unhappy individual, till all get quarrelling and crying together. Is this promoting their mutual comfort? If there be any one of the family that is in bad health, or weakly, all the rest, instead of neglecting that one, ought to strive to the uttermost to amuse him. How pleasing a sight it is, to see a child giving up his play time to read to, or converse with, a sick brother or sister! while nothing is more disgusting than that selfishness which will not spare a single hour for the amusement of the poor sufferer upon the bed, or the little prisoner in the nursery. As to fighting, quarrelling, or calling ill names, this is so utterly disgraceful, that it is a deep shame upon those children who live in such practices. Dr. Watts has very beautifully said:-

"Whatever brawls disturb the street,
There should be peace at home;
Where sisters dwell and brothers meet,
Quarrels should never come.

"Birds in their little nests agree:
And 'tis a shameful sight,
When children of one family
Fall out, and chide and fight.

"Hard names, at first, and threat'ning words,
That are but noisy breath,
May grow to clubs and naked swords,
To murder and to death."

Children that are removed from home to school should be both watchful over and kind to each other. They should manifest a peculiar and kind interest in each other's comfort, and not neglect one another. It is pleasant to see two brothers or two sisters, always anxious to have each other as playmates, or as members of the little circles with which they associate, defending one another from oppression or unkindness, and striving to make their absence from home as comfortable as they can by their mutual kindness.

I go on now to show in what way brothers and sis-

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ters should behave towards each other during THE SEASON OF YOUTH.

I now suppose them to have arrived at the age of fourteen, and state their obligations between that period and the time when they settle in life. There should of course be a *tender attachment*, which becomes stronger, and more visible, as they acquire a greater power of reason to understand their relationship, and the design of Providence in forming this relation. Instead of this, however, we sometimes see brothers and sisters become more and more indifferent to each other, as they recede farther from the period of infancy. They should now reason upon the closeness of their relationship, and let the understanding give an additional impulse to their hearts. They should be *fond of each other's society*, and *put forth all their ingenuity to please one another*. It would have a delightful influence upon their mutual attachment, if their little separate proportion of pocket money were sometimes employed in making each other presents. How happy a state of feeling would be produced, if a sister, after having incidently expressed a wish for some little article, were to be surprised soon after by finding that a brother had, unknown to her, purchased the elegant or useful trifle, and placed it upon her toilet or work table! Sisters should put forth all their assiduity to provide for brothers whatever the needle can do for their personal accommodation, and feel a hallowed delight in giving their labor to increase the comforts and conveniences of those whom it should be their study to please. A family of grown up children should be the constant scene of uninterrupted harmony, where love, guided by ingenuity, puts footh all its power to please, by those mutual good offices, and minor acts of beneficence, of which every day furnishes the opportunity, and which, while they cost little in the way either of money or labor, contribute so much to the happiness of the household. One of the most delightful sights in our world, where there is so much moral deformity to disgust, and so much unkindness to distress, is a domestic circle, where the parents are surrounded by their children, of which, the daughters are being employed in elegant or useful work, and the elder brother reading some instructive and improving volume, for the benefit or entertainment of the whole. This is the scene which more than justifies the beautiful apostrophe of the sweetest and most tender of all poets:—

"Domestic happiness, thou only bliss
Of Paradise that hast survived the fall!
Though few now taste thee unimpaired and pure,
Or, tasting, long enjoy thee; too infirm
Or too incautious to preserve thy sweets
Unmixt with drops of bitter, which neglect
Or temper sheds into thy crystal cup.
Thou art the nurse of virtue—in thine arms
She dwells, appearing, as in truth she is,
Heaven-born, and destined to the skies again.
Thou art not known where pleasure is adored,
That reeling goddess with the zoneless waist,
And wandering eyes, still leaning on the arm
Of novelty, her fickle, frail support;
For thou art meek and constant, hating change,
And finding, in the calm of truth-tried love,
Joys that her stormy raptures never yield.
Forsaking thee, what shipwreck have we made
Of honor, dignity and fair renown!"

Scenes are to be found, (but, alas, how rarely!) which give meaning and force to these lovely strains. Young people, seek your happiness in each other's society. What can the brother find in the circle of dissipation, or amongst the votaries of intemperance, to compare with this? What can the sister find amidst the concert of sweet sounds, that has music for the soul, compared with this domestic harmony? or in the glitter and fashionable confusion, and mazy dance of the ball-room, compared with these pure, calm, sequestered joys, which are to be found at the fire-side of a happy family? What can the theatre yield that is comparable with this?

"Oh evenings worthy of the gods! exclaimed
The Sabine bard; On evenings, I reply,
More to be prized and coveted than yours,
As more illumined, and with nobler truths,
That I, and mine, and those we love, enjoy.
Cards were superfluous here, with all the tricks
That idleness has ever yet contrived
To fill the void of an unfurnished brain,
To palliate dulness, and give time a shove."

I would advise all young people to read "The Task," and especially the fourth book; and to read it till they grow in love with those pure and hallowed home-born pleasures, which are at once the most attainable and the most satisfying of any to be found in our curse-stricken world.

It is of great importance to the pleasant intercourse of brothers and sisters, that *each should pay particular attention to the cultivation of the temper*. I have known all the comfort of a family destroyed by the influence of one passionate or sullen disposition. Where such a disposition unhappily exists, the subject of it should take pains to improve it, and the other branches of the family, instead of teasing, or irritating, or provoking it, should exercise all possible forbearance, and, with ingenious kindness, help their unfortunate relative in the difficult business of self-control.

As woman seems formed by nature to execute the offices of a nurse, *sisters should be peculiarly kind and tender to sick brothers;* for there are few things which tend more to conciliate affection, than sympathy with us in our sufferings, and all those gentle and willing efforts, which, if they cannot mitigate our pains, have such a power to soothe our minds and divert our attention from the sense of suffering.

Mutual respect should be shown by brothers and sisters; all coarse, vulgar, degrading terms and modes of address should be avoided, and nothing but what is courteous either done or said. The intercourse of such relatives should be marked, not, indeed, by the stiffness of ceremony, nor the coldness of formality, nor the cautious timidity of suspicion, but by the politeness of good manners, blended with all the tenderness of love. It is peculiarly requisite also, that while this is maintained at home, there should not be disrespectful neglect in company. It is painful for a sister to find herself more neglected than the veriest stranger, and thus exposed to others as one in whom her brother feels no interest.

Brothers ought not, even in lesser matters, to be *tyrants over their sisters*, and expect from them the obsequiousness of slaves. The poor girls are sometimes sadly treated, and rendered miserable by the caprice and freaks, and iron yoke of some insolent and lordly boy. Where the parents are living, they ought not to suffer such oppression. Of such a despot let all young women beware, for he that is a tyrant to his sister is sure to be a tyrant also to a wife.

It is of great consequence, that brothers and sisters should maintain epistolary correspondence when absent from each other. It must be a very strong regard which separation, especially when it is for a long time, does not diminish. Flames burn brightest in the vicinity of each other. An affectionate letter, received from an absent friend, tends to fan the dying spark of affection. They who can be long separated without such a bond as this, are already in a state of indifference to each other, and are in rapid progress to still wider alienation.

Brothers and sisters should be very careful *not to be-*

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come estranged from each other after the death of their parents; of which there is always some danger. While one parent remains, though the other be gone to the sepulchre, there is a common centre of family affection still left, by drawing near to which, the members are kept near to each other; but when this survivor has also departed, the point of union is gone, and the household is likely, without great watchfulness, to be divided and distracted. How often does this happen by the division of the family property.* The grave has scarcely closed over the parental remains, before strife, confusion, and every evil work begin in reference to the patrimonial possessions. To guard against this, the father should ever have his will made, a will made upon the obvious principles of wisdom and equity. Any attempt, on the part of one child, to turn a parent's mind from the line of strict impartiality and equity towards the others; any advantage taken of opportunities of more frequent access to the parental ear and prejudices, to gain more than a just share of his property, is an act so base, so foul, and wicked, as to deserve the most severe, and impassioned, and indignant reprehension. Even in this case, however, the injured branches of the family should not so far resent the matter, as to withdraw from all intercourse with the supplanter: remonstrate they may, and abate something of their esteem and regard they must, but still they are required by Scripture to forgive him, and not to cherish hatred, or to manifest revenge. Unless in cases of unusual and extraordinary rapacity, the fraternal intercourse ought not to be stopped by unfair advantages of this kind.

There are instances, however, in which an *unequal* division of property is not an *unjust* one, and ought not to be felt as such, by the party which receives the lesser share. If one child has become possessed of wealth from another source, I do not think that he ought to consider himself unfairly dealt with, if he do not receive so large a portion of the family property as his brothers and sisters do. Or if there be one branch of the family prevented, by the visitations of Providence, from all active labor, the rest ought not to think it unfair, if a parent make a larger provision for this deformed or helpless child, than for the other branches. The alienation of brothers and sisters on account of pecuniary matters, is usually a matter of deep disgrace to them *all;* not only to the spoiler, but also to the rest.

But in what terms shall I depict the atrocious wickedness of a villanous brother, who, after the death of their parents, would employ his influence to wheedle and swindle an unmarried sister out of her property, and reduce her to poverty and dependance, to indulge his own rapacity, or to avert calamity from himself? Such wretches *have* existed, and *do* exist, who, taking advantage of a sister's strong affection, combined with her ignorance of money matters, never cease, till, by all the arts *of* subtlety, they have got out of her possession the last shilling she has in the world; and then, perhaps, when she has nothing more for them to pilfer, abandon the victim of their cruelty, with the remorselessness of a highwayman, to want and misery. Let such monsters remember, that there is one in heaven whose eye has been upon all their wicked arts and cruel robbery, and who, for all these things, will bring them into judgment. It is an act of cruelty in any brother, who, without any dishonest intention, perhaps, would wish to jeopardize the property of a sister, in order either to increase his own gains, or to avert his own dreaded misfortunes. She may be very unfitted to struggle with poverty, and altogether disqualified for earning support by her own industry, and therefore ought not to be exposed to the danger of losing her property. Cases do occur sometimes in which it may be proper, and even necessary, for the property of unmarried sisters to be employed in the trade of their brothers; but as a general rule, it is *inadvisable:* and where it does happen, the latter should let all their conduct be conducted on the principles of the greatest caution, the most rigid integrity, and the noblest generosity.

Brothers ought ever, after the death of their parents, to consider themselves as the natural guardians of unmarried sisters; their advisers in difficulty, their comforters in distress, their protectors in danger, their sincere, tender, liberal and unchanging friends, amidst all the scenes and vicissitudes of life. It is rarely advisable that a sister should permanently dwell with a married brother; but then, even the much stronger claims of the wife ought not to cancel or throw into oblivion those of the sister.

I will now suppose the case of one or more branches of the family, who are brought by divine grace to be partakers of true religion, and point out what is their duty to the rest, and what the duty of the rest to them. In reference to the former, it is manifestly their solemn and irrevocable obligation to seek, by every affectionate, scriptural, and judicious effort, the real conversion of those of the family who are yet living without heart-felt religion. O, how often has the leaven of piety, when, by divine mercy and power, it has been laid in the heart of one of the family, spread through nearly the whole household! How often has fraternal love, when it has soared to its sublimest height, and, with a heaven-kindled ambition, aimed at the loftiest object which benevolence can possibly pursue, by seeking the salvation of a brother's soul, secured its prize, and received its rich reward! Young people whose hearts are under the influence of piety, but whose hearts also bleed for those who, though they are the children of the same earthly parent, are not yet the children of your Father in heaven, I call upon you by all the love you bear your brothers and sisters; by all the affection you bear for your parents; by all the higher love you bear to God and Christ, to seek by every proper means the conversion of those who, though bound to you by the ties of nature, are not yet united by the bond of grace. Make it an object with you to win their souls. Pray for it constantly. Put forth in your own example all the beauties of holiness. Seek for the most undeviating consistency, since a single want of this would only strengthen the prejudice you are anxious to subdue. Let them *see* your religion in your conscientiousness, your joy, your humility, your meekness, your love. In all the general duties of life, be more than ordinarily exact. Win their affections by the kindest and most conciliating conduct. Avoid all consciousness of superiority. Attempt not to scold them out of their sins. Avoid the language of reproach. Draw them with the cords of love, for *they* are the bands of a man. Now and then recommend to their perusal a valuable book. When they are absent, write to them on the subject of religion. But, at the same time, do not disgust them by boring them with religion. Seize favorable opportunities, and wisely improve them. Point them to eminently happy, consistent, and useful Christians. Comply with all their wishes that are lawful, but give not up one atom of your consistency. Pliancy on your part to meet their tastes and pursuits, if they are contrary to God's word, will only disgust them: mild firmness will secure their respect. And crown all with earnest prayer for that grace, without which no means can be successful. How knowest thou but thou shalt gain thy brother? And, O, what a conquest!

And what shall be said to the *unconverted* party? Shall such means be unsuccessful? Will you resist this holy, benevolent influence? Will you oppose these efforts to draw you to heaven? Will you leave your sister to travel alone to the skies, and determine

* This, perhaps, rather belongs to the third division of the subject.

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to separate from her for ever, and pursue your course to perdition? Will you seek the dreadful, the fatal distinction, of being alone in your family as the enemy of God, the captive of Satan? Shall a sister's solicitude for your salvation, and all the active efforts which it puts forth, be only a savor of death unto death to you? Pause and ponder, young man? Alter your purpose; take her by the hand, and say to her, "Your affection has conquered; I will go with you, for I know that God is with you." But, perhaps, instead of this, you are a persecutor. What, a persecutor of religion, and of a sister, at the same time? Yes, you reject with scorn these efforts for your salvation, and treat her with ridicule and unkindness by whom they are made. Is it so? What, wicked enough for *this!* What, carry your enmity to piety so far as to embitter the life of a sister, for no other reason than because she bows her heart to its influence! Recollect, the contest is not between you and her, but between you and God. It is not as a sister, but as a Christian, that she is the object of your displeasure, and, therefore, your ill will is against religion, and if against religion, then against God, for religion is the image of God in the soul of his rational creatures. Did you ever read or hear that fearful denunciation? If not, read it now,—"Wo to him that contendeth with his Maker." This wo is uttered against every persecutor of religion, and therefore is against you.

The responsibility of *elder* brothers and sisters, especially that of the FIRST BORN, is great indeed. They are looked up to by the younger branches of the family as examples, and their example has great influence, in some cases greater than that of the parent: it is the example of one more upon a level with themselves, more near to them, more constantly before them than that of the parent, and is, on these accounts, more influential. It is of immense consequence, therefore, to their juniors, how these conduct themselves. If they are bad, they are likely to lead all the rest astray; if good, they may have great power in leading them aright. They bring companions, books, recreations, before the rest, which are proper or improper according as their own taste is. It is a most distressing spectacle to see an elder brother or sister training up younger ones, by his own conduct and precept, in the ways of wickedness. Such a youth is an awful character: like Satan, he goeth about seeking whom, by his temptations, he may destroy; but worse, in some respects more wicked and more cruel than his prototype, he marks out his own brother as the victim of his cruelty, and the dupe of his wiles. Whole families have, in some cases, been schooled in iniquity, by one unprincipled elder son. What will such a brother have to answer for in the day of judgment, and what will be his torment in hell, when the souls of those whom he has ruined shall be near him, and by their ceaseless reproaches become his eternal tormentors! In other cases, what a blessing to a family has been a steady, virtuous, and pious elder brother or sister! Many a weak and sickly mother has given daily thanks to God for a daughter, who by her attentions was a kind of second mother to the younger members of the family, whom she did her uttermost to train up in her own useful and holy habits. Many a father has felt with equal gratitude the blessing of having in his first-born son, not only a help to himself in the cares of business, but in the work of education; a son who lent all the power of an amiable and religious example, to form the character of his younger brothers. Let such young persons consider their responsibility, and at the same time let those who are their juniors in the family consider *their* duty. If they have a good example in their elder brothers and sisters, they should make it not only the object of attention and admiration, but also of imitation: but, on the other hand, if, unhappily, the conduct of their seniors be bad, let them not follow them in their evil course; let no threats, no bribes, no persuasions, induce them to comply with the temptation to do what is wrong.

I have now to allude to the discharge of fraternal duties *during the whole period of our lives, after the season of youth has passed away.* This has been anticipated in part already. Families are soon broken up; the parents die, the children marry and form separate establishments, and bring around them separate families of their own. This division of the original stock does not, however, destroy, although it necessarily must weaken, the fraternal tie. Pope beautifully remarks,

"Thus beast and bird their common charge attend,
The mothers nurse it, and the sires defend:
The young dismissed to wander earth or air,
There stops the instinct, and there ends the care:
The link dissolves, each seeks a fresh embrace;
Another love succeeds, another race.
A longer care man's helpless kind demands;
That longer care contracts more lasting bands.
Still as one brood, and as another rose,
These *natural* love maintained, *habitual*, those.
Reflection, reason, still the ties improve,
At once extend the interest and the love;
And still new needs, new helps, new habits rise,
That graft benevolence on charities."

Great care is necessary, however, that when the centre of fraternal charities is gone, and each child becomes himself a centre of similar emotions and impulses, the interest of brothers and sisters in each other do not altogether cease. Brothers and sisters are brothers and sisters still, though they dwell in different quarters of the globe, are each at the head of families of their own, are distinguished in their circumstances by the varieties of affluence and poverty, and have attained to the age of threescore years and ten: and the tie that unites them ought to be *felt* coiling round their hearts, and its influence ought to be seen in producing all those tender offices, which a common relationship to the same parent certainly demands. The next generation may, from various causes, lose their interest in each other. Regard for remote relations becomes, in every country, less and less, according as law extends its protection, commerce diffuses its wealth, and civilization multiplies its comforts. Where clanship is necessary for mutual protection, "the families that spring from one common stock continue to cling to each other for aid, almost as if they lived together under the same roof; it is truly one wide family, rather than a number of families; the history of the tribe in its remote years of warfare and victory, is the history of each individual of the tribe; and the mere remembrance of the exploits of those who fought with one common object, around the representative of their common ancester is like the feeling of the fraternal or filial relation, prolonged from age to age." This is not the case, however, in that state of society in which we are placed, where the feeling of affectionate interest, of fraternal love, rarely survives the next generation from the father, and often dies long before *that* has completed its course. Brothers and sisters ought, however, to keep up, as long as they live, their mutual love. They should not suffer new, and, it is confessed, still nearer relations, to produce a total oblivion of, or alienation from, each other. If dwelling in distant parts of the kingdom, epistolary correspondence should be maintained, sympathy in their mutual joys and sorrows should be cherished, occasional visits, as opportunity might allow, should be paid, and, every thing done, by mutual kind offices, to comfort each other, on the rough and stormy journey of life. If dwelling together in the same town, their intercourse should be such as to constrain

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spectators to exclaim, "Behold how good and pleasant it is for brethren to dwell together in unity?" There should be that tenderness, which would lead to all the delicate attentions that affection delights to pay, and at the same time that confidence, which would prevent offence from being taken, when these were hindered by accident from being paid. How utterly disgraceful is it to see brothers and sisters dwelling together in the same town; yet living in a state of continual strife, and sometimes in an utter suspension of all intercourse! In such cases, there must be faults on both sides, though not, perhaps, in equal proportions. Those who marry into a family should be very cautious not to carry discord into it. Not unfrequently has it happened, that brothers have been embroiled by their wives, and sisters by their husbands; and they who, till they were married, scarcely ever had an angry word from each other, scarcely ever lived in peace afterwards. Happy and honorable is that family, which though it consist of numerous branches, and those perhaps, nearly all married, and dwelling in the same vicinity, maintains, not, indeed, a state of coldness and formal intercourse, of which the highest praise is that it is free from strife, but a fellowship of sympathy, helpfulness and love!

If, by the vicissitudes of life, and the various allotments of divine Providence, one branch of the family has been more successful than the rest, peculiar care must be exercised, that the latter should not expect too much from him in the way of attention and relief, nor the former yield too little. For any man to be ashamed of his poor brothers and sisters, to treat them with cold neglect or insulting pride, discovers a littleness of mind which deserves contempt, and a depravity of heart which merits our severest indignation: it is at once ingratitude to God and cruelty to man. It must be admitted, however, that it is extremely difficult to meet the demands and satisfy the expectations of poor relations, especially in those cases where their poverty is the fruit of their own indolence or extravagance. They have claims, it is acknowledged, and a good brother or sister will readily allow and cheerfully meet them; but it must be for prudence, under the guidance of affection, to adjust their amount. It is unquestionable, however, that though there are some few who have most indiscreetly impoverished themselves to help a needy, perhaps an undeserving, brother or sister, the multitude have erred on the other side. Men or women of wealth, who choose to live in celibacy, and who have needy brothers and sisters, are cruel and hard-hearted creatures, if they suffer such relatives to want any thing for their real comfort. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And what shall be said of those, who, in bequeathing their property, forget their poor relations? The man who passes over a poor brother or sister and their families to endow a hospital, or enrich the funds of a religious society, to which, perhaps, he gave next to nothing while he lived, offers robbery for a burnt-offering.

I have now said all that appears to me to be important on the subject of fraternal duties. Is it necessary to call in the aid of motives to enforce the discharge of *such* obligations? If so,

Let *your parents' comfort* be a plea with you. How often have the hearts of such been half broken by the feuds of their children! And even where the calamity has not gone to this extent, their cup has been imbittered by the wrangles, quarrels, and perpetual strifes of those who ought to have lived in undisturbed affection.

Your own comfort and honor are involved in an attention to these duties. You cannot neglect the claims of a brother or a sister, without suffering a diminution in your happiness or your reputation, or both.

The interests of society demand of you an attention to fraternal claims. As a son, you learn to be a good subject; as a brother, you learn to be a good citizen. Rebellious children are traitors in the bud; and he who has none of the right feelings of a brother, is training up for a parricide.

And as to *religion*, fraternal duties necessarily arise out of its general principles, are enforced by its prevailing spirit more than by particular precepts, and are recommended by some of its most striking examples; for the first murder which stained the earth with human gore sprung from a want of brotherly affection; and the family in which the Son of God found his loved retreat on the earth was that where, in the persons of Mary, and Martha, and Lazarus, fraternal love was imbodied and adorned.

THE END.

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THE

CHRISTIAN FATHER'S PRESENT

TO HIS CHILDREN.

BY JOHN ANGELL JAMES,

AUTHOR OF CHRISTIAN CHARITY, THE FAMILY MONITOR, &c. &c.

"And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." ..... 1 *Chron.* 28, 29.

"I have no greater joy than to hear that my children walk in truth." ..... 3 *John* 3.

NEW-YORK:

THOMAS GEORGE, JR. 162 NASSAU STREET.

1836.

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PREFACE.

As a *Christian*, the author of the following volumes believes that there is a state of everlasting happiness prepared beyond the grave for those, and those only, who are partakers of pure and undefiled religion; and, as a *parent*, he will freely confess his supreme solicitude is, that his children, by a patient continuance in well doing, might seek for glory, honor, immortality; and finally possess themselves of eternal life. He is not insensible to the worth of temporal advantages; he is neither cynic nor ascetic; he appreciates the true value of wealth, learning, science, and reputation, which he desires, in such measure as God shall see fit to bestow, both for himself and his children; he has conquered the world, but does not despise it; he resists its yoke as a master, but values its ministrations as a servant. Still, however, he views the present state of sublunary affairs as a splendid pageant, the fashion of which passeth away, to give place to the glory which shall never be moved: he looketh not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. It is on this ground that he attaches so much importance to a *religious* education. To those, if such there should be, who imagine that he is too anxious about this matter, and has said too much about it, he has simply to reply, that "he believes, therefore has he spoken." The man who does not make the religious character of his children the supreme end of all his conduct towards them, may profess to believe as a Christian, but certainly acts as an atheist: besides, if *this* end be secured, the most likely step is taken for accomplishing every other; as "Godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come."

With these views, the author has embodied in the following volumes his own parental wishes, objects, and pursuits. Much that is here written, has been the subject of his personal converse with his children, and should God spare his life, will still continue to be the topics of his instruction.

What is beneficial to his own family, the author thought might be no less useful to others; and this was another reason which induced him to publish. The multiplication of books of this kind, even if they make small pretensions to classic elegance of composition, is to be looked upon as a benefit, provided they contain sound Scriptural sentiments, and an obvious tendency to produce right moral impressions. Books are sometimes read merely because they are new; it is desirable therefore to gratify this appetite for novelty, when at the same time we can strengthen and build up the moral character by a supply of wholesome and nutritious food.—Nor is it always necessary that new books should contain new topics, or new modes of illustration, any more than it is necessary that there should be a perpetual change in the kinds of food, in order to attain to bodily strength. Whatever varieties may be introduced by the wisdom that is sensual, bread will still remain the staff of life. So there are some primitive truths and subjects, which, whatever novelties and curiosities may be introduced for the gratification of religious taste, must still be repeated, as essential to the formation of religious character.

The author has not selected the sermonic form of discussion, because some of his subjects did not admit of it: and also because sermons are perhaps the least inviting species of reading to young people.—Letters would not have been liable to these objections; but upon the whole, he preferred the form of chapters, in which the style of direct address is preserved. The advantage of this style is obvious; it not only keeps up the reader's interest, but, as every parent who presents these volumes to his children adopts the advice as his own, such young persons, by an easy effort of the imagination, lose sight of the author, and read the language of their own father. If any thing is necessary to secure this effect, beyond the simple act of presenting the book, it might be immediately obtained by an inscription to the child, written by the parent's own hand upon the fly-leaf.

The author scarcely need say that his work is not intended for young people below the age of fourteen. In the composition of the book, a seeming tautology sometimes occurs: what is just touched upon in one place, is more expanded in others: and some subjects are intentionally repeated. To give additional interest to the volumes, numerous extracts, and some anecdotes are introduced, which tend to relieve the dulness of didactic composition, and prevent the tedium of unvarying monotony.

In the references which the author has given to books, both in the chapter on that subject, and in marginal notes, he does not wish to be considered as laying down, much less as limiting for young people, a course of reading; but as simply directing them to *some* works, which among others, ought by no means to be neglected.

Once more let it be stated, and stated with all possible emphasis, that the chief design of this work, is to form the religious character of its readers, and to implant those virtues, which shall live, and flourish, and dignify, and delight, infinite ages after every object that is dear to avarice or pride, to learning or science, to taste or ambition, shall have perished in the conflagration of the universe.

Edgbaston, April 10, 1824.

AN ADDRESS TO CHRISTIAN PARENTS.

My dear Friends—It is a situation of tremendous responsibility to be a parent: for the manner in which you discharge the duties of this relation, you must give an account in that awful day, when the secrets of all hearts shall be judged by Jesus Christ. With every babe that God intrusts to your care, he in effect sends the solemn injunction, "Take this child, and bring it up for me;" and at the final audit, will inquire, in what manner you have obeyed the command. It will not then be sufficient to plead the strength of your affection, nor the ceaseless efforts to which it gave rise; for if these efforts were not directed to a right end, if all your solicitude was lavished upon inferior objects, you will receive the rebuke of him that sitteth upon the throne.

It is of infinite importance that you should contemplate your children in their proper point of view. They are *animal* beings, and therefore it is highly proper that you should use every effort to provide them with suitable food, clothing, habitations, and every thing else that can conduce to the comfort of their present existence. They are *social* beings, and therefore it is important that you should qualify them to enjoy the comforts and discharge the duties of social life. They are *rational* beings, and therefore it is your duty to furnish them with every possible advantage for the culture of their minds. But

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if you look no farther than this, you leave out of sight the grandest and most interesting lights in which they can be seen, and will of course neglect the most important of your duties towards them; for they are *immortal* beings; the stamp of eternity is upon them: everlasting ages are before them. They are like all the rest of the human race, depraved, guilty, and condemned creatures, and consequently in danger of eternal misery. Yet are they, through the mercy of God, and the mediation of Christ, creatures capable of attaining to glory, honor, immortality, and eternal life. Looking upon them in this light, and this is the light in which you profess to contemplate them, say, what should be your chief anxiety concerning them, and what your conduct towards them?

Recognising in your children, beings placed in this world in a state of probation, and hastening to eternal happiness or torment, will you be contented to seek for them any thing short of *eternal salvation?* Even a deist, who has any belief of a future state of reward and punishment, cannot act consistently, unless he is supremely desirous of the everlasting welfare of his children. None but an avowed atheist can, with the least propriety, fix his aim lower for his children, than the possession of a happy immortality. But in the case of a *Christian parent*, it is in the highest degree inconsistent, absurd, cruel, and wicked, ever to lose sight of this even for an instant, in the arrangements which he makes for his family, or the manner of conducting himself towards them. Do you really believe in the ruin of the human race by sin, and their recovery by Christ; in the existence of such states as heaven and hell; in the necessity of a life of faith and holiness, in order to escape the one and secure the other?—then act up to these solemn convictions, not only in reference to your own salvation, but to the salvation of your children. Let a supreme desire of their immortal interests be at the bottom of your conduct, and be interwoven in all your parental habits. Let them have, in the fullest sense of the term, a *Christian education.* Act towards them, and for them, so that you shall be able to say to them, however they may turn out, "I take you to record that I am clear from your blood."

But my principal object in this address is, *to point out what appear to me to be the most prevailing obstacles to success, in the religious education of children.*

That in many cases the means employed by Christian parents for their children's spiritual welfare are unsuccessful, is a melancholy fact, established by abundant, and, I fear, accumulating evidence. I am not now speaking of those families—and are there indeed such?—where scarcely a semblance of domestic piety or instruction is to be found, where no family altar is seen, no family prayer is heard, no parental admonition is delivered! What! this cruel, wicked, ruinous neglect of their children's immortal interest in the families of *professors!!* Monstrous inconsistency! Shocking dereliction of principle! No wonder that *their* children go astray. This is easily accounted for. Some of the most profligate young people that I know, have issued from such households. Their prejudices against religion, and their enmity against its forms, are greater than those of the children of avowed worldlings. Inconsistent, hypocritical, negligent professors of religion, frequently excite in their sons and daughters an unconquerable aversion and disgust against piety, which seems to inspire them with a determination to place themselves at the farthest possible remove from its influence.

But I am now speaking of the failure of a religious education, where it has been, in some measure, carried on; instances of which are by no means unfrequent. Too often do we hear the echo of David's sorrowful complaint uttered by the distressed and disappointed Christian father, "Although my house be not so with God." Too often do we see the child of many prayers and many hopes forgetting the instructions he has received, and running with the multitude to do evil. Far be it from me to add affliction to affliction, by saying that this is to be traced, in every case, to parental neglect.—I would not thus pour as it were nitre and vinegar upon the bleeding wounds, with which filial impiety has lacerated many a father's mind. I would not thus cause the wretched parent to exclaim, "Reproach hath broken the heart, already *half* broken by my child's misconduct." I know that in many cases no blame whatever is to be thrown on the parent; but it was the depravity of the child alone, which nothing could subdue but the power of the Holy Ghost, that led to the melancholy result. The best possible scheme of Christian education, most judiciously directed, and most perseveringly maintained, has, in some cases, totally failed. God is a sovereign, and he hath mercy on whom he will have mercy. Still, however, there is, in the order of means, a tendency in a religious education, to secure the desired result; and God usually does bless, with his saving influence, such efforts. "Train up a child in the way he should go, and when he is old he will not depart from it." This is certainly true, as a general rule, though there are many exceptions from it.

I shall now lay before you the principal obstacles to success in religious education, as they strike *my* mind.

First.—*It is frequently too negligently and capriciously maintained, even where it is not totally omitted.*

It is obvious, that if at all attended to, it should be attended to with anxious earnestness, systematic order, and perpetual regularity. It should not be taken up as a dull form, an unpleasant drudgery, but as a matter of deep and delightful interest.—The heart of the parent should be entirely and obviously engaged. A part of every returning Sabbath should be spent by him, surrounded by his filial charge; and it should be embodied, more or less, with the whole habit of parental conduct.—The father may lead the usual devotions at the family altar: the mother may join with him in teaching their children catechism, hymns, Scripture; but if this be unattended by serious admonition, visible anxiety, and strenuous effort to lead their children to think seriously on religion, as a matter of infinite importance, little good can be expected. A cold, formal, capricious system of religious instruction is rather likely to create prejudice against religion, than prepossession in its favor.

Then, again, a religious education should be *consistent*—it should extend to *every thing* that is likely to assist in the formation of character. It should not be mere abstract tuition, but should be a complete whole. It should select the schools, the companions, the amusements, the books of youth; for if it do nothing more than merely teach a form of sound words to the understanding, and to the memory, while the impression of the heart, and the formation of the character are neglected, very little is to be expected from such efforts. A handful of seed, scattered now and then upon the ground, without order or perseverance, might as rationally be expected to produce a good crop, as a mere lukewarm, capricious, religious education to be followed by true piety. If the parent is not *visibly in earnest*, it cannot be expected that the child will be so. Religion, by every Christian parent, is theoretically acknowledged to be the most important thing in the world; but if in practice the father appears a thousand times more anxious for his son to be a good

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scholar than a real Christian, and the mother more solicitous for the daughter to be a good dancer or musician, than a child of God, they may teach what they like in the way of good doctrine, but they are not to look for genuine piety as the result: this can only be expected where it is really taught and inculcated, as *the one thing needful*.

Secondly.—*The relaxation of domestic discipline* is another obstacle in the way of a successful religious education.

A parent is invested by God with a degree of authority over his children, which he cannot neglect to use without being guilty of trampling under foot the institutions of heaven. Every family is a community, the government of which is strictly despotic, though not tyrannical. Every father is a sovereign, though not an oppressor: he is a legislator, and not merely a counsellor: and his will is law, not merely advice. He is to command, to restrain, to punish; and children are required to obey: he is, if necessary, to threaten, to rebuke, to chastise; and they are to submit with reverence. He is to decide what books shall be read, what companions invited, what engagements formed, and how time is to be spent. If he sees any thing wrong, he is not to interpose merely with the timid, feeble, ineffectual protest of Eli, "Why do ye thus, my sons?" but with a firm, though mild prohibition. He must *rule* his own house; and by the whole of his conduct, make his children feel that obedience is his due and his demand.

The want of discipline, wherever it exists, will be supplied by confusion and domestic anarchy.—Every thing goes wrong in the absence of this. A gardener may sow the choicest seeds; but if he neglect to pluck up weeds, and prune wild luxuriances; he must not expect to see his flowers grow, or his garden flourish; and so a parent may deliver the best instructions, but if he do not, by discipline, eradicate evil tempers, correct bad habits, repress rank corruptions, nothing excellent can be looked for. He may be a good prophet, and a good priest, but if he be not also a good *king*, all else is vain. When once a man breaks his sceptre, or lends it to his children as a plaything, he may give up his hopes of success from a religious education.

I have seen the evil resulting from a want of discipline in innumerable families, both amongst my brethren in the ministry, and others. Frightful instances of disorder and immorality are now present to my mind, which I could almost wish to forget. The misfortune in many families is, that this regimen is unsteady and capricious, sometimes carried even to tyranny itself, at others relaxed into a total suspension of law; so that the children are at one time trembling like slaves, at others revolting like rebels; at one time groaning beneath an iron yoke, at others rioting in a state of lawless liberty. This is a most mischievous system, and its effects are generally what might be expected.

In some cases, discipline commences too late, in others it ceases too early. A father's magisterial office is coeval with his parental relation. A child as soon as he can reason, should be made to feel that obedience is due to parents; for if he grow up to boyhood before he is subject to the mild rule of parental authority, he will, very probably, like an untamed bullock, resist the yoke. On the other hand, as long as children continue beneath the parental roof, they are to be subject to the rules of domestic discipline. Many parents greatly err, in abdicating the throne in favor of a son or daughter, because the child is *becoming* a man or a woman. It is truly pitiable to see a boy or girl of fifteen, returning from school to sow the seeds of revolt in the domestic community, acting in opposition to parental authority, till the too compliant father gives the reins of government into filial hands, or else by his conduct declares his children to be in a state of independence. I am not advising a contest for power; for where a child has been accustomed to obey, even from an infant, the yoke of obedience will always, at least generally, be light and easy; if not, and a rebellious temper should begin to show itself early, a judicious father should be on his guard, should suffer no encroachments on his prerogative, while at the same time the increased power of his authority, like the increased pressure of the atmosphere, should be felt without being seen, and this will make it irresistible.

Thirdly.—*Undue severity*, in the other extreme, is as injurious as unlimited indulgence.

If injudicious fondness has slain its tens of thousands, unnecessary harshness has destroyed its thousands. By an authority which cannot err, we are told that the cords of love are the bands of a man. There is a plastic power in love. The human mind is so constituted as to yield readily to the influence of kindness. Men are more easily led to their duty, than driven to it; a child, says an eastern proverb, may lead the elephant by a single hair. You remember, and perhaps have often seen verified, the old apologue of the Sun, the Wind, and the Traveller. Love seems so essential an element of the parental character, that there is something shockingly revolting, not only in a cruel, not only in an unkind, not only in a severe, but even in a cold-hearted father. Study the parental character as it is exhibited in that most exquisitely touching moral picture, the parable of the Prodigal Son. When a father governs entirely by cold, bare, uncovered authority; by mere commands, prohibitions and threats; by frowns untempered with smiles; when the friend is never blended with the legislator, nor authority modified with love; when his conduct produces only a servile fear in the hearts of his children, instead of a generous affection; when he is served from a dread of the effects of disobedience, rather than from a sense of the pleasure of obedience; when he is dreaded in the family circle as a frowning spectre, rather than hailed as the guardian angel of its joys; when even accidents raise a storm, and faults a hurricane of passion in his bosom; when offenders are driven to equivocation and lying, with the hope of averting by concealment those severe corrections which disclosure always entails; when unnecessary interruptions are made to innocent enjoyments; when, in fact, nothing of the father, but every thing of the tyrant, is seen; can we expect religion to grow in such soil as this? Yes, as rationally as we may look for the tenderest hot-house plant to thrive amidst the rigors of eternal frost.

It is useless for such a father to teach religion; he chills the soul of his pupils; he hardens their hearts against impression; he prepares them to rush with eager haste to their ruin, as soon as they have thrown off the yoke of their bondage; and to employ their liberty, as affording the means of unbridled gratification. Like a company of African slaves, they are first tortured by their thraldom, and by that very bondage, trained up to convert their emancipation into a means of destruction.

Let parents then, in all their conduct, blend the lawgiver and the friend, temper authority with kindness, and realize in their measure that representation of Deity which Dr. Watts has given us, where he says,

> "Sweet majesty and awful love,
> Sit smiling on his brow."

In short, let them so act, that their children shall be convinced that their law is holy, and their com-

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mandment is holy and just and good; and that to be so governed is to be blessed.

Fourthly.—*The inconsistent conduct of parents* themselves, is a frequent and powerful obstacle to success in religious education.

Example has been affirmed to be omnipotent, and its power, like that of gravitation, is always in proportion to the nearness of the attracting body; what then must be the influence of *parental* example? Now as I am speaking of *religious* parents, it is of course assumed that they do exhibit, in some measure, the reality of religion: but may not the reality often be seen where much of the beauty of true godliness is obscured, just as the sun is beheld when his effulgence is quenched in a mist; or as a lovely prospect is seen through a haze, which, though it leave its extent uncovered, veils all its beauty. Religion may be seen in dim outline by the children in their parents' conduct, but it is attended with so many minor inconsistencies, such a mist of imperfections, that it presents little to conciliate their regard or raise their esteem. There is so much worldly-mindedness, so much conformity to fashionable follies, so much irregularity of domestic piety, such frequent sallies of unchristian temper, such inconsolable grief and querulous complaint under the trials of life, such frequent animosities towards their fellow Christians, observable in the conduct of their parents, that they see religion to the greatest possible disadvantage, and the consequence is, that it either lowers their standard of piety, or inspires a disgust towards it altogether.—Parents, as you would wish your instructions and admonitions to your children to be successful, enforce them by the power of a holy example. It is not enough for you to be pious on the whole, but you should be wholly pious; not only to be real disciples, but eminent ones; not only sincere Christians, but consistent ones. Your standard of religion should be very high. To some parents I would give this advice, "*Say* less about religion to your children, or else manifest more of its influence.—Leave off family prayer, or else leave off family sins." Beware how you act, for all your actions are seen at home. Never talk of religion but with reverence: be not forward to speak of the faults of your fellow Christians, and when the subject is introduced, let it be in a spirit of charity towards the offender, and of decided abhorrence of the fault. Many parents have done irreparable injury to their children's minds by a proneness to find out, talk of, and almost rejoice over the inconsistencies of professing Christians. Never cavil at or find fault with the religious exercises of the minister you attend: but rather commend his discourses, in order that your children might listen to them with greater attention. Direct their views to the most eminent Christians, and point out to them the loveliness of exemplary piety. In short, seeing that your example may be expected so much to aid or frustrate your efforts for the conversion of your children, consider "what manner of persons ought ye to be in all holy conversation and godliness."

Fifthly.—Another obstacle to the success of religious instruction, is sometimes found *in the wild conduct of an elder branch of the family, especially in the case of a dissipated son.*

The elder branches of a family are found, in general, to have considerable influence over the rest, and oftentimes to give the tone of morals to the others: they are looked up to by their younger brothers and sisters; they bring companions, books, amusements into the house; and thus form the character of their juniors. It is of great consequence, therefore, that parents should pay particular attention to their elder children; and if unhappily their habits should be decidedly unfriendly to the religious improvement of the rest, they should be removed if possible, from the family. One profligate son may lead all his brothers astray. I have seen this, in some cases, most painfully verified. A parent may feel unwilling to send from home an unpromising child, under the apprehension that he will grow worse and worse; but kindness to him in this way, is cruelty to the others. Wickedness is contagious, especially when the diseased person is a brother.

Sixthly.—*Bad companions* out of the house, counteract all the influence of religious instruction delivered at home.

A Christian parent should ever be on the alert to watch the associations which his children are inclined to form. On this subject, I have said much to the young themselves in the following work: but it is a subject which equally concerns the parent.—One ill chosen friend of your children's may undo all the good you are the means of doing at home.—It is impossible for you to be sufficiently vigilant on this point. From their very infancy, encourage them to look up to you as the selectors of their companions; impress them with the necessity of this, and produce a habit of consulting you at all times. Never encourage an association which is not likely to have a decidedly friendly influence on their religious character. This caution was never more necessary than in the present age. Young people are brought very much together by the religious institutions which are now formed, and although there is a great probability that in such a circle suitable companions will be found, yet it is too much even for charity to believe, that all the active young friends of Sunday Schools, Juvenile Missionary Societies, &c. &c. are fit companions for our sons and our daughters. Encourage them to consider *you* their chief friends; and so act towards them that they shall want no other. On this subject you will find a few remarks, in a note, in the following work.

Seventhly.—*The schisms which sometimes arise in our churches, and embitter the minds of Christians against each other*, have a very unfriendly influence upon the minds of the young.

They see so much that is opposite to the spirit and genius of Christianity in both parties, and enter so deeply into the views and feelings of one of them, that their attention is drawn off from the essentials of religion, or their prejudices raised against them. I look upon this to be one of the most painful and mischievous consequences of ecclesiastical contentions.

Eighthly.—*The neglect of young persons by our churches and their pastors*, is another impediment to the success of domestic religious instruction.

This, however, does not so much appertain to parents in their separate capacity, as in their relation as members of a Christian society, and even in this relation it belongs less to them than to their pastors. There is a blank yet to be filled up in reference to the treatment of the young, who are not in church communion. As a Dissenter, I object of course to the rite of Confirmation as practised in the established church: but we want something, I will not say like it, but in lieu of it. We want something that shall recognise the young, interest them, attract them, guard them.*

Ninthly.—*The spirit of filial independence*, which is sanctioned by the habits, if not by the opinions of the age, is another hinderance, and the last which I shall mention, to the good effect contemplated and desired by a religious education.

The disposition, which is but too apparent in this

* See an excellent sermon by the Rev. J. Bennett, entitled "The duties of the Churches towards the Rising Generation."

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age, to enlarge the privileges of the children by diminishing the prerogative of their parents, is neither for the comfort of the latter nor for the well-being of the former. Rebellion against a justly constituted authority can never be in any case a blessing, and all wise parents, together with all wise youth, will unite in supporting that just paternal authority, which however the precocious manhood of some might feel to be an oppression, the more natural and slowly approaching maturity of others, will acknowledge to be a blessing. Children who find the parental yoke a burden, are not very likely to look upon that of Christ as a benefit.*

Such, my dear friends, as they appear to my mind, are the principal obstacles to the success of those efforts which are carried on by many for the religious education of their children. Seriously consider them: and having looked at them, endeavor to avoid them. Survey them as the mariner does the flame of the light-house, for the purpose of avoiding the rock on which it is placed. Recognise your children, as every Christian parent should do, not only as animal, rational, social beings, but as immortal creatures, lost sinners, beings invited to eternal life through the mediation of Christ; and while you neglect not any one means that can promote their comfort, reputation, and usefulness in this world, concentrate your chief solicitude, and employ your noblest energies in a scriptural, judicious, persevering scheme of *religious* education.—"Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

* There is a very useful sermon of Dr. Winter's on the subject of this address.

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CHRISTIAN FATHER'S PRESENT.

CHAPTER I.

ON THE ANXIETY OF A CHRISTIAN PARENT FOR THE SPIRITUAL WELFARE OF HIS CHILDREN.

My dear children,—Never did I pass a more truly solemn or interesting moment, than that in which my first born child was put into my arms, and I felt that I was a father. A new solicitude was then produced in my bosom, which every succeeding day has tended to confirm and strengthen. I looked up to heaven, and breathed over my babe the petition of Abraham for his son, "O that Ishmael might live before thee." Recognising, in the little helpless being which had been so lately introduced into our world, a creature born for eternity, and who, when the sun was extinguished, would be still soaring in heaven, or sinking in hell, I retired to the closet of private devotion, and solemnly dedicated the child to that God, who had given me the precious boon; and earnestly prayed, that whatever might be his lot in this world, he might be a partaker of true piety, and numbered with the saints in glory everlasting.

During the days of your infancy I watched you, together with your sainted mother, with all the fondness of a parent's heart. We have smiled upon you when you were slumbering in healthful repose; we have wept over you when tossed with feverish restlessness and pain; we have been the delighted spectators of your childish sports; we have witnessed with pleasure the developement of your intellectual powers; and have often listened with somewhat of pride, to the commendations bestowed upon your persons and attainments;—but, amidst all, one deep solicitude took hold on our minds, which nothing could either divert or abate, and that is, *a deep anxiety for your spiritual welfare—for your religious character.*

You cannot doubt, my children, that your parents love you. We have, in all your recollections, a witness to this. We have, as you know, done every thing to promote your welfare, and, so far as was compatible with this object, your pleasure also.—We have never denied you a gratification which our duty and ability allowed us to impart; and if at any time we have been severe in reproof, even *this* was a more awful form of love. We have spared no expense in your education; in short, love, an intense love, of which you can at present form no adequate conception, has been the secret spring of all our conduct towards you; and as the strongest proof, and purest effort of our affection, we wish you to be partakers of true piety. Did we not cherish this anxiety, we should feel that, amidst every other expression of regard, we were acting towards you a most cruel and unnatural part. Genuine love desires and seeks for the objects on which it is fixed, the greatest benefits of which they are capable; and as you have a capacity to serve, and enjoy, and glorify God by real religion, how can we love you in reality, if we do not covet for you this high and holy distinction? We should feel that our love had exhausted itself upon trifles, and had let go objects of immense, infinite, eternal consequence, if it were not to concentrate all its prayers, desires, and efforts, in your personal religion.

Almost every parent has some one object which he desires above all others on behalf of his children. Some are anxious that their offspring may shine as warriors; others, that theirs may be surrounded with the milder radiance of literary, scientific, or commercial fame. *Our* supreme ambition for you is, that whatever situation you occupy, you may adorn it with the beauties of holiness, and discharge its duties under the influence of Christian principle. Much as we desire your respectability in life, and we will not conceal our hope that you will occupy no mean place in society, yet we would rather see you in the most obscure, and even menial situation, provided you were partakers of true piety, than see you on the loftiest pinnacle of the temple of fame, the objects of universal admiration, if at the same time your hearts were destitute of the fear of God. We might, indeed, in the latter case, be tempted to watch your ascending progress, and hear the plaudits with which your elevation was followed, with something of a parent's vanity; but when we retired from the dazzling scene to the seat of serious reflection, the spell would be instantly broken, and we should sorrowfully exclaim, "Alas! my son, what is all this, in the absence of religion, but soaring high to have the greater fall!"

You must be aware, my dear children, that all our conduct towards you, has been conducted upon these principles. Before you were capable of receiving instruction, we presented ceaseless prayer to God for your personal piety. As soon as reason dawned, we poured the light of religious instruction upon your mind, by the aid of familiar poetry, catechisms, and conversation. You cannot remember the time when these efforts commenced. How often have you retired with us, to become the subjects of our earnest supplications at the throne of grace.—You have been the witnesses of our agony for your eternal welfare. Have we not instructed, warned, admonished, encouraged you, as we laid open to your view, the narrow path which leadeth to eternal life? Have we not been guided by this object in the selection of schools for your education, companions for your amusement, books for your perusal? Has not this been so interwoven with all our conduct, that if at any time you had been asked the question, "What is the chief object of your parents' solicitude on your account," you must have said at once "For my being truly pious?" Yes, my children, this is most strictly true. At home, abroad, in sickness and in health, in prosperity and in adversity, this is the ruling solicitude of our bosoms.

How intently have we marked the developement of your character, to see if our fondest wishes were likely to be gratified. We have observed your deportment under the sound of the gospel, and when you have appeared listless and uninterested, it has been as wormwood in our cup; while, on the other hand, when we have seen you, listening with attention, quietly wiping away the tear of emotion, or retiring pensive and serious to your closet, we have rejoiced more than they which find great spoil.—When we have looked on the conduct of any pious youth, we have uttered the wish, "O that my child were like him!" and have directed your attention to his character, as that which we wished you to make the model of yours. When, on the other

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hand, we have witnessed the behavior of some prodigal son, who has been the grief of his parents, the thought has been like a dagger to our heart, "What if my child should turn out thus!"

1. Now we cherish all this solicitude on *our own account*. We candidly assure you, that nothing short of this will make us happy. Your piety is the only thing that will make us rejoice that we are parents. How can we endure to see our children choosing any other ways than those of wisdom, and any other path than that of life? How could we bear the sight, to behold you travelling along the broad road which leadeth to destruction, and running with the multitude to do evil? "O God, hide us from this sad spectacle, in the grave, and ere that time comes, take us to our rest." But how would it embitter our last moments, and plant our dying pillow with thorns, to leave you on earth in an unconverted state; following us to the grave, but not to heaven. Or should you be called to die before us, and take possession of the tomb in our names, how could we stand at the dreadful post of observation, darker every hour, without one ray of hope for you, to cheer our wretched spirits! How could we sustain the dreadful thought, which in spite of ourselves would sometimes steal across the bosom, that the very next moment after you had passed beyond our kind attentions, you would be received to the torments which know neither end nor mitigation! And when you had departed under such circumstances, what could heal our wounds, or dry our tears!

Should you become truly pious, this circumstance will impart to our bosoms a felicity which no language could enable me to describe. It will sweeten all our intercourse with you, establish our confidence, allay our fears, awaken our hopes. If we are prosperous, it will delight us to think that we are not acquiring riches for those who will squander it on their lusts, but who will employ it for the glory of God when we are in the dust. Or, if we are poor, it will cheer us to reflect, that though we cannot leave you the riches of this world, we see you in possession of the favor of God, and that portion, which after comforting you on earth, will enrich you through eternity. My dear children, if you are anxious to comfort the hearts of your parents, if ye would fulfil our joy; if ye would repay all our labor, anxiety, affection; if ye would most effectually discharge all the obligations which you cannot deny you owe us, *Fear God, and choose the ways of religion:* this, this only, will make us happy.

2. We cherish this solicitude on behalf of the *church*, and the cause of God.

We are every year conveying to the tombs of their fathers, some valued and valuable members of the Christian church. We are perpetually called to witness the desolations of the last enemy in the garden of the Lord. How often do we exclaim over the corpse of some eminent Christian and benefactor, "Departed saint, how heavy the loss we have sustained by thy removal to a better state!—Who now shall fill up thy vacant seat, and bless like thee both the church and the world?" My children, under these bereavements, to whom should we look but to you? To whom should we turn but to the *children* of the kingdom, for *subjects* of the kingdom? You are the property of the church. It has a claim upon you. Will ye not own it, and discharge it? Must we see the walls of the spiritual house mouldering away, and you, the rightful materials with which it should be repaired, withheld? We love the church, we long for its prosperity, we pray for its increase, and it cannot but be deeply distressing to us to witness the ravages of death, and, at the same time, to see the want of religion in those young persons, whose parents, during their life, filled places of honor and usefulness in the fellowship of the faithful.

We are anxious for your being pious that you might be the instruments of blessing the *world* by the propagation of religion. The moral condition of the world is too bad for description. If it be ever improved, this must be done by Christians. True piety is the only reformer of mankind. A spirit of active benevolence has happily risen up, rich in purposes and means, for the benefit of the human race. But the men, in whose bosoms it now lives and moves, are not immortal upon earth; they too must sleep in dust, and who shall succeed them at their post and enter into their labors? Who will catch their falling mantle, and carry on their glorious undertaking for the salvation of millions?—If it be ever done, it must be done of course by those who are now rising into life. The propagation of religion to the next generation, and to distant nations, depends on you, and others of your age.—While I write, the groans of creation are ascending; and future ages are rising up to plead with you, that you would bow to the influence of religion, as the only way of extending it to them.

3. But we are chiefly anxious, after all, on *your* account.

My children, the anxiety which we feel on this head, is far too intense for language. Here I may truly say, "poor is thought, and poor expression." If piety were to be obtained for you only by purchase, and I were rich in the possession of worlds, I would beggar myself to the last farthing to render you a Christian, and think the purchase cheap.—"Godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come." As I shall have more than one chapter on the advantages of piety, it will not be necessary to enlarge upon them here, any further than to say, that true godliness will save you from much present danger and inconvenience, promote your temporal interests, prepare you for the darkest scenes of adversity, comfort you on a dying bed, and finally conduct you to everlasting glory. The want of it will ensure the reverse of all this. Sooner or later such a destitution will bring misery on earth, and be followed with eternal torments in hell.

What then, my children, are all worldly acquirements and possessions without piety? What are the accomplishments of taste, the elegances of wealth, wreaths of fame, but as the fragrant and many-colored garland which adorns the miserable victim about to be sacrificed at the shrine of this world? Original genius, a vigorous understanding, a well stored mind, and all this adorned by the most amiable temper, and most insinuating address, will neither comfort under the trials of life, nor save their lovely possessor from the worm that never dies, and the fire that is never quenched. Oh! no; they may qualify for earth, but not for heaven. Alas, alas! that such estimable qualities should all perish for want of that piety, which alone can give immortality and perfection to the excellences of the human character!

Can you wonder then at the solicitude we feel for your personal religion, when such interests are involved in this momentous concern?

CHAPTER II.

ON THE DISPOSITIONS WITH WHICH WE SHOULD ENTER UPON AN INQUIRY INTO THE NATURE OF RELIGION.

Religion is a subject of a spiritual and moral nature, and therefore requires another and a different frame of mind to that which we carry to a topic, purely intellectual.

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The first disposition essentially necessary, is *a deep seriousness.*

Religion is the very last thing in the universe with which we should allow ourselves to trifle. Nothing can be more shocking and incongruous than that flippancy and inconsiderateness, with which some people treat this dread theme. When Uzzah put forth his hand, *in haste* to support the ark, his life paid the forfeit of his temerity; and if the man, who takes up his Bible to inquire into the meaning of its contents, with a frivolous and volatile temper, do not suffer the same penalty, it is not because the action is less criminal or less dangerous, but because God has now removed the punishment a little farther distant from the sin. I cannot conceive of any thing more likely to provoke God to give a person up to the bewildering influence of his own inherent depravity, and consequently to a confused and erroneous perception of religious truth than this temper. To see a person approaching the oracle of God with the same levity as a votary of fashion and folly enters a place of amusement, is indeed revolting to taste, to say nothing of more sacred feelings. Religion enthroned behind the veil in the temple of truth, and dwelling amidst the brightness which the merely curious eye cannot bear to look upon, refuses to unfold her glories, or discover her secrets, to the volatile mind; and delivers to every one who draws near to her abode, the admonition of Jehovah to Moses, "Put off thy shoes, for the place whereon thou standest is holy ground."

The subjects treated of by religion, are of the most awfully important nature. Every thing about it is serious. The eternal God, in every view of his nature and operations—the Lord Jesus Christ in his sufferings and death—the soul of man, in its ruin and salvation—the solemnities of judgment—the mysteries of eternity—the felicities of heaven—the torments of hell, are all involved in the mighty comprehension of religion. Should *such* themes be ever touched with irreverence? My dear children, I warn you against the too common practice of reducing to the level of mere intellectual theories, and of treating with the same indifference as the systems of philosophy, that sacred volume, which, to use the words of Locke, "has God for its author, salvation for its end, and truth without any mixture of error, for its contents." Do not forget, then, that the very first requisite, not only in religion itself, but also in that frame of mind, which enables us to understand its nature, is *seriousness.*

2. *A great solicitude to be guided aright*, is the next disposition, and nearly allied to the former.

Eternal consequences hang upon this question.—As we mistake it, or understand it, we shall travel onward to heaven or hell. An inquiry of such importance should, of course, be urged with the deepest anxiety. It might be rationally expected, that events so awfully tremendous as death and judgment; a subject so deeply interesting as whether we shall spend eternal ages, in torments or in bliss, could in no possible case, and in no constitution of mind whatever, fail of exciting the most serious apprehension and concern. And yet there are multitudes, who have talked a thousand times about religion, but yet have never had in all their lives one hour's *real solicitude* to know whether their views of its nature are correct. Is it to be wondered then, that so many remain in ignorance, or plunge into error?

3. *Docility*, or a teachable disposition, is of great consequence.

Our Lord laid great emphasis on this, when he said, "Except ye be converted, and *become as little children*, ye shall not enter into the kingdom of heaven." Children, when they first go to school, have a sense of their own ignorance; they have neither prepossessions nor prejudices; they present their unfurnished minds to their teachers to receive, with implicit confidence, all that they are taught. Docility is essential to improvement in every thing; for if a child go to school puffed up with high notions of his own attainments, imagining that he knows as much as his master can teach him, and with a disposition to cavil at every thing that is communicated; in this case, improvement is out of the question; the avenues of knowledge are closed. In nothing is docility more necessary than in religion, where the subject is altogether beyond the cognizance of the senses, and the discoveries of reason. Christianity is purely and exclusively matter of revelation. Of course, all our knowledge on this topic must be derived from the Bible; to the right understanding of which, we must carry the same consciousness of our ignorance, the same destitution of prejudice and prepossession, the same implicit submission of the understanding, as the child on his first going to school does to his instructer. We must go to the word of God with these convictions in our mind, "This is the master, from whom I, who know nothing, am most implicitly to receive all things. My teacher is infallible and I am not to cavil at his instructions, however in some things they may transcend my ability to comprehend them."

Yes, the Bible, the Bible alone, is the infallible teacher in religious matters, from whose authority there does and can lie no appeal; before whose solemn dicta reason must bow in humble silence, to learn and to obey. This is docility, by which I mean, not a supple disposition to believe what others believe, or to adopt the creed which they would impose upon us; no, this is surrendering our understanding to be enslaved by human authority: but teachableness, means going direct to the master, with this determination, whatever he teaches I will believe, be it so sublime, so humiliating, so novel, and, to my present limited capacities, so incomprehensible as it may.

Are we, then, to exclude reason from the business of religion? By no means. It would be as absurd to attempt it, as it would be impossible to accomplish it. The whole affair of piety is a process of reason: but then it is reason submitting itself to the guidance of revelation. Reason bears the same relation to religion, and performs the same office, as it does in the system of jurisprudence: it examines the evidence, by which a law is proved to be an enactment of the legislature; interprets according to the known use of terms and phrases, its right meaning, and then submits to its authority. Thus in matters of religion, its province is to examine the evidences by which the Bible is proved to be a revelation from God; having done this, it is to ascertain, according to the fixed use of language, its true meaning; and then to submit to its authority, by believing whatever it reveals, and obeying whatever it enjoins. This is what we mean by prostrating our reason before the tribunal of revelation, than which surely nothing can more accord with the design of the Bible, or the ignorance of the human mind.

But, suppose reason should meet with palpable contradictions in the word of God, is she to believe them? This is putting a case which cannot happen, since it is supposing that God will give his sanction to a lie. There can be no contradictions in the word of God; the thing is impossible. But still it will be replied, Is not one kind of evidence for the divine authority of revelation, derived from its contents? and if so, may not reason make the nature of a doctrine a test of its truth? At best this is but a secondary species of evidence, and cannot oppose the primary kind of proof. If it cannot be

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proved that a doctrine is really an interpolation, and there is at the same time all the evidence that the case admits of, that it is a part of divine revelation, no difficulty in the way of understanding its meaning, no seeming mystery in its terms, should lead us to reject it; we must receive it and wait for further light to understand it.

Revelation is the sun, reason the eye which receives its beams, and applies them to all the purposes of life, for which, in ceaseless succession they flow in upon us: and it can no more be said that revelation destroys or degrades reason, by guiding it, than it can be said the solar orb extinguishes the power of vision, by directing its efforts.

Docility then, my dear children, by which I mean a submission of the human understanding, in matters of religion, to the word of God, is essential to all true piety. I insist upon this with more earnestness, because it is easy to perceive, that the tendency of the present age is in an opposite direction. A haughty and flippant spirit has arisen, which, under the pretext of freedom of inquiry, has discovered a restless propensity to throw off the authority of divine truth; a spirit more disposed to teach the Bible than to be taught by it; to speculate upon what it should be, than to receive it as it is; a spirit which would receive the morality of the word of God as it finds it, but which is perpetually employed in mending its theology; which, in fact, would subvert the true order of things, and, instead of subjecting reason to revelation, would make reason the teacher, and revelation the pupil. Beware, my children, of this dangerous spirit, which, while it pays flattering compliments to your understanding, is injecting the deadliest poison into your soul.

4. *A prayerful spirit* is essential to a right disposition for inquiring into the nature of true piety.

Religion is an affair so spiritual in its nature, so tremendously important in its consequences, and so frequently misunderstood; and, on the other hand, we ourselves are so liable to be misled in our judgments by the bewildering influence of internal depravity, and external temptation, that it betrays the most criminal indifference, or the most absurd self-confidence, to enter on this subject, without constant earnest supplication for direction to the Father and Fountain of lights.

The religious world is like an immense forest, through which lies the right road to truth and happiness; but besides this, there are innumerable paths running in all directions; every way has its travellers, each traveller thinks he is right, and attempts to prove it, by referring to the map which he carries in his hand. In such circumstances, who, that values his soul or her eternal situation, would not seek for guidance to him who has promised to disclose to us by his spirit the path of life? When young people trust to the efforts of their own unaided reason, and neglect to ask for the guiding influence of the eternal God, it is matter of little surprise that they are found walking in the paths of error. There is a degree of pride and independence in this, which God often punishes, by leaving them to the seductions of sophistry and falsehood. In addition then, to the greatest seriousness of mind, and the most intense desire after truth, and the most unprejudiced approach to the oracle of Scripture, pray constantly to God to reveal to you the nature of true piety, and to dispose you to embrace it. This is the way appointed by God to obtain it. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." "If ye, being evil, know how to give good gifts unto them which are your children, how much more shall your Heavenly Father give his Holy Spirit to them that ask him." "I will instruct thee, and teach thee in the way thou shalt go; I will guide thee with mine eye."

These, surely with a thousand other passages of similar import, are sufficient to enjoin and encourage the temper I now recommend. I have no hope of those who neglect habitual prayer for divine illumination. I expect to see them left to embrace error for truth, or to content themselves with the mere forms of godliness, instead of its power.

CHAPTER III.

ON RIGHT SENTIMENTS IN RELIGION.

Truth and error, my children, are essentially distinct, and diametrically opposed to each other. It is important to perceive in every case this difference, to embrace the one, and reject the other. To have the judgment misled in its decisions, on any subject, is an evil, which, as rational creatures, we should ever deprecate; but to be mistaken on that subject, where "he that believeth shall be saved, and he that believeth not shall be damned," is most fearful, most fatal. To be in error on the topics of literature, science, commerce, history, is a mere inconvenience, at worst a derogation from our mental reputation, or our worldly comfort; but to be fundamentally wrong in religion, is an evil which commences its chief mischief from the day of our death, and perpetuates itself through all the ages of eternity.

I need not inform you, that there prevails an endless variety of opinion on the subject of religion. This circumstance, however, with pious minds it might be a matter of regret, with philosophic ones, is no cause of surprise. Infidels, who profess to study theology in the book of nature, are divided into many sects. Scarcely a subject exists, however plain, and apparently incapable of producing a diversity of opinion, but what is viewed by different men in various lights. What clashing opinions exist among lawyers, concerning the precise meaning of the words of a statute, which was drawn up with the most anxious care to avoid all litigation. That different opinions should exist on the meaning of the Scriptures, is less to be wondered at, when we consider how deeply we are all interested in the matter of revelation, and how apt we are in cases of personal interest, to have our judgments biassed by our feelings. The Bible, if read in heaven by holy angels and spirits made perfect, produces no discordant opinions there. It is to the depravity of human nature, that all religious error is to be traced.

Diversity of sentiment, although confessedly an evil, has been productive of some benefits. It has afforded opportunity for the more vigorous exercise and conspicuous display of Christian charity and forbearance between the various sects; while it is a constant pledge for the purity of the sacred text. As they all profess to draw their opinions from the Bible, they of course maintain a constant and sleepless jealousy over each other's treatment of the word of God. Their opposition to each other converts them all into vigilant guardians of the source of their faith; so that although they have corrupted the *streams* of truth, they have jointly guarded the purity of the *fountain*. The suspicion of any liberties having been taken with the word of God, would be an evil more to be deplored than the existence of a diversity of opinion on the sacred text. While the genuineness of the statute is admitted, and the incorruptibility of the judge is maintained, the wranglings of counsellors cannot subvert the foundations of justice.

Still, however, these opposite sentiments cannot of course be *all* right. Although error is multi-

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form, truth is uniform; and it is of infinite consequence, that we should embrace the one and reject the other.

1. Some errors unquestionably exclude a man from salvation. "He that believeth shall be saved, and he that believeth not shall be damned." Now certainly from this language it is evident that salvation is suspended on a belief of the gospel, and of course upon a belief of the true gospel, not on the belief of a false one. If, therefore, what we believe is not the same as that which the word of God reveals, it is not the gospel; and such a faith will not save us. To ascertain with precision what truths are essential to the hope of eternal life, is a very difficult task: to say how far a person may go in error, and yet after all be saved, is what no mortal should presume to do.—When a man, however, disbelieves the Bible to be the word of God; or rejects the doctrine of the atonement; or the justification of the soul by faith; or the necessity of divine influences to renew and sanctify the heart, or the obligation of true holiness; I do not see how such an individual can be saved. He subverts the very foundations of the gospel. *Something* must be believed, as our Lord himself tells us, in order to the possession of everlasting happiness; and if *these* things may be disbelieved, and yet a sinner be saved, it is difficult to find out what there is left for him to believe. If some sentiments, then, are essential to a saving faith, we should be most tremblingly afraid of error; and as it is not for us to say how far an individual may go in error in order to be excluded from the blessings of the gospel, we should certainly be alarmed at the least deviation from the truth, as there is no doubt that one wrong notion prepares the mind for the reception of another. This leads me to observe,

2. That all error has a tendency to pollute the mind, to the degree in which it exists: and therefore must be so far sinful.

"Sanctify them by thy truth," said our Lord, "thy word is truth." Now if truth sanctifies, error must corrupt the mind; except two causes so diametrically opposite to each other, as these are, can be supposed to produce the same effects; which is absurd. Whatever is not truth must be error. Whatever opinion we profess to have received from the word of God, must be classed under one or the other of these heads, and must have some influence or other upon our religious character, as it appears in the sight of God. Wrong sentiments may not produce immorality in the life, but if they corrupt our secret motives; if they render us spiritually proud, and lead us to glory before God; if they make us self-confident and self-dependent; if they cause us to lean to our own understanding; if they lead us to look with contempt upon others; if they keep us from using any means of grace instituted by God, they pollute and injure the mind in the sight of its Omniscient Creator. The least disease in the body, although it be unobserved by others, or yet unfelt by the subject of it, is an injury to the health. It may never come to a fatal attack, or bring on death, but still it is injurious to the frame and it is precisely thus with error in the mind.

All religion is founded upon opinion. It begins with the reception of truth into the understanding: if therefore the whole truth *is not* received, some part of the moral means appointed for our spiritual improvement is not applied; and if any thing contrary to the truth *is* received, a cause is in operation upon our minds, opposite to the right one. The order of piety is the order of nature: first, we receive an opinion, then our feelings are excited by the opinion, and then the will resolves to act under the influence of the feelings; as is the opinion, such are the feelings; and as are the feelings, such are the resolutions and the actions. If the opinion, therefore, is wrong, all that follows must be wrong, as to its moral character in the sight of God.

I am aware that a difficulty presents itself here to many young persons, which does not a little perplex them. They see individuals who have embraced the widest extremes of opinion, equally exemplary for the discharge of all the relative and social obligations. They see those who have embraced error, as useful, peaceful, ornamental members of society as those who have received the truth. This is undoubtedly a fact. I know very many who have rejected almost all that is peculiar to Christianity, who are yet amongst the most truly respectable inhabitants of the places in which they live. But this does not disprove my statements, nor in any degree prove that error is innocent and harmless. There are two lights in which the human character is to be viewed; its aspect towards men, and that which it bears towards God. Now I do not mean to say that religious error may in any material, or visible degree, alter the former. A man may be a good subject, neighbor, husband, father, tradesman, master, with *any* or with *no* religious opinions at all. Many infidels have been exemplary in their attention to all the duties of social life. This, however, only proves that error does not always disfigure the character in the sight of man; but we are now more particularly speaking of its aspect towards God. In this view of it there may be a degree of obliquity truly awful, while all is correct towards man. Pride of intellect and of heart; self-sufficiency and self-dependence; a stout and pertinacious resistance to Jehovah's authority; a peremptory refusal to submit to his schemes and will, may all be rife in the soul, while every thing is fair in the exterior. God looketh to the heart; and in his eye the character is decided by the state of the mind. Religion, properly speaking, has to do with God and heaven: it is a right disposition towards God and a spiritual preparation for the celestial state, which, as is perfectly evident, may be wanting, where there are the most splendid social virtues. What I affirm then is, that error, according to the degree in which it exists, must vitiate the character, and deprave the heart in the sight of God; must obstruct the growth and exercise of the religious principle: must unfit the person for divine fellowship here, and for eternal glory hereafter.

Error on religious subjects is not a mere intellectual defect; it is not the result of mere weakness of understanding; its seat is in the heart: it springs from carelessness, prejudice, pride, or some other operation of our depravity, which exerts a bewildering influence on the judgment. We are as certainly accountable to God for it as for evil conduct. It is not to be conceived for a moment, that we are responsible for the exercises of every faculty of the soul, yet not for the understanding, which is the noblest of them all. If a man may *believe* error and yet be innocent, he may *preach* it without guilt; and if this be the case he may employ all his faculties, his talents, his time, his influence, in a direct opposition to the counsels of heaven, and all the revelations of God, and yet be without blame.

If these things are correct, then error is certainly criminal. How can there be a doubt of this? If a man may disbelieve a less important truth, and yet be innocent in that act of his disbelief; then he may reject a more important one, and be equally faultless. If he may discredit one truth, without guilt, then he may discredit two; if two, ten; if ten, half the Bible; if half the Bible, the whole; and yet be innocent, even though he be a deist or atheist, provided he be not immoral, and profess at

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the same time to be inquiring after truth. And then why is it said to all the world, "He that believeth not shall be damned?" And what saith the Scripture in other places? "For this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned, who believed not the truth." "But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so I say now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." Henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." "Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace." "For the time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; whose judgment now of a long time lingereth not, and their damnation slumbereth not."*

These and many more similar texts decide the point, that errors are blameable and destructive; that they spring from the depravity of our nature, and demonstrate a heart, in so far as they prevail, not yet brought into subjection to Christ.

Beware then, my dear children, of that spurious candor, which looks with an equal eye on all opinions; which talks of the innocence of error, and thus diffuses a baleful indifference to the truth.—The adage of Pope, who was a free-thinking Roman Catholic, has been circulated round society by innumerable echoes.

'For modes of faith let graceless zealots fight:
His can't be wrong whose life is in the right."

This you will perceive is an equivocal expression. In one view of it nothing can be more correct; for in every case a right life, that is, right in the scriptural sense of the term, must proceed from a right creed; if, therefore, the life *be* right, so must also the creed. But the design of the author was to teach that a right life might stand connected with any creed, or no creed, and that, therefore, religious opinions are of no consequence whatever. This you will perceive is the popular and dreadful dogma of infidelity. This bantling of skepticism has been foisted into the Christian world, and profanely baptised by the name of charity. But though it may wear the smiling countenance of this heavenly virtue, it has an infidel heart. If this counterfeit, hollow thing, which dares to take to itself the sacred name of charity, had not renounced the Bible, it would have certainly known, that errors in faith are the offspring of a heart wholly or partially unrenewed, and as decisive a proof, so far as they prevail, of a want of religion, as an unsanctified life.

Contend earnestly then for the faith once delivered to the saints. I would not have you bigots.—This however, is a vague and plastic term which in the slang of modern infidelity, has been generally applied to every one who attaches importance to religious opinions. If by a bigot, is meant an overweening attachment to sentiments, confessedly of lesser importance than many others; or a blind zeal for opinions, adopted rather from custom than conviction; or a spirit of intolerance, contempt, and persecution, towards those who differ from us in the articles of their belief; if this be bigotry, be you no bigots; abhor and avoid a disposition of this kind. Adopt all your sentiments after a close examination, and upon a full conviction of their truth.—Apportion your zeal for their diffusion upon the scale of their relative importance. Exercise the greatest forbearance and candor towards those who differ from you; but at the same time contend for the articles of your faith as matters of infinite consequence. Defend your opinions with an enlightened, dispassionate, but, at the same time ardent zeal. Insist upon the connection of right sentiments with right feelings, that the former, when really held lead to the latter, and that the latter can never exist without the former. If *this* is what is meant by bigotry, then may you possess it more and more. Shrink not from the charge, if *this* be its meaning in the lips of those who use it. If you partake of true faith and genuine holiness, you must expect that the one will be called enthusiasm, and the other bigotry. Disregard both the accusations, and be not deterred by opprobious names from the pursuit of eternal life.

Do you ask me what are right sentiments? I reply, search the Scriptures for yourselves, with docility, with prayer, with earnestness. No language can express the infinite importance of entering, without delay, on a deep and solemn examination into these matters.* Call no man master, but consult the oracle of heaven. One evil, never enough to be deplored, is, that many people do not and will not distinguish. They are pleased with different preachers, who bring as different gospels as the Koran is different from the Bible. They are as ready to put themselves in the way of hearing error as truth, and swallow down whatever comes, provided only it is gracefully administered. Elegant language, good elocution, theatrical attitudes, fascinating imagery, are to them of far more importance than the truth. They are like children rushing into the shop of an apothecary, tasting at random of every vial, and selecting the most imposing in appearance, without the power of distinguishing medicines from poisons. And even where there is some general attachment to right sentiments, in how few cases is this attended with an enlightened ability to defend and enforce them. Our young people do not sufficiently store their minds with the proofs and arguments of the opinions they have adopted. They are satisfied with believing without proof.—This is not the case with the advocates of error.—They are instructed in the whole system of attack and defence. They are skilful in all the manœuvres of controversy; sophisms, assertions, interrogato-

* 2 Thes. ii. 11, 12. Gal. i. 8, 9. 2 John 9, 10, 11. Eph. iv. 14. Heb. xiii. 9. 2 Tim. iv. 3. 2 Pet. ii. 1, 2.

* Without pledging myself to approve of every expression contained in the answers of the Assembly's Shorter Catechism, I know not where to find a summary of Christian doctrines expressed with so much brevity and so much precision. And although I do not approve of the practice of teaching this catechism to children below the age of twelve, yet all our youth above that age should be acquainted with it as a synopsis of right sentiments in religion.

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ries, arguments, are all at their command. The friends of truth are, in these respects, often behind them. Reposing an unlimited confidence in the invulnerable security, and the impregnable strength of their cause, they do not exercise themselves in the use of their arms, and appear sometimes to a disadvantage in skirmishing with their opponents. Be you not behind them in ability to defend your principles. The truth is of infinite value; may you clearly and comprehensively understand it; cordially and practically believe it; sincerely and ardently love it; and be able both to state it with precision, and to support it with argument.

I cannot conclude this chapter without recommending to you the perusal of an excellent sermon by Dr. Pye Smith, "On the best Means of obtaining Satisfaction with Regard to the Truth of Religious Sentiments."

After a suitable introduction, he points out, as the common and principal sources of error with regard to divine things, 1. The weakness of our faculties; 2. Our taking up wrong subjects of investigation; 3. And our being affected by the secret influence of sinful dispositions and habits. Under the last particular we find the following impressive observations:

"'A sinner,' says the wise king of Israel, 'seeketh wisdom, and findeth it not.' The entire want, or the great deficiency, of love, reverence, and devotedness to God, cannot but give a fatal obliquity to our professed researches after truth. Such a state of mind is also invariably connected with wrong affections in relation to ourselves. Instead of an humble, adoring and delightful admiration of the universal perfection of the Most High, there will be pride, self-confidence, and a determination to think at all events favorably of our own dispositions and practices. The judgment of God will be little regarded, and its impression felt very slightly. His supremacy will be the object of secret murmur, or of virtual denial. The heart will rise in dislike against his glorious and unchangeable rectitude, and the necessary obligation of his rational creatures to love him with a perfect heart. His sole and sovereign competency to determine whether at all, to what extent, and in what way and manner, he may be pleased to pardon and bless sinners, will be met by a strong, though perhaps disguised repugnance. And the duty of a cheerful and implicit reliance on the unsullied purity, righteousness and benevolence of Jehovah, notwithstanding the perplexity of present appearances, may indeed be faintly acknowledged in words, but, as to practical effect, it will be treated with neglect, or even with disgust. These, and all other movements of the heart which is under the power of revolt from God, will most certainly darken the understanding, and mislead the judgment; 'evil will be put for good,' and good will be treated as evil."—pp. 14, 15.

"The remedies of the erroneous tendencies of the human heart, are stated to be—1. The maintenance of *right affections* towards the great Author and Revealer of religious truth. 2. A habit of entire *subjection* to the authority of the Holy Scriptures. 3. The use of all proper methods of acquiring and improving the art of *just reasoning*. 4. Establishment in the evidence and influence of *primary truths*. 5. *Living under the benign and purifying influence of divine truth*. 6. Cautious observations of the *effect of particular sentiments* upon ourselves or others. 7. Keeping in mind, that what has been adopted on impartial inquiry and sufficient evidence, *is not to be lightly given up on the mere occurrence of some new objection*. 8. *Fervent Prayer*.

"The constant, serious, and affectionate practice of this great and necessary duty, will have the most happy effect in obtaining and preserving the rational and scriptural satisfaction of the truth of our sentiments, if they be indeed true; and, if otherwise, of leading us to the timely and beneficial discovery of our errors. Prayer elevates the soul above the mists and darkness of this revolted world, and places us under the very shining of the Everlasting Light. It tends to exterminate the greatest obstruction to the entrance of that light, the prepossessions of sin in the heart. It gives vigor and delicacy to the sanctified perceptions. It guides that holy mental sense, which is the characteristic of the real Christian, to the quick discrimination, and the delighted reception of truth and goodness. Through prayer, the hallowed medium of intercourse with heaven the devout mind ascends to its closest enjoyment of communion with the Lord God of truth: and from him descend the returns of prayer, 'every good gift, and every perfect gift.'"—pp. 29, 30.

CHAPTER IV.

ON THE NATURE OF TRUE RELIGION.

All other questions compared with this, are trifles light as air, or but as the dust of the balance: philosophy, literature, commerce, the arts and the sciences, have, it is true, a relative importance; they soften the manners, alleviate the evils, multiply the comforts of life; yet it is impossible to forget that they are the mere embellishments of a scene, which we must shortly quit; the decorations of a theatre, from which the actors and spectators must soon retire together. But *religion* is of infinite and eternal moment, and then developes, most perfectly, its consequences, in that very moment when the importance of all other subjects terminates for ever. A mistake in this affair, persisted in till death, is followed by effects infinitely dreadful, and of eternal duration. You should bring to this inquiry, therefore, my children, a trembling solicitude to be led in the right way.

Some consider religion as a mere notional assent to certain theological opinions, others as a bare attendance on religious ordinances, others as the performance of moral duties. They are all equally wrong: for instead of being any one of these separately and apart from the rest, it is the union of them all. Religion admits of many definitions in Scripture language. It is "repentance towards God, and faith in our Lord Jesus Christ:" or it is "faith working by love;" or it is receiving "that grace which bringeth salvation, and teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world;" or it is "denying ourselves, taking up our cross, and following after Christ;" or it is being born again of the Spirit, and sanctified by the truth: or it is the supreme love of Christ, or the habitual fear of God. Each one of these phrases is a definition of true piety; but I shall now adopt another, and represent it as *A right disposition of mind towards God, implanted in our nature by the influence of the Holy Ghost, and exercising itself according to the circumstances in which we are placed.*

Religion is the same in substance in all rational creatures, whether innocent or fallen. In angels, it is still a right disposition towards God; exercising itself in a way of adoration, love, gratitude, and obedience; but not of faith, hope, and repentance, because their circumstances preclude the possibility of these acts. Religion, in reference to fallen man, is a right disposition of mind; but inasmuch as he is a sinful and ruined creature, yet a creature capable of salvation through the mediation of Christ, it must necessarily include in it, in addition to the feelings of angelic piety, all those mental exercises

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and habits which are suitable to a state of guilt, and a dispensation of mercy.

Let us take each part of the definition by itself.

I. *God is the primary object* of religion.

It is not enough that we perform our duties towards our fellow-creatures; but to be truly pious, we must perform our duty towards God. We may be exemplary and even punctilious in discharging every social obligation; we may be moral in the usual acceptation of the term—honorable, amiable, and yet may be all this, without one single spark of true piety; because in all this there may be no reference whatever to God. An atheist may be all this. Until, therefore, the mind is rightly affected towards God, there is no religion, because *He* is the direct and primary object of it. It is something perfectly independent, as to its essence, upon all the social relations. If a man were wrecked, like Alexander Selkirk, on an uninhabited island, where there was no room, of course, for loyalty, honesty, kindness, mercy, justice, truth, or any of the *relative* virtues, the claims of piety would follow him to this dreary and desolate abode; and even there, where he should never hear the sweet music of speech, nor look on the human face divine, he would still be under the obligations of piety; even there one voice would be heard breaking the silence around him, with the solemn injunction of Scripture, "Thou shalt love the Lord thy God." Bear in recollection then, my children, that God as he is revealed in his word, is the direct and primary object of all true piety; and that the most exemplary discharge of the social duties can be no substitute for that reverence and love and gratitude and obedience which we owe to him.

II. Religion is a *right disposition of mind* towards God. It is not merely a thing of outward forms and ceremonies, but of the *heart*. It is more than an external action, it is a disposition; not only a performance, but a taste; not an involuntary or compulsory pursuit, but a voluntary and agreeable one. That religion must be an internal principle, an affair of the soul, is evident from the nature of its object, of whom it is said, "God is a spirit, and they that worship him, must worship him in *spirit* and in truth." As the heart lies all open to him, unless there be religion there, he scorns the uplifted hand and bended knee. It is evident from reason, that piety must have its seat in the breast; for what spiritual excellence can there be in an action, which is either performed from a bad motive, or from none at all. It is evident from revelation. Read such injunctions as these. "My son, give me thine *heart*." "Get thee a new *heart*." "Thy *heart* is not right in the sight of God." "Be renewed in the *spirit of your mind*." "Ye must be born again." Equally in point are all those passages which command us to love God, to fear him, to trust in him, to glorify him: duties, which of course imply the exercise, and the vigorous exercise, of the affections of the mind. Notions however clear, morality however exemplary, are not enough till the current of feeling is turned towards God. A mere cold correctness of deportment, but which leaves the heart in a state of alienation and estrangement from God, is not the piety of the word of truth.

Now, in consequence of our natural descent from Adam since his fall, we come into the world totally destitute of this right disposition towards God, and grow up under the influence of a contrary temper. "The carnal mind is enmity against God." This is what we mean by the total depravity of human nature; not that there is an absence of all general and praise-worthy feeling towards our fellow-creatures; not that there is the predominance of criminal and vicious appetite; but that there is a total destitution of all right feeling towards God. Before true religion be possessed by one human being, there must of consequence be an entire change of mind, a complete alteration in the disposition.

The Scriptures inform us that all are inherently depraved, for "that which is born of the flesh is flesh;" and therefore, with equal explicitness they inform us that all must be changed before they can partake of true piety. This change is so great, that our Lord himself calls it a second birth. "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of heaven."

Until this change takes place there cannot be even the commencement of true religion. Whatever is avoided, or whatever is done that bears the semblance of piety, is carried on without a right disposition of mind; and we cannot suppose, that God who sees the heart, is pleased with such service, any more than *we* should be with compliments from a person, whose bosom we knew to be destitute of all right feeling towards us. The mistake, which many make in religion is, they do not begin with the beginning; they attempt to carry up the superstructure without seeking to have the foundation laid in the renewal of their nature. They profess to serve God outwardly, before they have surrendered their *heart* to his renewing grace. Their religion is a new dress, but not a new nature. It is the mechanical performance of an automaton, not the voluntary actions of a living man. It wants that which alone constitutes piety,—a *right disposition towards God.*

III. This disposition is implanted in the soul *by the power of the Holy Ghost.*

The operations of Deity, in the formation of the material world, are frequently alluded to by the sacred writers, as illustrating the work of Jehovah in renewing the human mind, and bringing forth the beauties of holiness in the human character. The soul of man, as to all spiritual excellence, is in its natural state a chaos; and the same divine Spirit, which brooded on the materials of the formless void; which moved on the face of the deep, and brought order out of confusion, and beauty out of deformity; which said, Let there be light and there was light; now operates on the dark mind, the irregular affections, the hard heart of the sinner, giving true light to the understanding, a right disposition to the soul, submission to the will, and in short creating the whole man anew in Christ Jesus unto good works. This is declared in many passages of the Scriptures. "A new heart also will *I* give you," saith God to the Jews, "and a new spirit will *I* put within you; and *I* will take away the stony heart out of your flesh, and *I* will give you a heart of flesh. And *I* will put my spirit within you, and cause you to walk in my statutes."* To the same effect are our Lord's words to Nicodemus. "Except a man be born of water and the Spirit, he shall not see the kingdom of heaven." This same truth is often repeated by the apostles. "You hath *he* quickened." "Who hath saved us by washing of regeneration, and renewing of the Holy Ghost." "It is God who worketh in us to will and to do." That it must be some power out of man, and beyond himself to effect the change is evident, from the circumstance, that it is not merely the conduct, but the *disposition* itself, which requires to be changed; and who can reach the *mind* and regulate the springs of action, but God? Not that we are to lie down in indolent neglect, and say, "If then it is the Holy Ghost who must change the mind, I may give up all concern about the matter, and wait before I attempt to perform the duties of religion, till I feel that I am changed." No; as rational creatures we must use our faculties, consider our case, examine our hearts,

* Ezek. xxxvi. 26, 27.

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tremble at our situation, call upon God in prayer, and give him no rest till he pour out his spirit upon us. The very circumstance, that we are thus dependent on God, should make us more tremblingly anxious, more importunate in prayer, for divine help. If you were entirely dependent upon the assistance of a fellow-creature for help to recover your property, liberty, or life, would not that very conviction impel you to the door and presence of the person, in all the eloquence and urgency of importunate entreaty? Would you not pour out your very soul in the language of wrestling supplication? Would you not press your suit by every argument, so long as a ray of hope fell upon your spirits?—In *this* case, the idea that help must come from another, would not render you indolent, and why should it do so in the business of conversion?

IV. I shall now state how a right disposition of mind towards God *will exercise itself in our circumstances as sinners*, which will bring us more immediately to a consideration of the nature of real religion.

First.—*Reverence, veneration, and awe*, are due from us to that great and glorious Being, who is the author of our existence, the fountain of our comforts, the witness of our actions, and the arbiter of our eternal destiny. How sublimely grand and awful is the character of God, as it is revealed in his word! Acknowledging as you do, my children, his existence, you should make him the object of your habitual fear and dread. You should maintain a constant veneration for him, a trembling deprecation of his wrath. A consciousness of his existence, and of his immediate presence, should never for any great length of time be absent from your mind.—The idea of an ever present, omniscient, omnipotent Spirit, should not only be sometimes before your understanding as an article of faith, but impressed upon your heart as an awful and practical reality. Your very spirits should ever be laboring to apprehend, and apply the representation which the Scriptures give us of the Deity. A desire to know him, to feel and act towards him with propriety, should be interwoven with the entire habit of your reflections and conduct.

Secondly.—*Penitence* is indispensably necessary. In order to this, there must be *deep conviction of sin;* for none can mourn over a fault, which he is not convinced that he has committed. A deep consciousness of guilt is one of the first feelings of a renewed mind, and is one of the first operations of the Holy Ghost. "When he is come, he shall *convince* the world of sin." We come to a knowledge of our sinful state, by an acquaintance with the spirituality, purity, and extent of the moral law; "for sin is the transgression of the law." Until we know the law, which is the rule of duty, we cannot know in what way, and to what extent, we have offended against it. The exposition which our Lord has given us of the law, in his sermon on the Mount, informs us that it is not only the overt act of iniquity which makes a man a sinner: but the inward feeling, the imagination, the desire. An unchaste look is a breach of the seventh commandment; a feeling of immoderate anger is a violation of the sixth. Viewing ourselves in such a mirror, and trying ourselves by such a standard, we must all confess ourselves to be guilty of ten thousand sins. And then again we are not only sinful for what we *do amiss;* but for what we *leave undone that is right*, and ought to be done. If therefore we have a right disposition towards God, we must have a deep feeling of depravity and guilt; an impressive sense of moral obliquity; a humbling consciousness of vileness. To the charges of the law, we must cry guilty, guilty. We must not only admit upon the testimony of *others* that we are sinful, but from a perception of the holiness of God's nature, and the purity of his law; we must discern the number, aggravations, and enormity of our offences. We must do homage to infinite holiness, by acknowledging ourselves altogether sinful.

Sorrow is essential to penitence. We cannot have been made partakers of penitence if we do not feel inward grief on the review of our transgressions. We read of "godly *sorrow*, which worketh repentance unto salvation." If we have injured a fellow-creature, the first indication of a right sense of the aggression is a sincere *regret* that we should have acted so. How much more necessary is it that we should be unfeignedly sorry for our innumerable offences against *God*. Sorrow for sin, is not however to be estimated only by violent emotions and copious tears. The passions are much stronger in themselves, and much more exciteable, in some than in others; and therefore, the same degree of inward emotion, or of outward grief, is not to be expected from all. The degrees of sorrow, as well as the outward modes of expressing it, will vary, as belonging more to the sensitive nature than to the rational; and for avoiding all scruple and doubtfulness, on this head, it may be laid down for certain, that the least degree of sorrow is sufficient, if it produce reformation; the greatest, insufficient, if it do not.

The next step in penitence is *confession*. Real sorrow for sin is always frank and impartial, while false or partial sorrow is prone to concealment, palliation, and apology. There is a wretched proneness in many persons, when convinced of sin, to offer excuses and to endeavor to think the best of their case. They cannot be brought to admit the charge in all its length and breadth; but they attempt to hide its magnitude from their own eyes. This is a dangerous disposition, and has often come between a man's soul and his salvation. All the great and precious promises of pardon are suspended upon the condition of confession, "If we *confess* our sins, God is faithful and just to forgive us our sins." Confession must be in detail, not in generals only; it must be free and impartial.

Abhorrence of sin is also included in penitence. There can be no real grief for an action, which is not accompanied by a dislike of it. We shall unquestionably *hate* sin, if we partake of godly sorrow. This indeed is the true meaning of the term *repentance*, which does not signify *grief* merely, but an entire change of mind towards sin. Abhorrence of sin is as necessary a part of repentance as grief. Our hatred of transgression must be grounded not merely on viewing it as an *injury to ourselves*, but as *an insult to God*. For penitence, on account of sin, is altogether a different feeling to that which we experience over a fire, a shipwreck, or a disease which has diminished our comforts. Our tears then are not enough, if not followed by abhorrence. If we are sincere in our grief, we shall detest and fly the viper which has stung us, and not cherish and caress the beast, whilst with false tears we bathe the wound we have received.

Thirdly.—*Faith in Jesus Christ* is no less necessary.

Faith is a very important, and most essential part of true religion. Faith in Christ is a firm *practical belief* of the gospel testimony concerning Christ, a *full persuasion* of the truth of what is declared, and a *confident expectation* of what is promised. The testimony is this. "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Hence then, faith is believing

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that Jesus Christ died as a sacrifice of atonement to divine justice, for human guilt, depending on that atonement firmly and exclusively for acceptance with God, and expecting eternal life according to God's promise.

Faith is most obviously as much a part of a right disposition towards God, as penitence. God having given Jesus Christ for the salvation of sinners, and promised to save those who depend upon the atonement, and commanded all to ask for pardon and eternal life; it is manifest, that not to believe, is to dispute the divine veracity, as well as to rebel against the Divine authority. To believe the gospel, and to expect salvation through Christ, is to honor all the attributes of Deity at once, is to praise that mercy which prompted the scheme of redemption, that wisdom which devised it, that power which accomplished it, that justice which is satisfied by it, and that truth which engages to bestow its benefits on all that seek them. Not to believe is an act of contempt, which insults Jehovah in every view of his character at once. Until we are brought therefore, actually to depend on Christ so as to accept salvation, we have no real religion.

Fourthly.—*A willingness in all things to obey God*, completes the view, which ought to be given of a right disposition towards him.

There must be a distinct acknowledgment of His right to govern us, and an unreserved surrender of our heart and life to His authority: an habitual desire to do what he has enjoined, to avoid what he has forbidden. Where there is this desire to please, this reluctance to offend God, the individual will read with constancy and attention the sacred volume, which is written for the express purpose of teaching us how to obey and please the Lord. Finding there innumerable injunctions against all kinds of immorality and sin, and as many commands to practise every personal, relative, and social duty, the true Christian will be zealous for all good works. Remembering, that Jesus Christ is proposed there as our example, no less than our atonement, he will strive to be like him in purity, spirituality, submission to the will of God, and devotedness to the divine glory. Nor will he forget to imitate the beautiful meekness, lowliness, and kindness of his deportment: so that the love, which a right view of his atonement never fails to produce, transforms the soul of the believer into his image. Finding in the word of God many commands to cultivate the spirit, and attend on the exercises of devotion; the true Christian will remember the Sabbath day to keep it holy, will maintain daily prayer in his closet, and unite himself in the fellowship of some Christian church, to live in communion with believers, and with them to celebrate the sacred supper.

During the trials of life, he will console himself with the promises of grace and the prospects of glory. He will soften his earthly cares by the influence of his heavenly hopes. He will endeavor to keep himself pure from the vices of the world, and shine as a spiritual light amidst surrounding darkness. His great business in this world will be to prepare for a better: and when the time arrives for him to quit the visible for the invisible state, he will bow in meek submission to the will of God, and retire from earth, cheered with the prospect and the expectation of eternal glory.

Such appears to me to be the nature of true religion. Its possessor, daily conscious of his defects, will habitually humble himself before God; and while he seeks forgiveness for past offences, through the blood of Jesus Christ, will as earnestly implore the gracious aid of the Holy Ghost to sanctify him more perfectly for the future.

CHAPTER V.

ON THE ADVANTAGES AND RESPONSIBILITY OF A PIOUS EDUCATION.

The advantages of any system of means, must of course, as to their value, be estimated by the importance of the end to be obtained, which, in the present case, is the possession of real religion in this world, and eternal happiness in that which is to come. The end to be obtained includes not only a profession of piety in our present state of being, but all that infinite and everlasting felicity, which piety brings in its train:—of what vast consequence then must be the most suitable means for attaining this sublime purpose!

The value of a thing, my dear children, is sometimes learnt by the want of it; consider therefore, the situation of those young persons, whose parents, careless of their own souls, take no pains for the salvation of their children. In what a hapless situation are such young people placed! They are taught perhaps every thing but religion. They are instructed in all the elegant accomplishments of fashionable life; but how to serve God and obtain eternal salvation, is no part of their education. In their abode, wisdom, in the form of parental piety, is never heard saying "Hearken ye children, and I will teach you the fear of the Lord." They see cards and other amusements often introduced to the domestic circle, but no Bible: they hear singing, but it is not the songs of Zion: there is feasting and conviviality, but no devotion: there is no domestic altar, no family prayer. The Sabbath is marked with the same levity as other days. They go to church perhaps, but hear any thing rather than the pure gospel of Christ. They are taken to every gay party in the neighborhood, and are studiously trained up for pleasure. They scarcely ever see the lovely form of religion in the circles which they frequent, except, like, its divine author, it be brought there to be despised and rejected of men. How are such young people to be pitied! Who can wonder that *they* do not fear the Lord!

How different has been your lot!—the very contrast of this. From your earliest childhood you have been taught the nature and the necessity of true religion. *Instruction* on these topics has been coeval with the dawn of reason. Every topic of piety has been explained to you as you could bear it. The doctrines of Christianity have been stated and proved, its duties unfolded and enforced. The nature and attributes of God; the extent and obligation of his law; the design and grace of the gospel, have been explained—your sinful state has been clearly set before you; the object of Christ's death pointed out; the necessity of regeneration, justification, and sanctification impressed upon your heart. If you perish, will it be for lack of knowledge?—If you miss the path of life, will it be from not having it pointed out?

To instruction has been united *admonition*.—With all the tenderness of parental affection, and all the seriousness which the nature of the subject demanded, you have been warned, entreated, and even besought to fear God and seek the salvation of your souls. You have seen the tear glistening in a father's eye, while his tongue addressed to you the fondest wishes of his heart for your eternal happiness.

You have enjoyed the advantage of a system of mild and appropriate *discipline*. Remember you not the time when your budding corruptions were nipped by the kind hand of parental care; and the blossoms of youthful excellence were sheltered and fostered by a mother's watchful eye? Have they

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not often reproved you for what was wrong, and commended you for what is right? Have they not by praise, and by dispraise judiciously administered, endeavored to train you up to hate that which is evil, and to cleave to that which is good? Have they not kept you from improper company, and warned you against associates that were likely to injure you? Have they not with weeping eyes, and bleeding hearts, administered that correction which your sins deserved!

Have you not also seen all this enforced by the power of *a holy example*, imperfect, it is true, yet sufficient, like the sun even when partially covered with a mist, to be your guide? You have seen them walking with God, and in fellowship with Christ. You have seen them retiring for prayer, and marked with an impression of devout seriousness, they have brought from the presence of God. You cannot doubt that religion was the governing principle of their heart. The happiness, as well as holiness of true piety, has appeared in their conduct. You have seen the cloud of sorrow which affliction brought upon their brow, irradiated with the sunbeams of Christian faith and hope. Thus the whole weight of parental example, has been employed to give impression in favor of religion on your heart.

But the advantage of a pious education rests not here; for you well know that it has procured for you all other religious benefits, which conduct, in the order of means, to the salvation of the soul. You have been taken, from a child, *to hear the gospel preached* by those who are anxious to save themselves, and them that hear them. You have been associated with religious people, and joined the circles of the righteous, where the claims of religion are respected, and her holy image has been welcomed with affection, and treated with respect.—Religious books have been put into your hands.—Schools selected for your education which would aid the work of your parents, and every thing kept out of your way which would be likely to be an impediment to the formation of your religious character, and your pursuits of eternal salvation. Thus, so far as means go, the very avenues of perdition have been blocked up, the way to destruction has been filled with mounds and barriers; while the path of life has been carefully laid open to your view, and every thing done to facilitate your entrance to the road of immortality. You have been born, cradled, instructed in an element of religion; you have trod the ground, and breathed the atmosphere of piety. What advantages!! Who shall count their number or calculate their value!!

And now think of the *responsibility* which all these privileges entail upon you. This thought fills *me* with trembling for you, if you do not tremble for yourselves. Man is an accountable being, and his accountability to God, is in exact proportion to his opportunities for knowing and doing the will of his Creator. No talents of this kind, that are intrusted to man, are so precious as those of a religious education; and with no persons will God be so awfully strict in judgment, as with those who have possessed them. A law of *proportion*, will be the rule of the final judgment. Ten talents will not be required from those, to whom only five were delivered; nor will only five be demanded from those, with whom ten were entrusted. This is plainly stated by Christ in that most impressive passage, "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask more."* Who upon this scale, shall measure the height and depth of your responsibility? The poor Pagan who hews down a tree, makes a god of its wood, and worships the deity which he has thus fashioned; who lives in all kind of lust, and cruelty, and falsehood—the Mohammedan, who turns his face to the rising sun, and calls upon his prophet—the rustic, who revels in the village where his father rioted before him, and where neither of them ever heard one parental admonition, nor one gospel sermon—nay, even the infidel who derides the Scripture, and was taught to do it by his sire, will not have so much to account for in the day of scrutiny, as you who have enjoyed the advantages of a pious education. Think, I beseech you, upon all your privileges, the instructions, the warnings, the admonitions, the reproofs you have received even from your infancy—your father's earnest prayers, and your mother's monitory tears—domestic teachings, and ministerial advice—Sabbaths spent, and sermons heard—all, all must be accounted for at the last day; all will be demanded in judgment. You may now think lightly of these things, but God does not. *You* may forget them as they pass, but God does not. They are dealt out to you as precious things: the number of them is written down amongst the records of Omniscience, and in that day when the throne shall be set, and the books shall be opened, the improvement of each will be demanded, by a voice at which the universe shall tremble. You will not be tried as one that had only the feeble glimmering of natural reason to guide his perceptions, and his conduct; but as one that walked amidst the noontide splendor of divine revelation, as one that occupied just that station in the moral world, where the light of heaven fell with the clearest and the steadiest brightness.

Do fancy yourself called into judgment to answer for your religious privileges; summoned by a voice which is impossible to resist, from the throng of trembling spirits waiting for their doom; fancy you hear the voice that commanded the universe into being, saying to you, "Child of the righteous, son of many prayers and much anxiety, give an account of thyself; exhibit the fruits and improvement of all thy rich and innumerable advantages for a life of piety. Ye parents who taught him, bear witness. I intrusted him to your care. Did ye bring him up in the fear and nurture and admonition of the Lord? Resign your trust; deliver your testimony; clear yourselves." Impressive and awful spectacle!!—There you stand before the tribunal of God, confronted by the mother that bore you, and the father that loved you. If you have neglected your advantages, and lived without piety, what a testimony will they bear. "Thou art our witness, O God, and that unhappy individual in whom we once delighted as our child, but whom we now renounce for ever, with what affectionate solicitude, and unwearied perseverance; with how many tears and prayers we labored for his salvation. But all was useless. This is not the season of mercy, or we would still pour over his guilty head one more fervent prayer for his salvation; but forbidden to commend him to thy mercy, we can now do nothing but leave him to thy justice." Miserable man, what can he say? He is speechless. Conscious guilt leaves him without excuse, despair seals up his lips in silence. One piercing, agonizing look is directed to his parents, one deep groan escapes his bosom, as the ghosts of murdered opportunities rise upon his vision, and crowd the regions of his fancy. As his distracted eye ranges o'er the millions who stand on the left hand of the Judge, there is not one whose situation he does not envy. The Pagan, the Mo-

* Luke xii. 47, 48.

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hammedan, the poor peasant who sinned away his life in a benighted village, even the infidel, going up to receive his doom for blaspheming the God of revelation, appears less guilty, less miserable than he.

But were my pen dipped in the gall of celestial displeasure, I could not describe the weight of the *sentence*, nor the misery which it includes, that will fall upon the ungodly child of righteous parents.—Who shall portray the hell of such a fallen spirit, or set forth the torments with which it will be followed to the regions of eternal night? We all know that no sufferings are so dreadful as those which are self-procured; and that self-reproach infuses a bitterness into the cup of wo, which exasperates the anguish of despair. Disappointment of long and fondly cherished hopes is dreadful; but if there be no reason for self-reproach, even this is tolerable: but to suffer, through eternal ages, in the bottomless pit, with no prospect but of misery, no employment but that of numbering over the advantages we once possessed for escaping from the wrath to come—*this* is hell.—My children! my children! my heart agonizes as I write. I groan over these lines of my book—these pictures of my fancy. Do take warning. Hearken to these sentiments. Let them have their due weight upon your minds—treasure up this conviction in your minds—that of all lands on earth, it is the most dreadful to travel to the bottomless pit from a Christian country; and of all the situations in that country, it is the most awful to reach the bottomless pit from the house of godly parents. Let me be any thing in the day of judgment, and in eternal misery, rather than the irreligious child of religious parents.*

CHAPTER VI.

ON THE MOST PREVAILING OBSTACLES WHICH PREVENT YOUNG PEOPLE FROM ENTERING ON A RELIGIOUS LIFE.

Our Lord has most explicitly taught us, my dear children, that the entrance to the path of life is not only unattended with difficulty, nor to be accomplished without effort. Into that road we are not borne by the pressure of the thronging multitude, nor the force of natural inclination. No broad and flowery avenue attracts the eye; no syren songs of worldly pleasure allure the ear; "but strait is the gate, and narrow is the way, that leadeth to life, and few there be that find it." Hence the admonition—"Strive to enter in at the strait gate; for many shall seek to enter in and shall not be able." This implies that there are obstructions to be removed and difficulties to be surmounted.

The fundamental and universal obstruction with which every one has to contend, and which can be removed only by the power of the Holy Ghost, is the darkness and depravity brought upon human nature by the Fall; and the indulged sensuality, prejudice, and enmity of the carnal mind. But this prevailing depravity manifests itself in various specific forms, according to the different circumstances, constitutions, ages, and tempers of its subjects. It is an inward and universal evil, exhibiting its opposition to religion in an immense variety of ways.

1. *Self-conceit* is not uncommonly to be met with in the character of the young, and is very much opposed to the spirit of true piety.

This is a sort of epidemic disease, which finds a peculiar susceptibility in persons of your age to receive it. Young in years and experience, they are very apt, nevertheless, to form high notions of themselves, and to fancy they are competent judges of all truth and conduct. They decide, where wiser minds deliberate; speak, where experience is silent; rush forward with impetuosity, where their sires scarcely creep; and think themselves quite as competent to determine and to act, as those who have witnessed the events of three-score years and ten. This disposition shows itself oftentimes in reference to business; and the bankrupt list has a thousand times revealed the consequences. But it is seen in more important matters than business. In the gayety of their spirits, and in the efflorescence of youthful energy, *they* see no great need of religion to make them happy; or if *some* religion be necessary, they do not think it requires all that solicitude and caution with which older Christians attend to its concerns: *they* are not so much in danger as some would represent; *they* shall not take up with the humbling, self-abasing, penitential religion of their fathers, but adopt a more rational piety; *they* have reason to guide them, strength to do all that is necessary, and therefore cannot see the need of so much fear, caution, and dependance.

My children, be humble: pride and self-conceit will otherwise be your ruin. Think of your age and your inexperience. How often, already, have you been misled by the ardor of youth, in cases where you were most confident that you were right? When the Athenian orator was asked, What is the first grace in oratory? he replied, Pronunciation; the second? Pronunciation; the third? still he replied, Pronunciation: so, if I am asked, What is the first grace in religion? I reply, Humility; the second? Humility; the third? still Humility: and self-conceit is the first, and the second, and the third obstruction.

2. *Love of worldly pleasure* is a great impediment to piety. It has been most profanely said, "Youth is the time for pleasure, manhood for business, old age for religion." It is painful to observe, that if the two latter allotments of human life are neglected, the first is not. Young people too often answer the description given by the apostle, "Lovers of pleasure more than lovers of God." In youth, there are many temptations to the gratification of this propensity; the senses are vigorous, the spirits lively, the imagination ardent, the passions warm, and the anxieties of life but few and feeble. Hence many give themselves up to the impulses of their corrupt nature, and are held in alienation from a life of piety by a love of pleasure. Some are carried away by a vain and frivolous love of dress and show; others by a delight in conviviality and parties; others by routs, balls, and theatrical representations; others by the sports of the field; others by intemperance and debauchery.

It is admitted that all these gratifications are not equally degrading in themselves, nor equally destructive of reputation and health; but if indulged as the chief good, they may all prevent the mind from attending to the concerns of religion. A predominant love of worldly pleasure, of any kind, is destructive in every point of view. It unfits you for the pursuits, and disinclines you for the toils of business; and thus is the enemy of your worldly interests. It often leads on from gratifications, which, in the opinion of the world, are decent and moral, to those which are vicious and immoral; it is incompatible with the duties and comforts of domestic life; it prevents the improvement of the understanding, and keeps the mind barren and empty; it prevents us from becoming the benefactors of our species; but its greatest mischief is, that it totally indisposes the mind for religion, and thus extends its mischief to eternity: in short, if cherished and persisted in, it ruins and damns the soul for ever.

* There is a little repetition in this chapter, of some of the sentiments in the first; but as the subject led to it, the author was not anxious to avoid it.

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My children, beware of this most dangerous propensity; consider whither it leads; check it to the uttermost; and ask grace from heaven to acquire a better taste. "What a hideous case is this, to be so debased in the temper of your minds as to lose all the laudable appetites and advantages of an intellectual nature; and to be sunk into the deformity of a devil, and into the meanness of a brute! To be so drenched in malignant delights, and in sensual, fading, and surfeiting pleasures, as to forego all real and eternal satisfactions for them, and to entail insupportable and endless miseries upon yourselves by them." Yes, if you live for worldly pleasure, and neglect religion, you are giving up an exceeding great and eternal weight of glory, for light and frivolous gratifications, which are but for a moment. You are, for the sake of a few years' empty mirth, entailing everlasting ages of unmitigated torments.

Besides, though worldly pleasure gratifies, does it satisfy? When the honey is all sucked, does it leave no sting behind? And then, what are the pleasures of the world compared with those of religion, but the shadow to the substance; the stagnant pool to the fresh and running fountain; the smoking taper to the mid-day sun? Shall worldly pleasure cheat you of salvation?

3. *Prejudice against the ways of Religion, as gloomy*, keeps many from yielding to its claims.

Many young people seem to compare religion to a dark subterranean cavern, to which, as you descend, you quit all that is joyous in life; which is impervious to the light of heaven, and inaccessible to the melodies of creation; where nothing meets the eye but tears, nor the ear but sighs; where the inhabitants, arrayed in sackcloth, converse only in groans; where, in short, a smile is an offence against the superstition that reigns there, and a note of delight would be avenged by the awful genius of the place, with an expulsion of the individual who had dared to be cheerful. *This* religion? No, my children. I will give you another figurative view of it. "Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; she crieth upon the highest places of the city, come, eat of my bread and drink of the wine which I have mingled."*

This is a metaphorical description of religion under the name of wisdom, and the figure of a feast. It is declared in revelation, and all the saints in the universe will confirm the truth of the assertion, that "Wisdom's ways are ways of pleasantness, and all her paths peace."†

4. *An inconsiderate heedless temper* is with many an obstruction to piety.

There is frequently, in persons of your age and circumstances, a peculiar thoughtlessness of mind: a want of calm consideration and steady reflection. They do not deliberate and ponder. Their minds seem as light as thistle-down, and as volatile as the butterfly. They are always walking, talking, smiling, but rarely thinking. The meditative mood, the contemplative attitude, is never theirs. If you want them, never look for them at home, but watch for them abroad. Their extreme volatility prevents them from giving due heed even to the concerns of the world; and as for *religion*, though they are immortal creatures, lost sinners invited to salvation, destined to eternity, and hastening to heaven or hell, they have scarcely ever had a serious thought upon the subject. Even *these* momentous topics are treated with the utmost lightness of mind. If the eye of any one of this class should range over these pages, let me beseech her to look at her picture, and ask herself if she can admire it. O my young friend, cannot the high themes of eternity make you serious? Placed as you are, on this earth, between the torments of the damned and the felicities of the redeemed; with the preparations for judgment going on, and the scenes of eternity opening before you; will you laugh out your little share of existence, and flutter through life, till, like a bird dropping into a volcano, you fall into the bottomless pit! Let these things soberise your thoughts, and bring you to the subject of religion, with something like an appropriate seriousness of mind.

5. *Evil companions* have often proved an obstruction to young people in the ways of piety.

Young people are generally inclined for company, and too often it proves a snare to them. Many a hopeful youth, that seemed at one time setting out in the ways of piety, has been arrested in his holy career, by some unsuitable associate, with whom he has joined himself in the bonds of friendship; and thus he who seemed beginning in the spirit has ended in the flesh, leaving his pious friends to exclaim in the tone of grief and disappointment, "Ye did run well, who did hinder you?" How difficult is it, when a young person is first brought under the influence of genuine piety, to break from his former gay companions; and yet, if he would persevere in his new course, it *must* be done. In such cases the bonds of association *must* be broken. You must give up your society or your salvation; and can you hesitate?

6. *The misconduct of professing Christians, especially of parents*, proves to many young persons, a stone of stumbling, at the entrance of the path of godliness.

They have seen the open immorality, or the secret hypocrisy of those, who profess to be partakers of true piety, and under the influence of disgust and disappointment, are ready to conclude that all are alike, and that there is no reality in religion, no truth in revelation. I know that these things must often prove an obstruction in their way, and have produced in some instances an unconquerable antipathy to the ways of godliness. Yet is it rational to have our minds thus prejudiced against Christianity, by the apostacies of those who were only its *pretended* disciples? But can that system be divine, you exclaim, amongst whose followers there are so many hypocrites?—Can that system, I reply, be otherwise than divine, which has outlived them all, and triumphs alike over the apostacies of its seeming friends, and the opposition of its real foes? Considering the numberless instances of this kind which have occurred, even from the beginning, I am persuaded that had not Christianity been supported by Omnipotence, nothing more than its name as an ancient delusion, would have reached the nineteenth century. Nothing but that which was sustained by a principle of divine life, could have outlived so much internal decay, and so much external violence. Besides, does not the perpetual effort to counterfeit, prove its real excellence? For who imitates that which is worthless? Look at the bright, as well as at the dark side. Against the troops of deserters and renegades, muster the thronging millions, who have endured temptation, and continued faithful unto death; call up the noble army of martyrs, whom neither dungeons nor fetters, scaffolds nor stakes, could intimidate; who held fast their principles amidst unheard of tortures, and suffered not the king of terrors to rescue from their grasp the doctrines of their faith.

Judge of religion, as it demands to be tried, by its own evidences, and not by the conduct of its professors. Look at it in its own light, and there you

* Proverbs ix. 1, 5.

† See this proved at large in the chapter on the Pleasures of Religion.

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will derive a conviction of its truth and importance, which would make you cling to it in a crisis, when even all men should forsake it. Religion an imposture, because some of its professors are false!! As rationally may you conclude that there is no real orb of day, because by an optical illusion, mock suns are sometimes seen in the atmosphere.

Remember, your neglect of religion will not be excused, on the ground that your prejudices were shocked by the misconduct of professing Christians. Your obligations are in no degree dependant on the manner in which others discharge theirs.

7. *A spirit of procrastination*, has considerable influence, in preventing the young from attending to the claims of religion.

This has been the ruin of multitudes now in hell. How many amongst the lost souls in prison are now rueing the cheat, which was practised upon their judgment, when they were persuaded to put off the affairs of eternity till another time. Perhaps there is not one in perdition, but intended to be religious at some future period. It is recorded of Archius, a Grecian magistrate, that a conspiracy was formed against his life. A friend who knew the plot, dispatched a courier with the intelligence, who, on being admitted to the presence of the magistrate, delivered to him a pacquet with his message:—"My Lord, the person who writes you this letter, conjures you to read it immediately,—it contains serious matters." Archius, who was then at a feast, replied, smiling, "Serious affairs to-morrow," put the pacquet aside, and continued the revel. On that night the plot was executed, the magistrate slain, and Archius, on the morrow when he intended to read the letters, a mutilated corpse, leaving to the world a fearful example of the effects of procrastination. My children, do not, when God and the preacher say *to-day* give your attention to religion, reply, "*to-morrow*;" for alas! on that morrow you may be in———eternity.

Young people are very apt to presume on long life: but on what ground? Have they an assurance? No, not for an hour. Is it a rare thing for young people to die? Go into any church-yard in the kingdom, and learn the contrary from the records of the tombs. Have you any security in the vigor of your constitution from the melancholy change produced by decay and death? "So have I seen a rose newly springing from the clefts of its hood, and at first it was as fair as the morning, and full with the dew of heaven, as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness, and the symptoms of a sickly age; it bowed the head, and broke its stalk, and at night having lost some of its leaves and all its beauty, it fell into the portion of weeds and worn-out faces."*

But besides, admitting that you should live, is not your inclination likely, if possible, to be less and less towards religion? Your acts of sin will be confirmed into habits. Your heart will become harder and harder, for it is the nature of depravity to increase. If you wished to extinguish a fire, would you wait till it was a conflagration? if to cure a cold, would you wait till it was a fever?

What if God should withdraw his spirit, and give you up to total insensibility? For consider his grace is necessary to salvation. Religion is the work of God in the soul of man. Despised and rejected to-day, is he not likely to abandon you to-morrow? and then what a situation are you in?—Like a barren rock, insensible both to the beams of the sun and the showers of heaven! You may felicitate yourselves in these circumstances on the pro-

* Jeremy Taylor's Holy Dying, p. 8.

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of God are enabled to surmount them, and press through these impediments into the kingdom of God.

CHAPTER VII.

ON THE DECEITFULNESS OF THE HEART.

THE detection of deceit, if not a pleasant employment, is certainly a profitable one: and that man deserves well of society, who puts them upon their guard against a dangerous impostor. The object of this section of my book is to expose the greatest deceiver in the world; whose design is to cheat you, my dear children, not of your property, nor of your liberty, nor of your life; but of what is infinitely dearer than all these—the *salvation of your immortal soul*. His success has been frightful beyond description. Earth is full of his operations—hell of his spoils. Millions of lost souls bewail his success in the bottomless pit, as the smoke of their torment ascendeth up for ever and ever. Who is this impostor, and what is his name? Is it the false prophet of Mecca? No. The spirit of Paganism? No. The genius of Infidelity? No. It is the human heart.—It is to this, that the prophet's description belongs, "Deceitful above all things and desperately wicked." You will perceive, that, to the wiles of this deceiver, *you* are exposed. Let me then request your very serious attention, whilst I lay open to you his deep devices, and endless machinations.

By the deceitfulness of the heart, we are to understand the liability of our judgment to be perverted, and misled by the depravity of our nature. And the following are the proofs of the fact.

1. *The astonishing ignorance in which many persons remain of their character and motives.*

It is with the mind, as with the countenance every one seems to know it better than its possessor.—Now is not this somewhat singular? With the power of introspection, with access to our spirits every moment, is it not remarkable that any one should remain in ignorance of himself? Yet is it not the case with myriads? How often do we hear persons condemning others for those very faults, of which every one perceives that they themselves are guilty. We have a striking instance of this in David, when the prophet related to him the parable of the little ewe lamb. It is astonishing with what dexterity some persons will ward off the arrows of conviction which are aimed at *their* hearts, and give them a direction towards others. When in preaching or in conversation, a speaker is endeavoring in a covert way to make them feel, that *they* are intended as the object of his censure, they are most busily employed in fastening it upon others, and admire the skill, and applaud the severity, with

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My children, beware of [illegible]d when at length it be-
pensity; consider what [illegible] off the disguise, and to de-
uttermost; and ask [illegible] the man," it is quite amus-
better taste. "[illegible]ise and incredulity they will
debased in the [illegible] on the malice, which could im-
the laudable [illegible]ults, of which, however guilty they
tual nature [illegible] other respects, they are totally inno-
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fadi[illegible]elf-deception prevails to a most alarming
[illegible], in the business of personal religion. The
[illegible] to destruction is crowded with travellers, who
vainly suppose that they are walking in the path of life, and whose dreams of happiness nothing will disturb, but the dreadful reality of eternal misery. How can this mistake arise? The Scripture most explicitly states the difference between a good man and a wicked one: the line of distinction between conversion and impenitence is broad, and deep, and plain. It can only be accounted for on the ground of the deceitfulness of the heart.

Then, when conviction forces itself upon the mind, and the real character begins to appear, what a degree of evidence will be resisted, and on what mere shadows of proof will men draw a conclusion in their own favor. How they mistake motives which are apparent to every by-stander; and, in some instances, even commend themselves for virtues, when the corresponding vices are ripe in their bosoms.

2. Another proof of the deceitfulness of the heart, lies in *the disguises which it throws over its vices.*

It calls evil good, and good evil. How common is it for men to change the names of their faults, and endeavor to reconcile themselves to sins, which, under their own proper designations, must be regarded as subjects of condemnation. Thus, intemperance and excess are called social disposition and good fellowship; pride is dignity of mind; revenge is spirit; vain pomp, luxury, and extravagance, are taste, elegance, and refinement; covetousness is prudence; levity, folly, obscenity, are innocent liberty, cheerfulness, and humor. But will a new name, alter the nature of a vice? No: you may clothe a swine in purple and gold, and dress a demon in the robes of an angel of light; and the one is a beast, and the other a devil still.

The same operation of deceit which would *strip vice of its deformity*, would *rob holiness of its beauty.* Tenderness of conscience is called ridiculous precision; zeal against sin is moroseness and ill-nature; seriousness of mind, repulsive melancholy; superior sanctity, disgusting hypocrisy; in short, all spiritual religion is nauseating cant, whining methodism, wild enthusiasm. It is however the climax of this deceitfulness, when vice is committed under the notion that it is a virtue; and this has been done in innumerable instances. Saul of Tarsus thought he was doing God service, while he was destroying the church. The bigots of Rome have persuaded themselves they were doing right, while they were shedding the blood of the saints. O the depth of deceit in the human heart!

3. What a proneness is there in most persons *to frame excuses for their sins*, and by what shallow pretexts are they often led to commit iniquity.

Ever since that fatal moment, when our first parents endeavored to shift the blame of their crime from each other upon the serpent, a disposition to *apologize* for sin, rather than to confess it, has been the hereditary disease of their offspring. It discovers itself early in the human character: and it is truly affecting to see how much adroitness is manifested by very young children in excusing their faults; and this disposition grows with their growth, and strengthens with their strength. Some excuse their sins on the ground of custom: others plead the smallness of the sins; others endeavor to persuade themselves that the suddenness and strength of temptation, will be admitted as a justification of their conduct; while some plead the power of example: it is the first offence, say some; it is the force of habit, exclaim others: some attempt to find excuse for their actual sins in the inherent depravity of their nature; others in the peculiarity of their temper and constitution; a few go so far as to lay all their sins upon the Author of their nature.—These are but some amongst the many excuses, by which men are first led on to sin; by which they afterwards defend themselves against the accusations of conscience; and which most convincingly demonstrate the deep deceitfulness of the human heart.

4. It is proved also by *the gradual and almost insensible manner in which it leads men on to the commission of sin.*

No man becomes wicked all at once. The way of a sinner in his career has been compared to the course of a stone down a steep hill, the velocity of which is accelerated by every revolution. The heart does not offend, and shock the judgment, by asking for too much at first; it conceals the end of the career, and lets only so much be seen as is required for the immediate occasion. When the prophet of the Lord disclosed to Hazael his future enormities, he exclaimed, "Is thy servant a dog, that he should do this?" The exclamation was perfectly honest. At that time, no doubt he was incapable of such wickedness, and it was a sincere revulsion of nature which prompted the expression of his abhorrence. But he knew not his heart.—Little by little he was led forward in the course of iniquity, and at length exceeded, by his wickedness, the prophet's prediction. Habit renders all things easy, not excepting the most atrocious crimes.—Men have often done that without reluctance or remorse, which at one period of their lives, they would have shuddered to contemplate. Many have committed forgery, who, at one time, could have been persuaded by no arguments, nor induced by any motives, to wrong an individual of a farthing; and the murderer, whose hands are stained with blood, would probably, a few years or months before, have trembled at the idea of destroying an animal. "When the heart of man is bound by the grace of God, and tied in the golden bands of religion, and watched by angels, and tended by ministers, those nurse-keepers of the soul, it is not easy for a man to wander and the evil of his heart be like the fierceness of lions' whelps; but when he has once broken the hedge, and got into the strength of youth, and the licentiousness of ungoverned age, it is wonderful to observe what a great inundation of mischief in a very short time, will overflow all the banks of reason and religion. Vice is first pleasing—then it grows easy—then it is delightful—then it is frequent—then habitual—then confirmed—then the man is independent—then he is obstinate—then he resolves never to repent—then he dies—then he is damned."*

When a young man that has received a pious education, begins to be solicited to break through the restraints imposed upon him by conscience, he can venture only on *lesser sins:* he perhaps only takes a walk on the Sabbath with a friend, or goes to see a play, or joins in one midnight revel: but even this is not done with ease; he hears the voice of an internal monitor, starts and hesitates, but complies. A little remorse follows, but it is soon worn off. The next time the temptation presents itself, his reluctance is diminished, and he *repeats the offence* with less previous hesitation, and less subsequent compunction. What he did once, he

* Jeremy Taylor's Sermons.

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now without scruple does *frequently*. His courage is so far increased, and his fear of sin is so far abated, that he is soon emboldened to commit a *greater sin*, and the tavern, and the horse-race are frequented with as little reluctance as the theatre. Conscience now and then remonstrates, but he has acquired the ability *to disregard its warnings*, if not to silence them. In process of time the society of all who make the least pretensions to piety is avoided as troublesome and distressing, and the heedless youth joins himself with companions better suited to his taste. Now his sins grow with vigor under the fostering influence of *evil company*, just as trees which are set in a plantation. By this time the Bible is put out of sight, all prayer neglected, and the Sabbath constantly profaned. At length he *feels the force of custom*, and becomes enslaved by inveterate habit. The admonitions of a father, and the tears of a pious mother, produce no impressions, but such as are like the "morning cloud, or early dew, which soon passeth away." He returns to the society of his evil associates, where parental admonitions are converted into matter of wicked sport. The sinner is *settled now in an evil way*; and the sapling of iniquity has struck the roots deep into the soul of depravity. The voice of conscience is now but rarely heard, and even then, only in the feeble whisper of a dying friend. His next stage is *to lose the sense of shame*. He no longer wears a mask, or seeks the shade, but sins openly and without disguise. *Conscience now is quiet*; and without spectre to warn, or angel to deliver, he pursues without a check the career of sin. He can meet a saint without a blush, and hear the voice of warning with a sneer. Would you believe it? he *glories in his shame*, and attempts to justify his conduct. Not content with being wicked, *he attempts to make others as bad as himself*, puts on the character of an apostle of Satan, and, like his master, goeth about as a roaring lion, seeking whom he may devour. As he is condemned in all his ways by the Bible, he endeavors to get rid of this troublesome judge, and persuades himself that religion is a cheat. With *infidel principles*, and immoral practices, he now hurries to destruction, polluted and polluting. His parents, whose gray hairs he brought in sorrow to the grave, have entered on their rest, and in mercy are not permitted to live to witness his shame. His vices lead him to extravagance; his extravagance is beyond his resources, and in an evil hour, under the pressure of claims which he is unable to meet, he commits an act which forfeits his life. He is arrested, tried, convicted, condemned, executed.

This is no fancy picture; it has often occurred. My dear children, see the deceitfulness of sin.—Meditate, and tremble, and pray. Be alarmed at little sins, for they lead on to great ones; at acts of sin, for they tend to habits; at common ones, for they issue in those that are uncommon. I have read of a servant who went into a closet, with an intention only to gratify his palate with some sweetmeats, but perceiving some silver articles, he relinquished the meaner prey for these, purloined them, became a confirmed thief, and died at the gallows. Many a prostitute, who has perished in a garret upon straw, commenced her miserable and loathsome course with mere love of dress. Sin is like a fire, which should be extinguished in the first spark, for if it be left to itself, it will soon rage like a conflagration.

5. The last proof of the deceitfulness of the heart, which I shall advance is, *the delusive prospects which it presents to the judgment*.

Sometimes it pleads for the commission of sin on the ground of *the pleasure which it affords*. But while it speaks of the honey of gratification, does it also tell of the venom of reflection and punishment?

At other times it suggests *that retreat is easy in the career of sin*, and may be resorted to if its progress be inconvenient. Is it so? The very contrary is true. Every step we advance renders it more and more difficult to return.

Then it urges us forward with the delusive idea that *it is time enough to repent in old age*. But does it say, what indeed is true, that for ought you know, you may die to-morrow? No; and herein is its deceit.

It dwells upon the mercy of God; but is silent upon the subject of his justice.

What think you now of the human heart? Can you question its deceitfulness, or that it is deceitful above all things? How then will you treat it?

Think meanly of it. Surely, with such a picture before you, you will not talk of the moral dignity of human nature; because this would be to talk of the dignity of falsehood and imposition.

Seek to have it renewed by the Holy Ghost. It is a first principle of religion, that the heart must be renewed, and here you see the need of it. It is not only the conduct which is bad, but the *heart*, and therefore it is not only necessary for the conduct to be reformed, but the very *nature* must be regenerated. It is the heart which imposes upon the judgment, and the judgment which misleads the conduct; and, therefore, the root of the evil is not touched until the disposition is changed.

Suspect the heart, and search it. Treat it as you would a man who had deceived you in every possible way, and in innumerable instances had been proved to be false. Continually suspect it. Always act under the supposition, that it is concealing something that is wrong. Perpetually examine it. Enter the house within you; break open every door; go into every apartment; search every corner; sweep every room. Take with you the lamp of revelation, and throw a light on every hiding place.

Watch the heart with all diligence, knowing that out of it are the issues of life. You would observe every attitude, every movement, every look of an impostor who had fixed his eye upon your person and property. Thus treat your hearts. Let every thought, every imagination, every desire, be placed under the most vigilant and ceaseless inspection.

Place it in the hand of God to keep it. "My son, give me thine heart," is his own demand. Give it to him, that it might be filled with his love, and kept by his power. Let it be your daily prayer, "Lord, hold thou me up, and I shall be safe; keep me by thy power through faith unto salvation."

CHAPTER VIII.

ON TRANSIENT DEVOTIONS.

The Church, (said Saurin,) had seldom seen happier days, than those described in the nineteenth chapter of Exodus. God had never diffused his benedictions on a people in richer abundance. Never had a people gratitude more lively, piety more fervent. The Red Sea had been passed; Pharaoh and his insolent court were buried in the waves; access to the land of promise was opened: Moses had been admitted to the holy mountain to derive felicity from God the source, and sent to distribute it amongst his countrymen: to these choice favors, promises of new and greater blessings yet were added; and God said, "Ye have seen what I have done unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if you will obey my voice indeed, and keep my covenant,

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then ye shall be a peculiar treasure unto me above all people, although all the earth be mine." The people were deeply affected with this collection of miracles. Each individual entered into the same views, and seemed animated with the same passion; all hearts were united, and one voice expressed the sense of all the tribes of Israel;—"all that the Lord hath spoken we will do." But this devotion had one great defect—*it lasted only forty days.* In forty days, the deliverance out of Egypt, the catastrophe of Pharaoh, the passage of the Red Sea, the articles of the covenant; in forty days, promises, vows, oaths, all were effaced from the heart, and forgotten. Moses was absent, the lightning did not glitter, the thunder-claps did not roar, and "the Jews made a calf in Horeb, worshipped that molten image, and changed their glorious God into the similitude of an ox that eateth grass."

Here, my children, was a most melancholy instance of transient devotion. Alas! that such instances should be so common. Alas! that Jehovah should so frequently have to repeat the ancient reproach, and his ministers have to echo, in sorrowful accents, the painful complaint, "O Ephraim, what shall I do unto thee! O Judah, what shall I do unto thee! For your goodness is as a morning cloud, and as the early dew it passeth away." Nothing, however, is more common than such fugitive impressions. Disappointment of the bitterest kind, is very frequently experienced, both by parents and ministers, in consequence of the sudden turning aside of those young persons, who for a while seemed to run the race that is set before us in the word of God. At one time they appeared to be inflamed with a holy ambition to win the prize of glory, honor, and immortality; we saw them start with eagerness, and run with speed; but after a while we met them returning to the barrier, leaving us in the bitterness of our spirits to exclaim, "Ye did run well, what did hinder you?"

The religion I am now describing is not the hypocrisy of the pretending Christian, nor is it the backsliding of the real one; it goes further than the first, but does not go so far as the last. It is sincere of its kind, and in that it goes further than hypocrisy: but it is unfruitful, and in that it is inferior to the piety of the weak and revolting Christian. It is sufficient to discover sin, but not to correct it; sufficient to produce good resolutions, but not to keep them; it softens the heart, but does not renew it; it excites grief, but it does not eradicate evil dispositions. It is a piety of times, opportunities, and circumstances, diversified a thousand ways, the effect of innumerable causes, but it expires as soon as the causes are removed.

Inconstans was a youth who had enjoyed a pious education; he discovered many amiable qualities, and was often impressed by the religious admonitions he received; but his impressions soon wore off, and he became as careless about his eternal concerns as before. He left the parental roof, and was apprenticed; and his parents having taken care to place him in a pious family, and under the faithful preaching of the word, he still enjoyed all the external means of grace, and still, at times, continued to feel their influence. His attention was oftentimes fixed when hearing the word, and he was sometimes observed to weep. On one occasion in particular, when a funeral sermon had been preached for a young person, a more than ordinary effect was produced upon his mind. He returned from the house of God pensive and dejected, retired to his closet, and with much earnestness prayed to God, resolved to attend more to the claims of religion, and to become a real Christian. The next morning he read the Bible, and prayed, before he left his chamber. This practice he continued day after day. A visible change was produced in his deportment. His seriousness attracted the attention and excited the hopes of his friends. But, by degrees, he relapsed into his former state, gave up reading the Scriptures, then prayer; then he reunited himself with some companions from whom for a season he had withdrawn himself, till at length he was as unconcerned about salvation as ever. Some time after this, Inconstans was seized with a fever. The disease resisted the power of medicine, and baffled the skill of the physician; he grew worse and worse. His alarm became excessive. He sent for his minister and his parents, confessed and bewailed his fickleness. What tears he shed! What sighs he uttered! What vows he made! "Oh! if God would but spare me this once; if he would but grant me one more trial; if he would but indulge me with one more opportunity of salvation, how would I improve it to his glory and my soul's eternal interest." His prayers were answered: he recovered. What became of his vows, resolutions, and promises? The degree of his piety was regulated by the degree of his malady. Devotion rose and fell with his pulse. His zeal kept pace with his fever; as one decreased, the other died away, and the recovery of his health was the resurrection of his sins. Inconstans is at this moment what he always was, a melancholy specimen of the nature of mere transient religion.

What is wanting in this religion? You will of course reply, "continuance." This is true. But why did it not continue? I answer, *there was no real change of the heart.* The passions were moved, the feelings were excited, but the disposition remained unaltered. In the affairs of this life, men are often led by the operation of strong causes, to act in opposition to their real character. The cruel tyrant, by some sudden and most affecting appeal to his clemency, may have the spark of pity smitten from his flinty heart: but the flint remaining, the wretch returns again to his practices of blood. The covetous man might, by a vivid description of want and misery, be for a season melted to liberality; but like the surface thawed for an hour by the sun, and frozen again immediately after the source of heat has retired, his benevolence is immediately chilled by the prevailing frost of his nature. In these cases, as in that of religion, there is a suspension of the natural disposition, not a renewal of it. All religion must be transient, by whatever cause it is produced, and with whatever ardor it should for a season be practised, that does not spring from a regenerated mind. It may, like the grass upon the house-top, or the grain that is scattered in unprepared soil, spring up and flourish for a season, but for want of root it will speedily wither away. Do not then, my dear children, be satisfied with a mere excitement of the feelings, however strong it might happen to prove; but seek to have the general bias of the mind renewed.

You cannot suppose, if you consider only for a moment, that these fugitive impressions will answer the ends of religion, either in this world or in that which is to come. They will not honor God; they will not sanctify the heart; they will not comfort the mind; they will not save the soul; they will not raise you to heaven; they will not save you from hell. Instead of preparing you at some future time to receive the gospel, such a state of mind, if persisted in, has a most direct and dangerous tendency to harden the heart. What God in his sovereign grace *may* be pleased to effect, is not for me to say; but as to natural influence, nothing can be more clear than that this fitful piety is gradually putting the soul farther and farther from true religion. Iron, by being frequently heated, is hardened into steel; water that has been boiled becomes the colder

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for its previous warmth; soil that has been moistened with the showers of heaven, becomes, when hardened by the sun, less susceptible of impression than before; and that heart which is frequently impressed by religion, without being renewed by it, becomes more and more insensible to its sacred influence. They who have trembled at the terrors of the Lord without being subdued by them, who have outlived their fears without being sanctified by them, will soon come to that degree of insensibility, which will enable them to hear, without being appalled, the most awful denunciations of divine wrath. They who have been melted from time to time by the exhibitions of divine love, but have not been converted by it, will come at length to hear of it with the coldest indifference. It is a dreadful state of mind to be given up to a spirit of slumber, and a callous heart; and nothing is more likely to accelerate the process, than occasional yet ineffectual religious impressions. Can we conceive of anything more likely to induce Jehovah to give us up to judicial blindness and insensibility, than this tampering with conviction, this trifling with devotional impression? These pious emotions which are occasionally excited, are kind and gentle admonitions that He has come near to the soul, with all the energies of his Spirit: they are the work of mercy knocking at the door of our hearts, and saying, "Open to me, that I may enter with salvation in my train." If they are from time to time neglected, what can be looked for but that the celestial visiter should withdraw, and pronounce, as he retires, the fearful sentence, "Wo unto you when my Spirit departeth from you."

There is something inexpressibly *wicked* in remaining in this state of mind. Such persons are in some respects more sinful than they whose minds have never been in any degree enlightened: whose fears have never been in any degree excited; who have paid no attention whatever to religion, but whose minds are sealed up in ignorance and insensibility. When persons who have taken some steps in religion return again; when they who have come near the kingdom of God, recede from it; and they who have sipped, as it were, of the cup of salvation, withdraw their lips from the water of life, the interpretation of their conduct is this, "We have tried the influence of religion, and do not find it so worthy of our cordial reception as we expected; we have seen something of its glory, and are disappointed; we have tasted something of its sweetness, and, upon the whole, we prefer to remain without it." Thus they are like the spies who brought a false report of the land of promise, and discouraged the people. They defame the character of true piety, and prejudice men's minds against it. They libel the Bible, and persuade others to have nothing to do with religion. My children, can you endure the thought of this?

Transient devotions *have a great tendency to strengthen the principle of unbelief* in our nature.—It is not only very possible, but very common for men to sin themselves into a state of despair of God's mercy; and none are so likely to do this, as those who have repeatedly gone back to the world after a season of religious impression. In our intercourse with society, if we have greatly offended and insulted a man after professions of decided friendship and warm attachment, we can hardly persuade ourselves to approach him again, or be persuaded to think he will admit us again to the number of his friends. And, as we are prone to argue from ourselves to God, if we have frequently repented, and as frequently returned again to sin, we shall be in great danger of coming to the conclusion that we have sinned past forgiveness, and abandon ourselves to guilt and despair. I have read of a gentleman who lived without any regard to religion till he was taken alarmingly ill, when his conscience was roused from its slumber and he saw the wickedness of his conduct. A minister was sent for, to whom he acknowledged his guilt and begged an interest in his prayers, at the same time vowing that if God would spare his life, he would alter the course of his behavior. He was restored to health and for a while was as good as his word. He set up family worship, maintained private prayer, and frequented the house of God; in short, appeared to be a new man in Christ Jesus. At length he began to relax, and step by step went back to his former state of careless indifference. The hand of affliction again arrested him. His conscience again ascended her tribunal, and in terrible accents arraigned and condemned him. The state of his mind was horrible. The arrows of the Lord pierced him through, the poison whereof drank up his spirits. His friends entreated him to send for the minister as before.—"No," he exclaimed, "I who have trifled with the mercy of God once, cannot expect it now." No persuasions could shake this resolution; no representation of divine grace could remove his despair; and without asking for pardon, he died.

The same despair has, in many other instances, resulted from the same sin of trifling with religious impressions.

These pages will probably be read by some, whose minds are under religious concern. Your situation is more critical and important than any language which I could employ, would enable me to represent. If your present anxiety subsides into your former carelessness, you are in the most imminent danger of being left to the depravity of your nature. God is now approaching you in the exercise of his love, and waiting that he may be gracious. Seek him while he is to be found, call upon him while he is near. The soft breezes of celestial influence are passing over you, seize the auspicious season, and hoist every sail to catch the breath of heaven. Tremble at the thought of losing your present feelings. Be much and earnest in prayer to God, that he would not suffer you to relapse into unconcern and neglect. Take every possible means to preserve and deepen your present convictions. Read the Scriptures with renewed diligence. Go with increased earnestness, and interest, and prayer, to the house of God. Endeavor to gain clearer views of the truth as it is in Jesus, and labor to have your mind instructed as well as your heart impressed. Be satisfied with nothing short of a renewed mind, the new birth. Be upon your guard against self-dependence. Watch against this, as much as against grosser sins. Consider yourself as a little child, who can do nothing without God. Study your own sinfulness in the glass of God's holy law. Grow in humility: it is not well for a plant to shoot upwards quickly, before it has taken deep root; if there be no fibres in the earth, and no moisture at the root, whatever blossoms or fruit there be in the branches, they will soon fall off; and in the same way, if your religion do not strike root in humility, and be not moistened with the tears of penitential grief, whatever blossoms of joy or fruits of zeal there may be on the mind or conduct, they will soon drop off under the next gust or heat of temptation. Take heed of secret sinning. A single lust unmortified will be like a worm at the root of the newly-planted piety of your soul. Continually remember that it is yet but the beginning of religion with you. Do not rest here; believe in the Lord Jesus Christ: nothing short of this will save you: without faith, all you have felt, or can feel, will do you no good: you must come to Christ, and be anxious to grow in grace, and in the knowledge of God our Saviour.

Some, it is probable, will read these lines, who

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have had religious impressions, and lost them.—Your goodness has vanished like the cloud of the morning; and like the early dew has sparkled and exhaled. Sometimes you exclaim, with an emphasis of deep melancholy,

"What peaceful hours I once enjoy'd!
How sweet their mem'ry still!
But they have left an aching void
The world can never fill."

You *are* not, you *cannot* be happy, Oh no: the din of pleasure or of business cannot drown the voice of conscience: a pause now and then occurs, when its thunders are heard, and heard with indescribable alarm. Sometimes, in the midst of your pleasures, when all around is jollity and mirth, *you* see a spectacle which others do not see, and are terrified by a mystic hand which writes your doom upon the wall. From that moment there is no more joy for you.—Sometimes you almost curse the hour when the voice of a faithful preacher, lodged conviction in your bosom, and half spoiled you for a man of pleasure and the world. You look with almost envy on those who, by never having been taught to fear God, are wrapt in total darkness, and see not the dim spectres, the half discovered shapes of mischief, which, in the twilight of your soul, present themselves to *your* affrighted vision. At other times, a little relenting, you exclaim, "O that it were with me as in months past, when the candle of the Lord shined upon my tabernacle. What would I give to recall the views and feelings of those days. Happy seasons! Ye are fled like visions of spiritual beauty. And are ye fled for ever? Can no power recall you to this troubled mind?" Yes, my young friend, they are all within reach, lingering to return. Fly to God in prayer, beseech him to have mercy upon you. Implore him to rouse you from the slumber into which you have fallen. Beware of the chilling influence of despondency. There is no room for despair. Covet the possession of true religion. Examine for the cause which destroyed your impressions in the time that is past. Was it some improper companion? Abandon him for ever, as you would a viper. Was it some situation unfriendly to godliness, which you voluntarily choose, as Lot did Sodom, on account of its worldly advantages? Relinquish it without delay. Escape for thy life, and tarry not in all the plain. Was it some besetting sin, dear as a right eye, or useful as a right hand? Pluck it out, tear it off without hesitation or regret, for is it not better to make this sacrifice, than to lose eternal salvation, and endure everlasting torments? Was it self-dependence, self-confidence? Now put your case into the hand of Omnipotence, and call upon God. Ask for the Holy Ghost to renew, to sanctify, and to keep your soul. Learn from your past failure what to do, and what to avoid for the future. Believe the gospel, which declares that the blood of Christ cleanseth from all sin. It was faith that was wanting, in the first instance, to give permanence to your religious impressions. There was no belief, no full persuasion, no practical conviction, of the truth of the gospel. Your religious feelings were like the stream raised by external and adventitious causes, but there was no spring. You stopped short of believing, you made no surrender of the soul to Christ, nor committed yourselves to him, to be justified by his righteousness, and to be sanctified by his spirit. This do and live.

CHAPTER IX.

ON DECISION OF CHARACTER IN RELIGION.

How deep, and how just a reproach did the prophet cast upon the tribes of Israel, when he addressed to the assembled multitudes on Mount Carmel, that memorable interrogation, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, follow him." From this it appears they were in a state of indecision, in reference to the most momentous question in the universe, not wholly satisfied that they were doing right in worshipping Baal, yet not sufficiently resolute to abandon his service. What a criminal, what a degrading, what a wretched state of mind! Not decided whom they would acknowledge to be their God!—To whom they would pay divine homage! But is this state of mind, my dear children, uncommon? By no means. To how many of the youth who attend our places of devotional resort, could we address, with propriety, the same question, "How long halt ye between two opinions?" How many are there who can go no farther than Agrippa, when he said to Paul, "*Almost* thou persuadest me to be a Christian." Almost! Only almost persuaded to be a Christian! What a melancholy thought!!

In the last chapter you saw, in the character of *Inconstans*, an instance of this indecision. Did you admire it? Impossible. What was wanting? *Decision*. But what do I mean by decision? "A fixed purpose, not made in haste, but with much deliberation; not in our own strength, but in reliance on the grace of God; without delay, and at all risks, to seek the salvation of the soul through faith in Christ, and to live soberly, righteously, and godly, in this present evil world." It includes an inflexible severity of conviction, that this is the one great thing we have in this world to do, and such a concentration of all the energies of our soul in this mighty business, as to idle spectators shall put on the appearance of enthusiasm. It is such a purpose as subordinates every thing to itself. In opposition to transient devotion, it is permanent; in opposition to fluctuating opinions, it is a fixed abiding resolution; in opposition to mere occasional acts, it is an indelible character, an indestructible habit. In short, it is faith in opposition to mere opinion and speculation: it is actually receiving Christ instead of talking about him. It is not like the vapor which, after attracting every eye by its meteoric splendor, vanisheth away while yet the surprised and delighted spectator beholds its luminous course; but it is like the shining light which holds on in its way in the heavens, and shineth more and more unto the perfect day. It is attended with a relinquishment of former associations, former pursuits and pleasures, and the embracing all such as are on the side of religion. We have a fine instance of this in the heroic leader of the hosts of the Lord, when looking round upon the wavering tribes of Israel, he exclaimed, "Let others do what they will, as for me and my house, we will serve the Lord." Another example, equally splendid, was presented by the great apostle of the Gentiles, when with the perspective of his suffering career before his eyes, he gave utterance to that burst of sublime heroism,—"None of these things move me, neither count I my life dear unto me, so that I might fulfil the ministry I have received of the Lord, and finish my course with joy." Similar to this is the language of a decided Christian: "Self-denial, ridicule, rage, mortification, loss, all are nothing to me, so that I may believe the gospel, live in the fear of God, die in his favor, and, through the merits of Christ, be received to everlasting glory."

It will be proper to state here the reasons why so many that have strong impressions occasionally made upon their minds, are not thoroughly and decidedly engaged in the practice of religion. Some of these will be found in the chapter "On the Obstacles of Piety," but there are others which are

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still more specific in reference to the case before us.

There is in many, *a want of deep serious consideration.* They do not follow up the subject of religion, even when it has been impressed with some degree of force upon their hearts. When emotions have been excited they do not cherish them; but go to their usual conversation, company, or business, instead of entering into their closets to examine their hearts, and to apply the subjects they have heard. I have read of a person, who being an officer in the army, then about to embark for the continent, came to a Christian friend, and told him that he had a great many serious thoughts about the state of his soul, and was resolved to lead a new life; but, said he, there is such a company I must be with to-night; I wish I could disengage myself from them. His friend, of course, attempted to dissuade him from joining the party. He, notwithstanding, went to them, forgot all his serious thoughts when there; was drawn into the revelry of the night; the following day went abroad; and the next news his friend heard of him was that he was killed in action. Thus his vain companions extinguished his serious thoughts, diverted his good resolutions, and, by his own consent, robbed him of his eternal salvation.

Another cause of irresolution is, *the feeble and uncertain perceptions which many persons have of divine and spiritual things.* They have a dim view of the truths of revelation, but they appear like objects in a mist, too indistinct to be made the matter of pursuit. Hence it is of tremendous consequence that when a young person becomes in any degree serious about religion, he should instantly betake himself to all proper means for informing his judgment on the nature of true religion. He should read the Scriptures with intense application of mind, listen to the preaching of the word with great fixedness of attention, and peruse good books with much seriousness of mind.*

The dominion of some one prevailing sin, if cherished and indulged, has a most fatal influence in preventing decision. Herod would do many things, but not part from Herodias. Felix was moved by Paul's preaching, but he would not give up covetousness. Thus it is with many; they admit the claims of religion; admire its beauty; are moved by its force; resolve to submit to its influence; but then there is some besetting sin, which, when they come to the point, they cannot be indnced to sacrifice. Every plant has some leading root which connects it with the soil in which it grows, on which more than any of the rest it is dependant for support and nourishment. So it is in the human heart; there is in most persons some prevailing corruption of nature, which more than any of the rest holds the heart to an unregenerate state, and to which very particular attention must be paid in the business of religion. This sin may be different in different persons: but whatever it be, it must be destroyed, or it will destroy us.

Fear of persecution operates in many to prevent decision. You are deterred probably, my children, from giving up yourselves to the influence of piety, by the apprehensions that you shall be called to endure the ridicule of those with whom you have been accustomed to associate, and who, being unfriendly to religion, will vent their scorn and contempt on those who submit to its claims. It is impossible that I can be so ignorant of the irreconcileable enmity existing, and destined ever to exist, between religion and the depravity of human nature; or the usual practice of those who hate religion, as to promise you an exemption from the sneers of the scorner, if you walk in the paths of wisdom. The only weapons which many are able to wield against Christianity are sneers; for there is no mind so imbecile, no fool *so* foolish, as not to be able to laugh; the individual, who could no more argue than an infant could use the sword or brandish the spear of Goliah, can shoot out the lip, and cry methodist, puritan, and fanatic. The power to argue is comparatively rare, but almost every village in the kingdom will furnish a mob of little minds, to follow after religion as it passes by, and which, like the children of Bethel, persecuting the prophet of the Lord, will ridicule its venerable form.* A morbid sensibility to shame, I am perfectly convinced, has kept not a few young people from piety. They cannot bear the broad loud laugh, the contemptuous sneer, the witty jest. They cannot endure the attack of the profane, nor the raillery of the impious. They blush and conceal their secret attachment to piety directly if it is assailed. But, my children, where is the dignity, or the courage of your mind? Are you indeed convinced of the truth of Christianity, and the justice of its claims, and suffer yourselves to be vanquished by the laugh of folly? What! flee from the enemy of your souls, and surrender your salvation, when he only hisses at you in the skin of a fool! What though the world were to unite its scorn; shall this deter you from acting, when God, truth, heaven, the Bible, conscience, salvation, saints, angels, are all on your side? What! when your spirit has plumed her wings of faith and hope for flight to heaven, shall she give up the dazzling object of her high ambition, and cower down on earth, because she is watched and ridiculed by the witling? Or shall her eagle pinions be blown from their lofty course by the scoff of the scorner? *Be decided,* and all this mean and feeble kind of persecution will soon cease. Before that sublime and unbending decision, which dares to be singular, which nothing can divert from its purpose, which nothing can diminish in its ardor, which clings the closer to its object for all the efforts that are employed to detach it from the pursuit; I say, before that inflexible spirit, it is astonishing to see how the space clears away, and how soon she is left to pursue her course, while all the tribe of little, pecking, cavilling, noisy minds, drop down into their hedges, and leave the eagle to her course.

"This invincibility of temper," says the profoundest and most eloquent essayist in the English language, "will often make the scoffers themselves tired of the sport. They begin to feel that against such a man it is a poor kind of hostility to laugh. There is nothing that people are more mortified to spend in vain than their scorn. A man of the right kind would say, upon an intimation that he is opposed by scorn, 'They will laugh, will they? I have something else to do than to trouble myself about their mirth. I do not care if the whole neighborhood were to laugh in a chorus. I should indeed be sorry to see or hear such a number of fools, but pleased enough to find that they did not consider me one of their stamp. The good to result from my project will not be less, because vain and shallow minds, that cannot understand it, are diverted at it and at me. What should I think of my pur-

* Doddridge's "Rise and Progress of Religion in the Soul," is a standard treatise.

* Never did Satan invent a more successful weapon against religion than ridicule. This apparently mean and contemptible engine, like the pike-head of modern warfare, may be circulated widely, and put into ten thousand hands, which could make nothing of a more dignified kind of instrument. By this means he can arm the *levy en masse* of his dominions, who could do nothing in the ranks of the regular troops, or with the artillery of infidelity.

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suits, if every trivial thoughtless being could comprehend or would applaud them; and of myself, if my courage needed levity and ignorance for their allies, or could shrink at their sneers?"*

My children, think of the importance of the matter to be decided upon—the service of God, the pursuit of immortality, the salvation of the soul—and shall a false shame deter you from the pursuit? Think of the example of Jesus Christ, who for the joy that was set before him, endured the cross, despising the shame. Look at this divine sufferer, as he is presented to us in the hall of Pilate, when he was made the object of every species of scorn and indignity, and will you shrink from a few sneers and scoffs for *Him?* Remember our Lord's most alarming language, "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, and with the holy angels." Anticipate, if you can, the shame, the disgrace, the mortification, the torment, of being disowned, rejected, and abandoned by Christ, before assembled worlds; and let that be a preservative against being ashamed of him now.

It is time now to set before you *the evils of indecision*, as a motive to induce you to seek after the opposite temper.

Such a temper is most *unreasonable*, if you consider both the importance of the subject, and the means you possess of coming to a speedy and right decision. Is it a matter of trifling moment? Yes, if God, and eternity, and salvation, and heaven and hell are trifles. If religion be a trifle, where, in all the universe, shall we find any thing that is important? Irresolution here, is to be undetermined whether you will be the friend or the enemy of God; whether you will live in this world under the favor or the curse of Jehovah, and in the world to come, in the torments of the bottomless pit, or the felicities of the heavenly city; whether you will choose condemnation or salvation. There is no language which can describe, there is no allusion which can illustrate, the folly of indecision in religion. The irresolution of a slave, whether he should continue to groan in fetters, or be free; of the leper, whether he should still be covered with the most loathsome disease, or enjoy the glow of health; of the condemned criminal, whether he should choose an honorable life, or the most torturing and ignominious death; is not marked with such desperate folly as an undecided state of mind about personal religion. *The Scripture demands decision*, and it demands it in these striking words, "See, I have set before thee this day life and death, good and evil; therefore choose." Yet some are undecided whether they will serve God, their Creator, Preserver, and Benefactor, and inherit eternal life; or yield themselves to Satan, their destroyer, and suffer the bitter pains of eternal death. If the matter were involved in obscurity, as to what was your duty or your interest, there would be some apology; but when both are as clear as the day, the folly of indecision is so palpably manifest, as to entail a most fearful degree of guilt upon the conscience of the irresolute.

Indecision is *contemptible*. "Unstable as water, thou shalt not excel," is a character which no one ever pretended to admire. In the ordinary affairs of life, indecision renders a man an object of pity or contempt. It is a poor disgraceful thing not to be able to answer with some degree of firmness to the questions, What will you be? What will you do? It is a pitiable thing to see a creature, with all the faculties of a rational being about him, so irresolute and undecided, as almost to wish that he could exchange reason for instinct, in order that he might be spared the trouble of thinking, and the pain of choosing: a poor, dependant, powerless creature, that floats like a feather or a chip along the stream of time, belonging to whatever can seize him; and without one effort of resistance, whirled in every little eddy, and intercepted by every little twig.—But how much more disgraceful is this irresoluteness of mind in the affairs of religion, where there are so many means, and so many motives for coming to a just conclusion. To be blown about like thistle-down by every wind of doctrine, and carried just wherever the gust or the current impels, is as dishonorable to our understanding as it is detrimental to our salvation.

Indecision is *uncomfortable*. Suspense is always painful. Hesitation as to the steps we shall take, and the conduct we shall pursue, is a most undesirable state of mind: and this uneasiness will be in exact proportion to the importance of the business to be decided, and to the degree of compunction we feel for not deciding upon a course, which we cannot help thinking, upon the whole, is the right one. My children, the undecided cannot be altogether easy in their present fluctuating state of mind. Now directed one way by conviction, and dragged another by inclination: determining at one time to serve God fully, and at another smarting under the guilt of broken vows: resolved on the Sabbath, and irresolute on the Monday: sometimes advancing with courage, and then again retreating with fear and shame: no, *this* is not the way to be happy.—You may as well expect peace on the field of battle, as in the bosom where such a conflict is carried on. Look up to God, and ask for grace to terminate by decided piety the dreadful strife, if indeed it be carried on in your breast.

Indecision is *dangerous*. Consider the uncertainty of life. How soon and how suddenly the King of Terrors may arrest you, and bear you to his dark domain. Some acute, inflammatory disease, in a few days may extinguish life; or a fatal accident, which leaves you no leisure even to bid adieu to those you love on earth, may hurry you into eternity. *And then what becomes of you?* In a state of indecision you are unprepared for death, for judgment, for heaven. You are within the flood-mark of divine vengeance. God accounts all those to be decidedly against him, who are not decidedly for him. There is, properly speaking, no middle ground between regeneracy and unregeneracy, between conversion and unconversion, and therefore he that does not occupy the one, is found within the limits of the other. You are a child or an enemy of God. Whatever may be your occasional relentings, your transient emotions, your ineffectual desires, if you do not become decidedly pious, God will take no account of these things, but treat you, if you die in this state, as one that had decided against him.—Can you then linger, when death and hell do not linger? Can you halt, hesitate, and fluctuate, when death may the very next hour decide the business for you? And, oh! if you *should* die without decision, what will be *your* reflections, and what will be *ours!* How bitterly will you exclaim, "Fool that I was, to let any thing interfere with my eternal salvation; to let any thing interpose between my soul and her everlasting welfare. Why, why did I

* See Foster's "Essay on Decision of Character." I should deem it an insult to my readers, to suppose they have not read these essays, and not less so to their author, to suppose that they needed my recommendation. I cannot help, however, enjoining on my readers to read the essay from which the above extract is made, with the resolution to seek, and the prayer to obtain, all that decision which is there so eloquently described, not only in reference to every good work in general, but to religion in particular.

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hesitate? I saw the excellence, I coveted the possession of religion. Often I felt my heart rising to go and surrender unreservedly to God; I wept, I prayed, I resolved; but that accursed lust, in which I took pleasure, held me fast, and rather than tear myself from it, I let go the hope of eternal life. I was afraid of a little ridicule, which I ought to have disregarded or despised, and when I seemed near the kingdom was ruined by indecision. While I hesitated death seized me, and now I shall be exhibited by the light of this flame in which I burn for ever, an awful proof of the folly and the danger of indecision. Wo, eternal wo upon my wretched spirit!"

Spare yourselves, my dear children, these dreadful reflections, this inconceivable torment. Without an hour's delay, resign yourselves to God and the influence of true religion. Decide the doubtful point. Believe and obey.

CHAPTER X.

ON THE PLEASURES OF A RELIGIOUS LIFE.

A DESIRE after happiness, my dear children, is inseparable from the human mind. It is the natural and healthy craving of our spirit; an appetite which we have neither will nor power to destroy, and for which all mankind are busily employed in making provision. This is as natural, as for birds to fly, or fishes to swim. For this the scholar and the philosopher, who think it consists in knowledge, pore over their books and their apparatus, light the midnight lamp, and keep frequent vigils, when the world around them is asleep. For this the warrior, who thinks that happiness is inseparably united with fame, pursues that bubble through the gory field of conflict, and is as lavish of his life, as if it were not worth a soldier's pay. The worldling, with whom happiness and *wealth* are kindred terms, worships daily at the shrine of Mammon, and offers earnest prayers for the golden shower. The voluptuary gratifies every craving sense, rejoices in the midnight revel, renders himself vile, and yet tells you he is in the chase of happiness. The ambitious man, conceiving that the great desideratum blossoms on the sceptre, and hangs in rich clusters from the throne, consumes one half of his life, and embitters the other half, in climbing the giddy elevation of royalty. All these, however, have confessed their disappointment; and have retired from the stage exclaiming, in reference to happiness, what Brutus, just before he stabbed himself, did in reference to virtue, "I have pursued thee every where, and found thee nothing but a name." This, however, is a mistake; for both virtue and happiness are glorious realities, and if they are not found, it is merely because they are not sought from the right sources.

We may affirm of pleasure what Job did of wisdom, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it. But where shall" *happiness* "be found, and where is the place of" *enjoyment?* "Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. Whence then cometh" *happiness,* "and where is the place of" *enjoyment?* "seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and wisdom's ways are ways of pleasantness, all her paths are peace."

Happiness has no other equivalent term than religion, and this is a moral synonym. If, indeed, the case were *otherwise,* and religion, so far as the present world is concerned, entailed nothing but wretchedness, yet, as it leads to eternal felicity in the world to come, it is most manifestly our interest to attend to its claims. The poor Hindoo devotee, who endures all kind of tortures under the idea that it is the only way to eternal felicity, acts with perfect rationality, if you allow his data. A life protracted to the length of Methuselah's, and filled with penances and pilgrimages, should be willingly and thankfully endured, if salvation could be procured by no other means. In the prospect of eternity, with heaven spreading out its ineffable glories, and hell uncovering its dreadful horrors, the only question which a rational creature should allow himself to ask is, "What is necessary to avoid the torments of the one, and secure the felicities of the other?" and on being told "Religion," he should apply with all the energies of his soul to this great business, without scarcely allowing himself to ask whether its duties are pleasant or irksome. The man who is journeying to take possession of a kingdom, scarcely thinks it worth his while to inquire whether the road be through a wilderness or a paradise. It is enough for him to know, that it is the only road to the throne. Hence, the representation of the *pleasures* of religion, is a sort of gratuity in this subject. It serves, however, to leave those still more destitute of excuse, who live in the neglect of piety; and, in this view, may have still greater power to rouse the conscience.

1. That religion is pleasure, will appear, if you consider *what part of our nature it more particularly employs and gratifies.*

It is not the gratification of the *senses,* or of the animal part of our nature, but a provision for *the immaterial and immortal mind.* The mind of man is an image not only of God's spirituality, but of his infinity. It is not like the senses, limited to this or that kind of object; as the sight intermeddles not with that which effects the smell; but with an universal superintendence, it arbitrates upon, and takes them all in. It is, as I may say, an ocean, into which all the little rivulets of sensation, both external and internal, discharge themselves. Now this is that part of man to which the exercises of religion properly belong. The pleasures of the understanding, in the contemplation of truth, have been sometimes so great, so intense, so engrossing of all the powers of the soul, that there has been no room left for any other kind of pleasure. How short of this are the delights of the epicure! How vastly disproportionate are the pleasures of the eating, and of the thinking man! Indeed, says Dr. South, as different as the silence of an Archimides in the study of a problem, and the stillness of a sow at her wash. Nothing is comparable to the pleasures of mind; these are enjoyed by the spirits above, by Jesus Christ, and the great and blessed God.

Think what objects religion brings before the mind, as the sources of its pleasure: no less than the great God himself, and that both in his nature and in his works. For the eye of religion, like that of the eagle, directs itself chiefly to the sun, to a glory that neither admits of a superior nor an equal. The mind is conversant, in the exercises

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of piety, with all the most stupendous events that have ever occurred in the history of the universe, or that ever will transpire till the close of time.—The creation of the world; its government by a universal Providence; its redemption by the death of Christ; its conversion by the power of the Holy Ghost; its trial before the bar of God; the immortality of the soul; the resurrection of the body; the certainty of an eternal existence; the secrets of the unseen state; subjects, all of them of the loftiest and sublimest kind, which have engaged the inquiries of the profoundest intellects, are the matter of contemplation to real piety. What topics are these for our reason, under the guidance of religion, to study: what an ocean to swim in, what a heaven to soar in: what heights to measure, what depths to fathom. Here are subjects, which, from their infinite vastness, must be ever new, and ever fresh; which can be never laid aside as dry or empty. If novelty is the parent of pleasure, here it may be found; for although the subject itself is the same, some new view of it, some fresh discovery of its wonders, is ever bursting upon the mind of the devout and attentive inquirer after truth.

How then can religion be otherwise than pleasant, when it is the exercise of the noble faculties of the mind, upon the sublimest topics of mental investigation; the voluntary, excursive, endless pursuits of the human understanding in the region of eternal truth. Never was there a more interesting or important inquiry than that proposed by Pilate to the illustrious Prisoner at his bar; and if the latter thought it not proper to answer it, it was not to show that the question was insignificant, but to condemn the light and flippant manner in which a subject so important was taken up. Religion can answer the question, and with an ecstacy greater than that of the ancient mathematician, exclaims, "I have found it: I have found it." The Bible is not only true, but TRUTH. It contains that which deserves this sublime emphasis. It settles the disputes of ages, and of philosophers, and makes known what is truth, and where it is to be found. It brings us from amongst the quicksands and shelves, and rocks of skepticism, ignorance, and error, and shows that goodly land, in quest of which myriads of minds have sailed, and multitudes have been wrecked; and religion is setting our foot on this shore, and dwelling in the region of eternal truth.

2. That a religious life is pleasant, is evident from *the nature of religion itself*.

Religion is a principle of *spiritual life* in the soul. Now all the exercises and acts of vitality are agreeable. To see, to hear, to taste, to walk, are all agreeable, because they are the voluntary energies of inward life. So religion, in all its duties, is the exercise of a living principle in the soul; it is a new spiritual existence. Piety is a spiritual *taste*. Hence it is said, "If so be ye have *tasted* that the Lord is gracious." No matter what the object of a taste is, the exercises of it are always agreeable.—The painter goes with delight to his picture; the musician to his instrument; the sculptor to his bust; because they have a *taste* for these pursuits. The same feeling of delight attends the Christian to the exercises of godliness; and this is his language, "It is a good thing to give thanks, and to draw near to God. O how I love thy law! it is sweeter to my taste than honey. How amiable are thy tabernacles." Religion, where it is real, is the natural element of a Christian; and every creature rejoices in its own appropriate sphere. If, my children, you consider true piety with disgust, as a hard, unnatural, involuntary thing, you are totally ignorant of its nature, entirely destitute of its influence, and no wonder you cannot attach to it the idea of pleasure: but viewing it as *it* ought to be viewed, in the light of a new nature, you will perceive that it admits of most exalted delight.

3. Consider the *miseries which it prevents*.

It does not, it is true, prevent sickness, poverty, or misfortune: it does not fence off from the wilderness of this world, a mystic inclosure, within which the ills of life never intrude. No; these things happen to all alike: but how small a portion of human wretchedness flows from these sources, compared with that which arises from the dispositions of the heart. "The mind is its own place, can make a heaven of hell, a hell of heaven." Men carry the springs of their happiness or misery in their own bosom. Hence it is said of the wicked, "that they are like the troubled sea which cannot rest, which is never at peace, but continually casting up mire and dirt." In contrast with which, it is affirmed that "the work of righteousness is peace; and that the good man shall be satisfied from himself." Would you behold the misery entailed by *pride*, look at Haman; by *covetousness*, look at Ahab; by *malice*, look at Cain; by *profaneness* and *sensuality*, united with the forebodings of a guilty conscience, look at Belshazzar; by *envy*, and a consciousness of being rejected of God, look at Saul; by *revenge*, look at Herodias writhing beneath the accusations of John, and thirsting for his blood; by *apostacy*, look at Judas. Religion would have prevented all this, and it will prevent similar misery in you. Hearken to the confessions of the outcast in the land of his banishment; of the felon in his irons, and in his dungeon; of the prostitute expiring upon her bed of straw; of the malefactor at the gallows—"Wretched creature that I am, abhorred of men, accursed of God! To what have my crimes brought me?"* Religion, my children, prevents all this; all that wretchedness which is the result of crime, is cut off by the influence of genuine piety. Misery prevented, is happiness gained.

4. Dwell upon the *privileges it confers*.

To a man who is a partaker of its genuine influence, all the sins he has committed, be they ever so numerous or so great, are all forgiven, and he is introduced to the bliss of pardoned guilt; he is restored to the favor of that Great Being, whose smile is life, and lights up heaven with joy; whose frown is death, and fills all hell with wo. But I cannot describe these privileges in such brilliant language as has been employed by a transatlantic author:—"Regeneration is of the highest importance to man, as a subject of the divine government. With his former disposition he was a rebel against God, and with this he becomes cheerfully an obedient subject. Of an enemy he becomes a friend; of an apostate he becomes a child. From the debased, hateful, miserable character of sin, he makes a final escape, and begins the glorious and eternal career of virtue. With his *character* his destination is equally changed; in his native condition he was a child of wrath, an object of abhorrence, and an heir of wo. Evil, in an unceasing, and interminable progress, was his lot; the regions of sorrow and despair his everlasting home; and fiends and fiend-like men his eternal companions. On his character good beings looked with detestation, and on his ruin with pity; while evil beings beheld both with that satanic pleasure, which a reprobate mind can enjoy at the sight of companionship in turpitude and destruction.

"But when he becomes a subject of this great and happy change of character, all things connected with him are also changed. His unbelief im-

* See more on this subject in the chapter on the Temporal Advantages of Piety.

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penitence, hatred of God, rejection of Christ, and resistance of the Spirit of Grace, he has voluntarily and ingeniously renounced; no more rebellious, impious, or ungrateful, he has assumed the amiable spirit of submission, repentance, confidence, hope, gratitude, and love. The image of his Maker is enstamped upon his mind, and begins there to shine with moral and eternal beauty. The seeds of immortality have there sprung up, as in a kindly soil; and warmed by the life-giving beams of the Sun of Righteousness, and refreshed by the dewy influence of the Spirit of Grace, rise, and bloom and flourish, with increasing vigor. In him sin and the world and the flesh daily decay, and daily announce their approaching dissolution; while the soul continually assumes new life and virtue, and is animated with superior and undying energy.—He is now a joint heir with Christ, and the destined inhabitant of heaven; the gates of glory and of happiness are already opened to receive him, and the joy of saints and angels has been renewed over his repentance; all around him is peace—all before him purity and transport. God is his Father; Christ his Redeemer; and the Spirit of truth his Sanctifier. Heaven is his eternal habitation; virtue is his immortal character; and cherubim and seraphim and all the children of light, are his companions for ever. Henceforth he becomes of course a rich blessing to the universe; all good beings, nay, God himself, will rejoice in him for ever, as a valuable accession to the great kingdom of righteousness, as a real addition to the mass of created good, and as an humble, but faithful and honorable instrument of the everlasting praise of heaven. He is a vessel of infinite mercy; an illustrious trophy of the cross; a gem in the crown of glory, which adorns the Redeemer of mankind."*

Who, my children, can read this animated description of the privileges of true piety (and it is not an exaggerated account) without secretly longing to be a child of God? What are all the brightest distinctions of an earthly nature, after which envy pines in secret, or ambition rages in public, compared with this? Crowns are splendid baubles, gold is sordid dust, and all the gratifications of sense but vanity and vexation of spirit, when weighed against such splendid immunities as these.

5. Consider *the consolations it imparts.*

Our world has been called, in the language of poetry, a vale of tears, and human life a bubble, raised from those tears, and inflated by sighs, which after floating a little while, decked with a few gaudy colors, is touched by the hand of death, and dissolves. Poverty, disease, misfortune, unkindness, inconstancy, death, all assail the travellers as they journey onward to eternity through this gloomy valley; and what is to comfort them but *religion*?

The consolations of religion are neither few nor small; they arise in part from those things which we have already mentioned in this chapter; *i. e.* from the exercise of the understanding on the revealed truths of God's word, from the impulses of the spiritual life within us, and from a reflection upon our spiritual privileges: but there are some others, which, though partially implied in these things, deserve a special enumeration and distinct consideration.

A good conscience, which the wise man says is a perpetual feast, sustains a high place amongst the comforts of genuine piety. It is unquestionably true, that a man's happiness is in the keeping of his conscience; all the sources of his felicity are under the command of this faculty. "A wounded spirit who can bear!" A troubled conscience converts a paradise into a hell, for it is the flame of hell kindled on earth; but a quiet conscience would illuminate the horrors of the deepest dungeon with the beams of heavenly day; the former has often rendered men like tormented fiends amidst an elysium of delights, while the latter has taught the songs of cherubim to martyrs in the prison or the flames. Religion furnishes a good conscience; by faith in the blood of Christ it takes away guilt towards God, and by a holy life it keeps the conscience clear towards man. It first makes it good by justification, and then keeps it good by sanctification. What trouble may not a man bear beneath the smiles of an approving conscience! If this be calm and serene, the storms of affliction, which rage without, can as little disturb the comfort of the mind, as the fury of the wintry tempest can do to alarm the inhabitants of a well-built, well-stored mansion.

In addition to this, religion comforts the mind with *the assurance of an all-wise, all-pervading Providence*, so minute in its superintendence and control, that not a sparrow falls to the ground without the knowledge of our heavenly Father; a superintendence which is excluded from no point of space, no moment of time, and overlooks not the meanest creature in existence. Nor is this all; for the word of God assures the believer that "*all things work together for good to them that love God, who are the called according to his purpose.*" Nothing that imagination could conceive, is more truly consolatory than this, to be assured that all things, however painful at the time, not excepting the failure of our favorite schemes, the disappointment of our fondest hopes, the loss of our dearest comforts, shall be overruled by infinite wisdom for the promotion of our ultimate good. This is a spring of comfort whose waters never fail.

Religion consoles also *by making manifest some of the benefits of affliction, even at the time it is endured.* It crucifies the world, mortifies sin, quickens prayer, extracts the balmy sweets of the promises, endears the Saviour; and, to crown all, *it directs the mind to that glorious state, where the days of our mourning shall be ended:* that happy country where God shall wipe every tear from our eyes, and there shall be no more sorrow or crying. Nothing so composes the mind, and helps it bear the load of trouble which God may lay upon it, as the near prospect of its termination. Religion shows the weather-beaten mariner the haven of eternal repose, where no storms arise, and the sea is ever calm; it exhibits to the weary traveller the city of habitation, within whose walls he will find a pleasant home, rest from his labors, and friends to welcome his arrival: it discloses to the wounded warrior his native country, where the alarms of war and the dangers of conflict will be no more encountered, but undisturbed peace for ever reign. In that one word, HEAVEN, religion provides a balm for every wound, a cordial for every care.

Here, then, is the pleasure of that wisdom which is from above; it is not only enjoyed in prosperity, but continues to refresh us, and most powerfully to refresh us, in adversity; a remark which will not apply to any other kind of pleasure.

In the hour of misfortune, when a man, once in happy circumstances, sits down, amidst the wreck of all his comforts, and sees nothing but the fragments of his fortune for his wife and family, what, in this storm of affliction, is to cheer him but religion; and this *can* do it, and enable him to say, "although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation!" What but *religion* can comfort the poor laborer in that

* Dwight's Sermon on Regeneration.

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gloomy season when times are bad, and work is scarce, and he hardly knows where to procure his next meal? What can comfort the suffering female in that long and dreadful season, when, wasting away in a deep decline, she lies, night after night, consumed by fever, and day after day, convulsed by coughing? Tell me, what can send a ray of comfort to her dark scene of wo, or a drop of consolation to her parched and thirsting lips, but *religion?* And when the agonized parent, with a heart half broken by the conduct of a prodigal son, exclaims—"O! who can tell how sharper than a serpent's tooth it is to have a thankless child!" what, in that season of torture, can pour a drop of balm into the wounded spirit, but *religion?* And when we occupy the bed-side of a departing friend, "the dreadful post of observation darker every hour," what but *religion* can sustain the mind, and calm the tumult of the soul? what, but this, can enable us to bear, with even tolerable composure, the pang of separation? And we too must die: and here is the excellence of piety; it follows us where no other friend can follow us, down into the dark valley of the shadow of death, stands by us when the last hand has quitted its grasp, reserves its mightiest energies for that most awful conflict, presents to the eye of faith the visions of glory rising up beyond the sepulchre, and angels advancing to receive us from the hand of earthly friends, to bear us to the presence of a smiling God.

Other sources of pleasure are open only during the season of health and prosperity. Admiting that they were all which their most impassioned admirers contend for, what can balls, routs, plays, cards, do, in the season of sickness, misfortune, or death? Alas! alas! they exist then only in recollection, and the recollection of them is painful.

6. The pleasures of religion appear in *the graces it implants.*

"And now abideth these three, Faith, Hope, Charity."

Faith is the leading virtue of Christianity. To believe, in any case, where the report is welcome, and the evidence of its truth convincing, is a pleasing exercise of the mind; how much more so in this case, where the testimony to be believed is the glad tidings of salvation, and the evidence of its truth most entirely satisfactory? *Hope* is a most delightful exercise. The pleasures of hope have formed a theme for the poet; and it is evident that these pleasures must be in proportion to the importance of the object desired, and the grounds that exist to expect its accomplishment. What, then, must be the influence of that hope which is full of immortality, which has the glory of heaven for its object, and the truth of God for its basis! which, as it looks towards its horizon, sees the shadowy forms of eternal felicity, rising, expanding, brightening, and advancing, every moment. *Love* is a third virtue, implanted and cherished in the soul by religion. Need I describe the pleasures connected with a pure and virtuous affection? Religion is love—love of the purest and sublimest kind; this is its essence, all else, but its earthly attire, which it throws off as Elijah did his mantle, when it ascends to the skies. The delight of love must be in proportion to the excellence of its object, and the strength of its own propensity towards that object. What, then, must be the pleasure of that love which has *God* as its object, and which consists in complacency in *his* glories, gratitude for his mercies, submission to his will, and the enjoyment of his favor! This is a heavenly feeling, which brings us into communion with angels, and anticipates on earth the enjoyments of eternity. Submission, patience, meekness, gentleness, justice, compassion, zeal, are also among the graces which true religion implants in the human soul; which, like lovely flowers, adorn it with indescribable beauty, and refresh it with the most delicious fragrance.

7. Consider the *duties which religion enjoins*, and you will find in each of these a spring of hallowed pleasure.

How delightful an exercise is *prayer!* "Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempests; it is the daughter of charity, and the sister of meekness." It is pleasant to tell our sorrows to any one; how much more to him who is omnipotent in power, infallible in wisdom, and infinite in compassion! With prayer is connected *praise*, that elevated action of the soul, in which she seems at the time to be learning motion and melody from an angel. How pleasant an exercise is the *perusal of the Scriptures!* In prayer we speak to God, and in the Bible God speaks to us, and both confer upon us honor indescribable. Passing by the antiquity of its history, the pathos of its narratives, the beauty of its imagery, how sublime are its doctrines, how precious its promises, how free its invitations, how salutary its warnings, how intense its devotions! "Precious Bible! when weighed against thee, all other books are but as the small dust of the balance." Nor less pleasant is *the holy remembrance of the Sabbath.* "I was glad," exclaims the Christian, "when they said unto me, let us go into the house of the Lord:" and there, when standing within the gates of Zion, surrounded with the multitude that keep holy day, he repeats, amidst the years of his manhood the song of his childhood, and from the fulness of his joy, he exclaims—

> "Lord, how delightful 'tis to see
> A whole assembly worship thee;
> At once they sing, at once they pray,
> They hear of heaven, and learn the way."

The sweetly-solemn engagements of *the sacramental feast;* the flow of brotherly love, called forth by *social prayer*, together with the *ardor of benevolence*, inspired by the support of public religious institutions; in these exercises is true happiness to be found, if indeed it is to be found any where on earth.

8. As a last proof of the pleasures derived from religion, I may appeal to *the experience of its friends.* Here the evidences accumulate by myriads on earth, and millions in heaven. Who that ever felt its influence, will doubt its tendency to produce delight? Go, go, my children, to the saints of the most high God, and collect *their* testimony, and you shall be convinced "that light is sown for the righteous, and gladness for the upright in heart." Go not to the Christian of *doubtful* character, for he has only just religion enough to make him miserable; go to the most holy, and you shall find *them* the most happy.

And then there are also two or three other circumstances which are connected with the pleasures of religion that deserve attention. *It is pleasure that never satiates or wearies.* Can the epicure, the voluptuary, the drunkard, the ball frequenter, say this of *their* delights? How short is the interval, how easy the transition, between a pleasure and a burden. If sport refreshes a man when he is weary, it also wearies when he is refreshed. The most devoted pleasure-hunter in existence, were he bound to his sensual delights every day, would find it an intolerable burden, and fly to the spade and the mattock for a diversion from the misery of an unintermitted pleasure. Custom may render continued labor tolerable, but not continued pleasure. All pleasures that affect the body must needs weary, because they transport; and all transportation is violence;

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and no violence can be lasting, but determines upon the falling of the spirits, which are not able to keep up that height of motion that the pleasure of the sense raises them to: and therefore how generally does an immoderate laughter end in a sigh, which is only nature's recovering herself after a force done to it; but the religious pleasure of a well-disposed mind moves gently, and therefore constantly; it does not affect by rapture and ecstacy, but is like the pleasure of health, which is still and sober, yet greater and stronger than those which call up the senses with grosser and more affecting impressions."

And as all the grosser pleasures of sense weary, and all the sports and recreations soon pall upon the appetite, so, under some circumstances, do the more elevated enjoyments of exalted rank, agreeable company, and lively conversation; it is religion alone that preserves an unfading freshness, an undying charm, an inexhaustible power to please; it is this alone of all our pleasures which never cloys, never surfeits, but increases the appetite the more it gratifies it, and leaves it, after the richest feast, prepared and hungry for a still more splendid banquet.

And then another ennobling property of the pleasure that arises from religion, is, *that as the sources and the seat of it are in a man's own breast, it is not in the power of any thing without him to destroy it, or take it away.* Upon God alone is he dependant for its enjoyment. Upon how many other agents, and upon what numerous contingencies, over which he can exercise no control, is the votary of worldly pleasure dependant for *his* bliss. How many things which he cannot command, are necessary to make up the machinery of his schemes. What trifles may disappoint him of his expected gratification, or rob him of his promised delights. A variable atmosphere, or a human mind, no less variable; a want of punctuality in others, or a want of health in himself: these, and a thousand other things, might be enumerated as circumstances, upon the mercy of each one of which the enjoyment of worldly pleasure depends. "But the good man shall be satisfied from himself." "Whoever shall drink of the water that I shall give him," said Jesus Christ, "shall never thirst, but the water that I shall give him shall be *in him* a well of water springing up into everlasting life." The piety of his heart, produced by the Holy Ghost, is this well-spring of pleasure, which a good man carries every where with him, wherever he goes. He is independent of all the contingencies of life for his bliss. "It is an easy and a portable pleasure, such an one as he carries about in his bosom, without alarming the eye or the envy of the world. A man putting all his pleasures into this one, is like a traveller putting all his goods, as it were, into one jewel; the value is the same, and the convenience greater."

"Nor is this kind of pleasure out of the reach of any outward violence only; but even those things also, which make a closer impression upon us, which are the irresistible decays of nature, have yet no influence at all upon this. For when age itself, which of all things in the world will not be baffled or defied, shall begin to arrest, seize, and remind us of our mortality, by pains, aches, and deadness of limbs, and dulness of senses, yet then the pleasure of the mind shall be in its full youth, vigor, and freshness. A palsy may as soon shake an oak, or a fever dry up a fountain, as either of them shake, dry up, or impair the delight of conscience; for it lies within, it centres in the heart, it grows into the very substance of the soul, so that it accompanies a man to his grave; he never outlives it, and that for this cause only, because he cannot outlive himself."

How comes it to pass then, that in opposition to all this, the opinion has gained ground that religion leads to melancholy? *The irreligious judge of it by their own feelings;* and as *they* are not conscious of any pleasurable emotions, excited by sacred things, they conclude that others are in like manner destitute of them. But is *their* testimony to be received, before that of the individual who has tried and found it by experience to be bliss? Again, irreligious people form their opinion *by what they see in many professors*, some of whom, though professing godliness, are destitute of its power; and being more actuated by a spirit of the world than of piety, are strangers to the peace that passeth all understanding; others are not yet brought out of that deep dejection, with which the earlier stages of conviction are sometimes attended. The sinner, when first arrested in his thoughtless career, is filled with deep dismay, and the most poignant grief; reviewed in this state of mind, his appearance may produce the idea that religion is the parent of melancholy. But wait, he that sows in tears shall reap in joy.—His tears, like showers in summer from a dark and lowering cloud, carry off the gloom which they first caused, portend a clearer and a cooler atmosphere, and are ultimately followed by the bright shining of the sun.

An unfavorable impression against religion is sometimes produced by *the constitutional gloom* of some of its genuine disciples. It should be recollected, that in these cases, religion does not cause the dejection, for this would have existed had there been no piety. All that can be said is, that it does not cure it, which is not to be expected, unless piety pretended to exert an influence over the physical nature of man.

The supposition that piety leads to melancholy is also founded, in part, *on the self-denying duties which the word of God enjoins.* Penitence, self-denial, renunciation of the world, willingness to take up the cross, and follow after Christ, are unquestionably required, and must be truly found in the genuine Christian. Hence, the wordling thinks it impossible, but that with such duties, should be associated the most sullen and miserable state of mind. Little does he imagine, that the pleasures which religion has to offer for those she requires us to abandon, are like the orb of day to the glow-worm of the hedge, or the meteor of the swamp; and that for every moment's self-denial she requires us to endure, she has a million ages of ineffable delight to bestow.

"And now upon the result of all, I suppose that to exhort men to be religious, is only in other words to exhort them to take their pleasure—a pleasure, high, rational, and angelical—a pleasure embased with no appendant sting, no consequent loathing, no remorses or bitter farewells: but such an one, as being honey in the mouth, never turns to gall in the belly: a pleasure made for the soul and the soul for that; suitable to its spirituality and equal to its capacities: such an one as grows fresher upon enjoyment, and though continually fed upon, is never devoured: a pleasure that a man may call as properly his own, as his soul and his conscience; neither liable to accident, nor exposed to injury; it is the foretaste of heaven, and the earnest of eternity: in a word, it is such an one as being begun in grace, passes into glory, blessedness, and immortality; and those joys that neither eye hath seen, nor ear heard, nor have entered into the heart of man to conceive."*

* This and the other quotations are from Dr. South's sermon on Prov. iii. 7, which is so striking that I could not avoid giving these extracts from it.

See also an excellent volume of sermons, by the Rev. H. F. Burder, on the pleasures of Religion.

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CHAPTER XI.

ON THE ADVANTAGES OF EARLY PIETY.

A QUAINT but eminently spiritual poet of the last century has a poem, entitled, "Strife in Heaven:" a singular idea to attach to that region of untroubled repose. The design of the piece, however, is ingenious and interesting. A company of the redeemed above are represented as discussing, in a spirit of perfect love, the question, "which of them was most indebted to divine grace for his salvation?" Amongst these grateful and holy litigants, two appeared to have claims for the greatest weight of obligation to sovereign mercy, so nearly balanced, as to render it difficult to say which owed most.—One was a glorified spirit, converted in old age, after a long life of sin; the other was a saint redeemed in youth, and who spent as long a life in holiness. The one contended, that his forgiveness, after such a lengthened course of vice and destructive conduct, made him the greatest monument of saving love in heaven; "except," exclaimed the other, "myself; who, by divine grace, was prevented from that course of sin, and was enabled by religion to spend my years in holiness and usefulness." I think the happy throng must have confessed the justice of the younger seraph's claim; Omniscient wisdom from the throne must have confirmed their judgment; and in heaven it must have been decided, that *they* owe most to sovereign grace, who have been called by its power to the service of God in their youth.

Youth is a season which presents peculiar advantages for the *pursuit* of piety.

It is attended, in general, with more leisure, and less care, than any subsequent period of life. As yet, my children, you are not entangled in the concerns of business, nor the cares of a family. The ten thousand tumultuous anxieties of a father or a mother, a master or a mistress, do not yet fill your minds and exclude all other topics. Tell us, ye fathers, struggling with the difficulties of a precarious trade; and ye mothers, absorbed in the duties of a rising family; which, think ye, is the best time to begin the pursuit of eternal life? With tears they respond "Seize! O seize, young people, the halcyon days of youth!"

Youth is a season of *greater susceptibility of mind* than any which follows it.

In the spring-time of nature, the soil is better prepared for the reception of the seed, and the energies of vegetation are more vigorous; so it is with the mind. In youth the heart is more easily impressed, the affections more readily moved, the imagination is more lively. You have an ardor and ferveney most remote from the timid, hesitating caution of age, and eminently favorable to conversion. Disdaining all resistance, ambitious of great achievements, full of high resolves, and leaping over opposing obstacles, youth surveys, with sparkling eyes, the crown of its wishes, braces itself for action, and flies to the goal; whilst age, creeping fearfully along, afraid of every difficulty, discouraged by the least resistance, can scarcely be impelled to move. I know that these things of themselves are not sufficient to make you holy; but when grace sanctifies them, and directs them to proper objects, they must render your entrance on religion more easy, your progress more rapid, and your enjoyment more strong.

Youth are *less hardened in sin*, than persons of riper years.

The depravity of our nature grows with our growth, and strengthens with our strength. Like a tree, it strikes its roots deeper, and takes a faster hold on the soil every year. You have principles of corruption already in your hearts, my children, but they have not, by long indulgence, become so stiffened into habit, as they will be at some future time. Your prejudices and prepossessions are yet few and feeble. As yet the sentiments of modesty and propriety, and a regard to the opinion of others, would make you blush for acts of vice, and endeavor to conceal them from the world. In riper years you will assume a boldness in iniquity, disregard the censures of others, and cease to be restrained by them. Conscience has not yet been deeply corrupted; it still preserves something of its tremulous delicacy and nice sensibility; it still elevates its warning voice, and strongly remonstrates at your least deviation from the path of virtue; but in the aged sinner, weary of useless reproof, it is almost silent, or totally disregarded. We know that without divine grace, conversion, even in your case, cannot take place; but we know, at the same time, by observation, that divine grace very often follows in the order of nature.

Youth are *pre-eminently encouraged to seek the possession and influence of piety.*

There are many invitations, promises, and injunctions, specially addressed to them. "Remember thy Creator in the days of thy youth. I love them that love me, and they that seek me early shall find me." Under the Jewish dispensation, God called for the *first fruits* of all things, intending, no doubt, to teach, amongst other lessons, his delight in the dedication of the first fruits of our life to his service. How pleased was the Redeemer with the hosannas of the children, and how deeply was he interested in the case of that hopeful youth who came to inquire of him the way to life. And does not the parable of the Prodigal Son teach us how welcome is the return of the young to the Father of Mercies? God chose David, the youngest son of the family; and set his love upon Jacob, while Esau, the elder, is passed by. He accepted the sacrifice of Abel, the younger brother, while that of Cain is rejected. Amongst all the disciples, John was the most beloved, and he was, at the same time, the youngest.

But still the principal design of this chapter is to set forth the advantages attendant on the *possession* of early piety.

I. Of these some relate to *others*. This will cause you to be a source of ineffable delight to your parents;* and probably render you a blessing to your brothers and sisters. Piety in youth will render you a benefactor to your species, and a blessing to society. Instead of seducing others by a bad example, you will benefit them by the influence of a good one; instead of poisoning others by corrupt principles, you will scatter along your path the seed

* In the memoirs of that truly apostolic missionary, the Rev. Henry Martyn, occurs the following anecdote, which most forcibly illustrates the subject of the influence of filial conduct upon parental and domestic comfort and respectability:

"Visted the hospital this day, and read the eleventh chapter of John to a poor man, in whose room at the workhouse, I was struck with the misery that presented itself. He was lying with his clothes and hat on, upon the bed, dying. His wife was cleaning the room, as if nothing was the matter; and upon the threshold was the daughter, about thirty years old, who had been delirious thirteen years." What a scene of wretchedness! What a miserable group! It is a picture from which the mind turns with the deepest emotions of distressful pity. But, Oh! the cause of this misery! "The dying man," continues Mr. Martyn, "was once a respectable innkeeper in the town; *but the extravagance of a son* brought him to poverty, and a daughter, who foresaw it, to insanity." What must be the feelings (except, indeed

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of truth, piety, and morality; instead of drawing down the vengeance of God upon society by your crimes, you will bring down his blessing by your prayers. You will be a patriot of the most elevated and successful nature: and by your good conduct, and the support of all religious institutions, do more for the good of your country than fleets and armies can achieve.

2. Innumerable advantages will result from early piety, to *yourself*.

It will exert a friendly influence over your temporal interests.* It will open *springs of consolation* all along your path through the vale of tears, whose waters, adapted to every condition, shall never fail. Religion, chosen in youth as your guide, companion, and friend, will attend you through all the journey of life; will go with you where you go, and dwell with you wherever you dwell: she will accompany you when with many tears you quit the parental roof, and go forth, a young adventurer, into the world. She will travel with you in the wilderness, or sail with you on the ocean; she will abide with you in a mansion, or inhabit with you the cottage: when every other friend forsakes you, she will cling to you the closer; smile, when every other face is covered with a frown; and put forth all her energies to comfort you in the time of your humbled fortunes: in seasons of perplexity, she will guide you to the fountain of light; when oppressed with care, will place you on the rock of ages; in the storms of affliction, will cast for you the anchor of hope; and in times of dreary desolation, will enable you, by faith, to see the land which is afar off, the land of promise and of rest.

Early piety is *a distinguished honor*.

If there be true honor in the universe, it is to be found in religion. Even the heathen were sensible of this; hence the Romans built the temples of virtue and honor close together, to teach that the way to honor was by virtue. Religion is the image of God in the soul of man. Can glory itself rise higher than this? What a distinction! to have *this* lustre put upon the character in youth. It was mentioned by Paul as a singular honor to the believing Jews, that they first trusted in Christ; and in referring to Andronichus and Junia, he mentions it to their praise that they were in Christ before him. To be a child of God, an heir of glory, a disciple of Christ, a warrior of the cross, a citizen of the New Jerusalem, from our youth up, adorns the brow with aramanthine wreaths of fame. A person converted in youth, is like the sun rising on a summer's morning to shine through a long bright day; but a person converted late in life, is like the evening star, a lovely object of Christian contemplation, but not appearing till the day is closing, and then but for a little while.

Early piety *will be of immense importance to you in the various relations of life in which you may stand*.

If you are parents, it will dispose and enable you to train up your children and servants in the fear of God. It will prevent you from neglecting the immortal interests of those who are committed to your care. How many parents are accessary to the murder of their children's souls; blood-guiltiness rests upon their conscience, and the execrations of their own offspring will be upon them through eternity. In those cases where persons are redeemed late in life, what anguish is sometimes felt on seeing their children wandering in the broad road that leadeth to destruction; and on remembering that they were the means of leading them astray. "Oh, my children! my children!" they exclaim, "would God I had known religion earlier for your sakes. Why did I not seek the Lord in youth! Then I should have trained you up in the fear of God, and have been spared the agony of seeing you walking in the path of destruction; or, at least, have been spared the torturing reflection, that it was through my neglect you despised religion."

Early piety will be *a guard to you against the temptations to which we are all exposed in this life*.

Temptation to sin, like the wind, comes from every quarter in this world. In company, in solitude; at home, abroad; in God's house, and in our own; we are always open to attack. Business, pleasure, companions, all may become a snare. We never know when, or from what, or in what way to expect the assault. At one time we may be tempted to infidelity, at another to immorality; now to licentiousness, then to intemperance. Piety is the only effectual guard of our character. Luther tells us of a young believer who used to repel all temptations with this exclamation, "Begone, I am a Christian." My children, adopt the same character, and maintain it with the same constancy and success. When Pyrrhus tempted Fabricius the first day with an elephant, and the next with promises of honor, the Roman nobly replied, "I fear not thy force: I am too wise for thy fraud." Religion will enable you to say the same to every one who threatens or allures. Neglect piety in youth, and who shall say how low in the scale of vice and infamy you may be found in after life? Omit to take with you this shield, and your moral character may be destroyed, or receive a wound, the scar of which you may carry to the grave.

Early piety *will thus leave you fewer sins to bewail in after life*.

Amongst other things which the illustrious Beza gave thanks for to God in his last will and testament, was this: that he became a real Christian at the age of sixteen, by which he was prevented from the commission of many sins, which would otherwise have overtaken him, and rendered his life less happy. Every year's impenitence must cause many years' repentance. If you neglect religion in youth, God may give you up to the delusions of infidelity, or the practices of imorality; and during this unhappy season, of what remediless mischief may you be the occasion. How many companions may you lead astray by your crimes; who, admitting that you are afterwards reclaimed by grace, are not so easily led back by your virtues. Instances have occurred in which young men, during the days of their irreligion, have perpetrated the horrid crime of corrupting female virtue, and then abandoned the hapless victim of their passion. Cast off as a guilty, worthless thing, the injured partner of his sins has added iniquity to iniquity, and she, who but for her betrayer, might have lived a long and virtuous life, has sunk amidst disease, and want, and infamy, to an early and dishonored grave. God, in the mysteries of his grace, has in after years given repentance to the greater criminal of the two. But can *he* forget his crime? Oh, no. God has forgiven him, but never, never can he forgive himself. Not even the blood which has washed away the guilt from his conscience, can efface the history of it from the

vice had turned his heart to stone) of the guilty author of this complicated misery, when he saw the consuming grief of his broken-hearted father, and heard the wild ramblings of his maniac sister, while conscience thundered in his ear, "Thou art the cause of this dreadful calamity!" How many broken hearts and insane minds has similar conduct produced! How many are at this moment bending to the grave, or shut up in the cells of a lunatic asylum, who, but for profligate children, might have been living in health, sanity, and respectability!

See the chapter on this subject.

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page of memory; nor floods of tears deaden the impression which it has left upon the heart. He cannot restore the virtue he destroyed, nor refund the peace which with felon hand he stole from the bosom which was tranquil till it knew him; he cannot build up the character he demolished, much less can he rekindle the life which he extinguished, or call back from the regions of the damned the miserable ghost which he hurried to perdition. Ah! that ghost now haunts his imagination, and, as she exhibits the mingled agony, fury, revenge, and despair of a lost soul, seems to say, "Look at me, my destroyer!" For a while he can see nothing but her flames, and hear nothing but her groans.

Early religion would have saved him from all this. Late piety brings him salvation for another world, but it comes not soon enough to save him from remorse in this.

Early piety will procure for you, if you live so long, *the honor of an aged disciple.*

A person converted late in life, is a young disciple, though a gray-headed man. An aged hero, who has spent his days contending for the liberties of his country, or a philosopher, who has long employed himself in improving its science, or a philanthropist, who has become gray in relieving its wants, are venerable sights, but far inferior, if they are destitute of religion, to the aged Christian who has employed half a century in glorifying God, as well as doing good to man. An old disciple is honored in the church, and respected even in the world. His hoary head is lifted like a crown of glory among other and younger disciples, over whom his decaying form throws its venerated shade.—How rich is he in experience of all the ways of godliness. Like a decrepid warrior, he can talk of conflicts and of victories. Younger Christians gather round him to learn wisdom from his lips, and courage from his feats, and to show him tokens of respect. By his brethren in Christ he is regarded with veneration; his presence is always marked with every demonstration of respect, and his opinion is listened to with the profoundest deference. He is consulted in emergencies, and the fruits of his experience are gathered with eagerness. His virtues have been tried by time, the surest test of excellence, and they have passed with honor the ordeal. That suspicion and skepticism, which innumerable moral failures have produced in some minds, as to the reality of religion in general, and the sincerity of any of its professors, retire from the presence of such a man, convinced of the injustice of its surmises; and even the infidel and profane, bear a testimony to his worth, which his long tried consistency has extorted. "There, at least," say they, "is one good man, whose sincerity has been tried by the fluctuating circumstances and varying situations of half a century. His is no mushroom piety which springs up in a night, and perishes in a day. The suns of many summers, and the storms of many winters, have passed over it; and both adversity and prosperity have assailed, and demonstrated its stability. We begin after all, from that very character, to believe that there is more in religion than we have been apt to imagine."

Early piety, if persisted in, *prepares for a comfortable old age.* The condition of an old man without piety, is wretched indeed. He presents to the eye of Christian contemplation a melancholy spectacle. As to all the grand purposes of existence, he has passed through the world in vain. Life to him has been a lost adventure. Seventy years he has sojourned in the region of mercy, and is going out of it without salvation. Seventy years he has dwelt within reach of redemption, and yet is going to the lost souls in prison. If he is insensible to his case, he is going to ruin asleep; but if a little awakened, how bitter are his reflections. If he looks back upon the past, he sees nothing but a wide and dreary waste, where the eye is relieved by no monuments of piety, but scared by memorials of a life of sin; if he looks at his present circumstances, he sees nothing but a mere wreck of himself, driving upon the rock of his destiny and destruction; but the future! oh, how can he look on that which presents to him death, for which he is not prepared; judgment, from which he can expect nothing but condemnation; heaven, which he has bartered for pleasures, the remembrance of which is now painful or insipid; hell, which he has merited, with its eternity of torments, by his iniquities. The ghosts of spent years, and departed joys, flit before him, and point to those regions of wo, whither sinful delights conduct the sensualist and voluptuary. Miserable old man! the winter of life is upon him, and he has nothing to cheer his cold and dreary spirit; nor any spring to look forward to: the *night* of existence has come on; not a star twinkles from heaven upon his path; nor will any morning dawn upon the gloom which enwraps him. Such is the old age of those who remember not God in their youth, and carry on their oblivion of religion, as such persons generally do, to the end of life.

But should any one be called at the eleventh hour, such a convert will be subject, at times, to the most painful doubts and apprehensions; he questions the reality of his religion; he fears that it is the result of circumstances, not of a divine change; he is afraid that, like a half-shipwrecked vessel, driven into port by the violence of the storm, rather than by the effort of the crew, he has been forced to religion more by the terrors produced by approaching death than the choice of his own will; he often concludes that he never forsook the world till he could no longer retain it; and that he renounced the enjoyments of earth only because from the decay of his body, from the feebleness of his mind, and the weakness of his fancy, he is unable to indulge in them.—These, and other similar fears, generally occasion, in persons converted in old age, a painful hesitancy concerning the security of their state; prevent them from going on their way rejoicing, and hang like a cloud upon the prospect of immortality.

How much more cheering and consolatory are the reflections of the aged Christian, who remembered his Creator in the days of his youth. He too has arrived at the wintry days of existence, but like the inhabitant of a well-stored mansion, he has a thousand comforts which enable him to hear the howling of the tempest without a fear, and to look on the dreariness of the scene unconscious of a want; and then, in addition to this, the days of everlasting spring approach. He, too, is overtaken by the evening; his shadow lengthens on the plain, but the heavens pour upon him the glory of God, while the word in which he trusted is a lamp unto his feet; and an eternal day is about to dawn upon his soul. In the past, he sees the long interval between the season of youth and the furrowed countenance of age, filled up in some good degree, with works of devotion, righteousness, and benevolence; whereby he has glorified God, benefited his species, and prepared a balm for his memory. No sins of youth fill his bones with pain, or his spirit with remorse. He has little doubt of his sincerity; for his life, though it affords him no ground of dependance for salvation, furnishes him with numerous evidences of the faith which justifies the soul, and purifies the heart. He forsook the world when most capable of enjoying it; he was not driven by violence to religion, but deliberately weighed anchor, and, with every sail set, steered for the haven of piety. He has resisted innumerable attacks upon his principles, and against every foe has held fast his inte-

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grity. On the verge of life he can say, "I have kept the faith, I have fought a good fight, I have nearly finished my course; henceforth there is laid up for me a crown of life, which God the righteous Judge will bestow upon me."

Surely, surely my children, an old age thus placid and venerable, is an object worthy of your desire; surely these peaceful recollections, these sublime prospects, amidst the dreariness of age, are deserving your exertions.

Early piety *will have a considerable influence on your eternal felicity.*

In dwelling upon the two different and contrary states of heaven and hell, we are not to conceive of them as conditions of being, where all persons in the former will be equally happy, and all in the latter equally miserable. There are different degrees of glory in one, and different degrees of torment in the other. This is proved by Scripture, and accords with reason. Grace is glory in the bud; glory is grace in a state of fructification; and as in the natural world, so it is in the spiritual one, where there is little blossom, there cannot be much fruit. Life is the seedtime for eternity; what a man soweth, that shall he also reap, not only in kind, but degree. Late sowings, as well as scanty ones, are generally followed with short crops. The reward of the righteous is all of grace, but then that grace which rewards the righteous rather than the wicked, may, with equal consistency, reward righteousness according to its degrees. We cannot think that the reward of the dying thief, who was converted in the dark valley of the shadow of death, will be equal to that of Timothy or of Paul, who spent a long and laborious life in the service of Christ. Nor is it to be imagined, that the crown of the aged convert will be as bright or as heavy, as that of the Christian who is converted in youth, and continues, till a good old age, in a course of consistent piety.

But there is one consideration which should come home to the bosom of young people with overwhelming force: I mean, *that unless they become partakers of piety in early life, the probability is, that they will never partake of it at all.* Is it of consequence, that you should become pious at *any* time? then does all that consequence attach to the *present* time?—Let me sound this idea again and again in your ears, let we detain your attention upon the awful and alarming sentiment. The probability of your salvation becomes weaker and weaker as the years of youth roll by. It is less probable this year than the last, and will be less probable next year than this. I do not now argue upon the uncertainty of life, *that* I have considered before; *I appeal to* FACTS, which in reference to the sentiment I have now advanced, are of the most alarming aspect. Consider, only two individuals of the six hundred thousand, who left Egypt above the age of twenty years, enter Canaan. Of those who are converted at all, by far the greater part are brought to seek religion in their youth; and of the few who are reclaimed in adult, or old age, how rare a case is it, to find one who has been religiously educated. It is easy to observe, generally speaking, that sinners who have been brought under the means of grace, or under some new and impressive preaching, which they never enjoyed before, if they do not *soon* profit by their privileges, rarely profit by them at all. God's time of conversion seems to be, the morning of religious privilege. The churches mentioned in the New Testament, were chiefly made up of persons converted by the *first* efforts of the apostles. Hence, when these servants of the cross were unsuccessful in their *early* labors in a city, or province, they looked upon it as a bad omen, and as a strong indication that it would be useless to continue their ministrations there;* so that the usual order of divine grace is, for its showers to fall on what might be called morning sowings. The seasons of youthful years, or youthful means, are the usual times of conversion; and those who misimprove either of these, are in general found to neglect religion for ever after.

I am aware, that instances to the contrary are *sometimes* found; and therefore none who are inclined to seek God at any age should despair: yet they but rarely occur, and therefore let none presume. True repentance is never too late; but late repentance is seldom produced.

It is very probable, that some who shall read these pages, will deliberately and sincerely make up their mind to serve God at some future time, after they have a little longer enjoyed the world. Mistaken youth! Sinful young people! Let them consider what their intentions amount to; "I will go on sinning a little longer, and then I will repent. I will serve Satan, and the world, and sin, as long as I can, and when I am worn out in their service, or weary of it, I will turn to God and try the ways of religion. O Lord! the preserver of my days, spare my life a little longer to disobey thee, to insult thee, and then give me thy grace to assist me to turn from my wicked ways and live." What wickedness! What shocking impiety! What daring madness! Do they not tremble? Are they not terrified at this view of their own conduct? Can they live another day in this state of mind? Can they give their eyes to sleep with such a purpose in their bosom? Let them consider how just it is that God should reserve the dregs of his wrath for those who reserve only the dregs of their time for HIM.

Now, now, my children is the accepted time, this is the day of salvation. "To-day if ye will hear his voice, harden not your hearts." You know not what another day, hour, moment, may bring forth. Opportunity, mercy, salvation, heaven, eternal glory, are all upon the wing of the *present* hour; condemnation, hell, eternal torment and despair, may all be in the train of the *next*. That door of grace which is open to-day, may be shut to-morrow; that sceptre of mercy which is stretched out to-day, may be withdrawn to-morrow. Oh, the noble purposes that have withered, the sublime prospects that have failed, the millions of immortal souls that have perished by putting off the *present* season, for a more convenient time. "Soul opportunities," says an old author, "are more worth than a thousand worlds." And they are rapidly slipping by with the days of your youth.

CHAPTER XII.

ON THE INFLUENCE OF RELIGION UPON THE TEMPORAL INTERESTS OF ITS PROFESSOR.

GODLINESS has the promise of the life that is *to come*; it conducts to glory, honor, immortality: this is its chief commendation. Revelation has drawn aside the veil which hangs over the unseen state, and urged you, my children, upon the great business of religion, by a contemplation of the dark world of hell, and of the splendors of the celestial city. It might seem, that after such an appeal, every other were useless, and that to speak of other advantages than eternal life, were only adding a drop to the ocean, a taper to the sun: but there are persons who are wrought upon more by present good, however small, than any future prospect of the greatest gain; who are more governed by illustrations borrowed from things seen and temporal, than by those which are derived from things

* See Acts xiii. 46, 48; xxii. 18; xxviii. 23—28.

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anseen and eternal. In *this* respect also, and on this ground, religion can plead its advantages, for it has "the promise of the life that *now* is," as well as that which is to come. I do not assert, that religion will conduct all its followers to wealth, honor, and health. No. Still, however, it exerts a friendly influence on all the temporal interests of mankind, and protects them from many evils, to which, without it, they are exposed.

1. It exercises and improves the *understanding*. From beginning to end, religion is an intellectual process. Whatever raises man above the dominion of the senses, and renders him independent of these, as sources of gratification, must have a salutary influence upon the mind. Now the objects which religion exhibits, are such as the mental faculties alone can converse with: and the moment a man begins to feel solicitude about spiritual things, he begins to experience a considerable elevation of character. And then the subjects of divine truth, are of the most sublime and lofty kind. They form the Alps in the world of mind. The existence and attributes of the great God; the system of Providence, embracing all worlds and all ages; the scheme of redemption, planned from eternity for the salvation of millions of rational creatures; the immortality of the soul; the solemnities of judgment; the everlasting states of the righteous and the wicked; these are the every-day topics of thought to a Christian. Can a man live in the daily contemplation of these vast ideas, and not feel an elevating influence upon his understanding? It will probably be said, that science will have the same effect. This is admitted in part. But how many are there to whom philosophical pursuits are utterly inaccessible. Besides this, it might be replied that nothing but religion will infallibly guard the soul from being debased by vicious indulgences.

Read the missionary records, and learn by these interesting details, what religion has done for the Negroes of the West Indies, the Hottentots of South Africa, the Esquimaux of Labrador, the fur-clad Greenlanders of the arctic regions, and the voluptuous cannibals of the South Sea Islands. It has raised them from savages into rational creatures; it has awakened their dormant understanding; sharpened their powers of perception; taught them the art of reasoning; and invested them with the power of eloquence.

But why do I go to distant countries, while our own furnishes illustrations so numerous, and so striking? How many persons are there, who were educated in our Sunday schools, and who are now filling stations of importance, credit, and usefulness, who, but for religion, would never have risen in the scale of society, or ascended above the lowest level of poverty. Education, it is true, gave the first impulse to their minds; but it was an impulse which would have soon spent its force, had it not been continued and increased by religion. It was this that gave the sober, serious, and reflective turn of mind which has led to such mental improvement: and they who, but for the power of godliness, would have been still earning their bread at the plough or the anvil, are filling the place of tradesmen or clerks; or are raised to the distinction of preaching with ability and success, the truths of salvation.*

Religion guards the *health*.

I do not mean to say that the rose will ever bloom upon the countenance of piety, but I will affirm, that where it already displays its beauty and sheds its fragrance, religion will prevent those vices, which, like worms at the root of a flower, consume its strength, and shorten its existence. How many diseases are generated by sin. It is calculated that even in a time of war, there are more who perish by drunkenness and licentiousness, than by the sword. "Ye victims of voluptuousness, ye martyrs of concupiscence, who formerly tasted the pleasures of sin for a season, but now are beginning to feel the horrors of it for ever; you serve us for demonstration and example. Look at these trembling hands, that shaking head, those disjointed knees, that faltering resolution, that feeble memory, that worn out body, all putrefaction; these are the dreadful rewards which vice bestows now, as pledges of what Satan will bestow presently, on those on whom he is preparing to exhaust his fury." Religion will prevent all this; that passion which wastes the strength as with a fever; that ambition which wears out the frame faster than hard labor; that malice which robs of sleep; that gambling which hurries a man backward and forward between the delirium of hope and the torture of fear; that gluttony which brings an apoplexy; that drunkenness which preys as a slow fire on the organs of life; that debauchery which corrupts the whole mass of the blood, and brings the infirmities of age on the days of youth: yes, religion keeps off all these vices and their consequences. "The fear of the Lord prolongeth days; it is a fountain of life to guard us from the snares of death." But of the drunkard and the fornicator it may be said, "His bones are full of the sins of his youth, which lie down with him in the dust. Though wickedness be sweet in his mouth; though he hide it under his tongue; though he spare it, and forsake it not, but keep it still within his mouth; yet his meat in his bowels is turned, it is the gall of asps within him."*

3. Religion builds up and protects the *reputation*. It prevents those sins which render a man dishonorable and infamous: it promotes all those virtues which raise and cherish esteem. How much is the liar, the extortioner and imposing tradesman, the unfaithful servant, the unkind husband, the cruel oppressive master, despised. Who respects the individual who is notoriously addicted to vice, and flagrantly neglectful of the lowest obligations of virtue? Whereas a man of consistent piety, who is known to be a real Christian, and whose Christianity renders him scrupulously true, honest and upright, such a man is universally esteemed. The wicked may laugh at his piety, but is he not the very man with whom they love to trade; in whose character they find sufficient vouchers for the propriety of his conduct; and in whose fidelity

* As a proof of the influence which religion has in strengthening and elevating the powers, of even the most cultivated understanding, I may give the following quotation from the Life of the Rev. Henry Martyn, a book which I most emphatically recommend to the perusal of all young people, as one of the most interesting publications that modern times have produced.

"Since I have known God in a saving manner," he remarks, painting, poetry, and music, have had charms unknown to me before. I have received, what I suppose is a taste for them; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful. O how religion secures the heightened enjoyment of those pleasues which keep so many from God, by their becoming a source of pride."

And it may be fairly argued that the sublimity of Milton's genius, was owing in no small degree to the influence of religion upon his mind. This is at once far more direct and obvious in its tendency, than any natural scenery, however bold and striking may be its features; since piety not only brings the mind into the region of sublime mental scenery but fixes the eye most intently upon it.

* Job xx. 11–14.

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they can repose unbounded confidence? This was remarkably exemplified in the instance of the missionary Schwartz, who labored to spread the gospel in the southern part of the Indian peninsula. Such was the repute in which this holy man was held by the native princes of Hindostan, that when Tippoo Saib was about to enter into a treaty with the Company, not being disposed to place much confidence in their agents, he exclaimed, "Send to me the missionary Schwartz, I will treat with him, for I *can* confide in *his* veracity."

How many persons has the want of religion brought to an untimely end! No man would ever have been exiled as a felon, or executed as a malefactor, if he had lived under the influence of piety. No jail would have been needed, no gallows erected, if all men were pious. Godliness may not indeed guard us from poverty, but it will certainly save us from infamy. It may not advance us to wealth, but it will assuredly raise us to respectability.

4. Religion promotes *our secular interests.*

I do not pretend that piety bears into the church the cornucopia of worldly wealth, to pour down showers of gold on all who court her smiles and bend to her sway; but still there is a striking tendency in her influence, to improve our worldly circumstances.

It certainly prevents *those vices which tend to poverty.* Penury is often the effect of vice. How many have hurled themselves and their families from the pinnacles of prosperity to the depths of adversity, by a course of wicked and profligate extravagance. Multitudes have spent all their substance, like the prodigal son, upon harlots and riotous living. Pride has ruined thousands and indolence its tens of thousands. It is a quaint observation of an old writer, but a very true one, that one vice costs more to keep it than two children." Religion is the most economical, and sin the most expensive thing in the world. How much do the drunkard, debauchee, sabbath-breaker, and frequenter of theatres, pay for their sinful gratifications. What is spent in this kingdom every year in the grosser sensual indulgences, would pay the interest of the national debt. Piety would save all this to the kingdom.

And then it not only prevents the vices which tend to poverty, *but it enjoins and cherishes the virtues which lead to prosperity.* It makes a man industrious; and is not this the way to wealth? It renders him sober, and does not sobriety tend to advance our fortune? It enforces a right improvement of time, and surely this is advantageous to every one. It prescribes frugality, which tends to increase. If a young man is in the service of another, piety, by causing him to speak the truth, and adhere to the principles of honesty, renders him trust-worthy and confidential. Innumerable are the cases in which persons, who set out on the journey of life without property and without patronage, have, by dint of those virtues which religion enjoins, risen to respectability and affluence. They were first probably in a state of servitude, where, by their steadiness and good conduct, they so attached themselves to their employers, as to become in their estimation, almost essential to the future success of the business; and the result has been, a share, and, in some cases, the whole of the trade, which they had contributed so materially to establish.

A friend of mine was once walking in the neighborhood of a large manufacturing town on a very cold winter's morning, when he overtook a plain man, decently clad, and wrapped in a comfortable great coat. After the usual salutations, my friend said to the stranger, "I am glad to see you with such a good warm covering this cold morning." "It was not always thus," the man replied. "I was once a poor miserable creature, and had neither good clothes nor good victuals; now I have both, and a hundred pounds in the bank." "What produced this favorable change?" continued my friend. "Religion, Sir. I am a good workman, and, as is too commonly the case with such men, spent half my time, and all my wages nearly, at the public house. I was of course always poor, and always wretched. By God's direction I was led to hear the Methodists, when by divine grace, the word reached my heart. I repented of my sins, and became a new creature in Christ Jesus; old things passed away, and all things became new. Religion made me industrious and sober; nothing now went for sin; and the result is, that I am comfortable, and comparatively rich."

Here then, is a proof and an illustration, that godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come. Nor are these proofs uncommon. Many persons, now living in circumstances of high respectability, are willing to ascribe all they possess here, as well as all they hope for hereafter, to the influence of religion.

All this is seen in the case of individuals: but if the subject be carried out to society at large, it will appear still more striking.

What but religion can raise men from a savage to a civilized state? What else could have achieved the wonders which have been wrought in Africa, in Otaheite; and taught the rudest barbarians to till the ground, to learn trades, to clothe themselves in decent apparel, to read, to cast accounts, to print books, to frame laws?

Godliness alone can expel from society the practice of cruelty, and introduce the reign and prevalence of mercy. The dark places of the earth are full of the habitations of cruelty. Rome and Greece, in the zenith of their glory, had neither a hospital for the sick, nor an asylum for the poor: they treated their enemies with the most insolent cruelty; practised the most rigorous slavery; instituted games, in which myriads of human beings were torn to pieces in fighting with wild beasts. What a blessing has Christianity been to the world, even in relation to its present comforts. It has suppressed polygamy, put a stop to the sale of children by their parents, and the abandonment and murder of aged parents by their children; it has rescued women from their abominable degradation by the other sex, and raised them to their just rank in society; it has sanctified the bond of marriage, checked the licentiousness of divorce; it has in a great measure destroyed slavery, mitigated the terrors of war, given a new sanction to treaties, introduced milder laws, and more equitable governments; it has taught lenity to enemies, and hospitality to strangers; it has made a legal provision for the poor; formed institutions for instructing the ignorant; purified the stream of justice, erected the throne of mercy. "These, O Jesus, are the triumphs and the trophies of thy gospel, and which of thine enemies, Paganism, Islamism, or Infidelity, *has* done, or *could* do, the like?"

Even the avowed and inveterate opponents of the gospel, have been reluctantly compelled to acknowledge, in this view, its excellence. Voltaire says expressly, "that religion is necessary in every community; the laws are a curb upon open crimes, and religion on those that are private." "No religion," says Bolingbroke, "ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind, as the Christian. The gospel of Christ is one continued lesson of the strictest morality, of justice, benevolence, and universal charity. Supposing

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Christianity to be a human invention it is the most amiable and useful invention that ever was imposed upon mankind for their good." Hume acknowledges, that "disbelief in futurity, loosens in a great measure the ties of morality, and may be supposed, for that reason, pernicious to the peace of civil society." Rousseau confesses, "that if all were perfect Christians, individuals would do their duty, the people would be obedient to the laws, the chiefs just, the magistrates incorrupt, the soldiers would despise death, and there would be neither vanity nor luxury in such a state." Gibbon admits, "that the gospel discouraged suicide, advanced erudition, checked oppression, promoted the manumission of slaves, and softened the ferocity of barbarous nations; that fierce nations received at the same time lessons of faith and humanity, and that even in the most corrupt state of Christianity, the barbarians learnt justice from the law, and mercy from the gospel."*

And yet with such concessions, and after having paid such a tribute of praise to the excellence of Christianity, these miserable men have been so vile and perverse as to conspire for her destruction.

Thus has it been most demonstrably proved that godliness exerts a powerful and favorable influence over the temporal interests of mankind. Neglect it, my children, and you know not what awaits you either in this world or in that which is to come. Decent, and sober, and steady, although not pious, you may fancy yourselves far enough removed from the probability of that wretchedness which vice brings with it. But, ah! in some unguarded moment, temptation may be successful to lead you astray; one vice makes way for another; and the dreadful progress described in the chapter on the deceitfulness of the heart, may be realized by you. Neglect religion, and you will *certainly* be ruined for the world to come, and *may* be for the life that now is. Vice certainly brings hell in its train, and oftentimes a dreadful earnest of its future torments, in present poverty, disease and misery.

I reflect with unutterable grief, as I now write, upon many young men, who were entering life with the greatest advantages and the brightest prospects, whom, to use a common expression, fortune favored with her brightest smiles; but alas! they would not be happy and respectable, for taking to the ways of sin, they dashed all the hopes of their friends, and wantonly threw away the opportunities which a kind providence had put within their reach. They first went to the theatre, then to the brothel, then to the tavern. They became dissipated, extravagant, idle. Unhappy youth! I know what they might have been: respectable tradesmen, prosperous merchants, honorable members of society: I know what they are: bloated rakes, discarded partners, uncertificated bankrupts, miserable vagrants, a burthen to their friends, a nuisance to the community, and a torment to themselves.

Seek religion then; for, as Solomon says in a passage quoted in the former chapter, "She is more precious than rubies: and all things thou canst desire are not to be compared unto her; Length of days is in her right hand; and in her left hand, riches and honor. Exalt her and she shall promote thee; she shall bring thee to honor, when thou dost embrace her."

* See an interesting work, by Dr. Ryan, entitled, "The History of the Effects of Religion on Mankind, in countries Ancient and Modern, Barbarous and Civilized." I very particularly recommend the perusal of this volume to all young persons who can procure it.

CHAPTER XIII.

ON THE CHOICE OF COMPANIONS.

Man was made for society, and society is thought to be essential to his happiness. Adam did but half enjoy the lovely and untainted scenes of Eden, while there was no rational companion, to whom he could impart the raptures of his soul, and Paradise was incomplete till God gave him a friend.—How much more might it be expected, that now, when the human bosom is bereft of its innocence, man should look out of himself for happiness, and endeavor to find it in society. Young people especially, are anxious to form associations of this kind, and are in imminent danger of choosing companions that will do them no good. The design of the present chapter is to put you, my children, on your guard against this evil, and to assist you in the selection of those friends with whom you take daily counsel. This subject has been already adverted to, but it is of sufficient importance to occupy a separate chapter.

1. It becomes you very seriously to reflect on the influence which your companions, of whatever kind they are, will certainly have in the formation of your character.

"We are all," says Mr. Locke, "a kind of camelions, that take a tincture from the objects which surround us." A still wiser man has told us, that "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Hence he cautions us; "make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his ways, and get a snare to thy soul."—These admonitions are founded on the general principle, that the example of our companions will exert a plastic influence in the formation of our own character, slow and silent, perhaps, but irresistible and successful: and this influence will be in proportion to the love and esteem we cherish for them. All nations and all ages have confessed the truth of the sentiment. The example of a beloved companion is omnipotent, more especially if he be a sinful one, because a bad model finds in the depravity of our nature something that prepares it to receive the impression. One evil companion will undo in a month, all that parents and teachers have been laboring for years to accomplish. Here then pause, and consider that the character, of your associates will in all probability, be your own. If you do not *carry* to them a similarity of taste, you will be sure to *acquire* it; "for how can two walk together except they be agreed?"

2. Let me now set before you the dangers to be apprehended from *bad* company.

By bad company I mean all those who are destitute of the fear of God; not only the infidel, the profligate, the profane, but those who are living in *the visible neglect of religion*. Now these are not fit companions for you. They may be respectable and genteel as to their rank in life; they may be graceful and insinuating in their manners; they may be persons of fine taste, and cultivated understandings; of facetious humor, and polished wit; but these things, if connected with irreligious habits, only make them the more alarmingly and successfully dangerous. They are like the fair speech, and lovely form, and glowing colors, which the serpent assumed when he attacked and destroyed the innocence of Eve. Look through these meretricious ornaments, pierce this dazzling exterior, and recognize the substance, the fang, and the venom of the wily foe. The more external accomplishments any one has, if he be without the fear of God, the greater is his power to do mischief; and remember, that when you have listened to his wiles, and feel the

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sharpness of his tooth, and the deadly agony of his venom, it will be no compensation nor consolation that you have looked on his many-tinted skin, and have been ruined by the fascination of his charms. The companions you are to avoid then, are those who are obviously living without the fear of God.

Consider the many dangers arising from such associates. You will soon outlive all sense of serious piety, and lose all the impressions you might have received from a religious education. These you cannot hope to preserve; you might as soon expect to guard the impressions you had traced with your finger on the sand from the tide of the Atlantic ocean. Even they whose religious character has been formed for years, find it hard to preserve the spirituality of their mind in irreligious company. "Throw a blazing firebrand into snow or rain," says Bolton, "and its brightness and heat will be quickly extinguished; so let the liveliest Christian plunge himself into sinful company, and he will soon find the warmth of his zeal abated, and the tenderness of his conscience injured." How then can *you* expect to maintain a sense of religion, whose habits are scarcely formed, and whose character has yet so much of the tenderness and suppleness of youth? Do consider your proneness to imitate: your dread of singularity; your love of praise; your morbid sense of shame. Can you bear the sneer, the jest, the broad, loud laugh? With none to defend you, none to join you in your reverence for piety, what are you to do single and alone?

In such company you lay yourselves open to temptation, and will probably be drawn into a great deal of guilt. In private and alone, the force of temptation and the power of depravity are very great, but how much greater when aided by the example of intimate friends. As united fires burn the fiercer, and the concentrated virus of many persons thrown into the same room infected with the plague, renders the disease more malignant, so a sinful community improves and grows in impiety, and every member joins his brother's pollution to his own.

Nothing is so contagious as bad morals. Evil communications corrupt good manners. Multitudes have committed those sins without scruple in society, which they could not have contemplated alone without horror. It is difficult indeed to wade against the torrent of evil example; and in general, whatever is done by the party, must be done by every individual of which it is composed.

In such company you will throw yourselves out of the way of repentance and reformation. The little relish you once had for devotional exercises will soon be lost. Your Bible will fall into desuetude, the house of God will be neglected, and pious friends carefully shunned. Should an occasional revival of your serious feelings take place under a sermon, or the remonstrances of a friend, they will be immediately lulled again to repose, or banished from your bosom by the presence and conversation of an irreligious companion.

In many cases evil society has destroyed for ever even the *temporal* interests of those who have frequented it. Habits of dissipation, folly, and extravagance have been acquired; character has been ruined, business neglected, poverty and misery entailed. But if this should not ensue, the influence of evil association will go to ruin your *souls*, and sink you to perdition. A companion of fools shall be destroyed; their path is the way to hell, going down to the chambers of death. Yes; if you connect yourselves with them, they will drag you into the vortex of their own ruin, as they sink in the gulf of perdition. Is there the companion on earth whose society you will seek or retain at this dreadful hazard? Is there one, for the sake of whose friendship you will be willing to walk with him to the bottomless pit? What though you could have the society of the first poets, philosophers, wits, and fashionables of the age, and yet were to lose your own souls, what would this profit you! Will it soothe the agonies of your spirit in those regions of horrible despair, to remember what you enjoyed in the company of your gay companions on earth? Alas! alas! all that rendered your intercourse on earth delightful, will then come to a final end. There will be no opportunities granted you to gratify your sensual desires together; no delicious food, no intoxicating liquors; there are no amusing tales, no merry songs there; no feast of reason nor the flow of soul there; no coruscations of wit will enliven the gloom of hell; no gay fancy will brighten the darkness of eternal despair, no sallies of humor shall illumine the blackness of everlasting night; "but there shall be weeping and wailing and gnashing of teeth; the worm that never dies, and the fire that is never quenched."

What mind but His, who comprehends the universe in his survey, can conceive the multitudes that have been ruined for both worlds by the influence of bad company. Their names have been recorded on every roll of infamy, and found in every memorial of guilt and wretchedness. The records of the workhouse and the hospital; of the jails and the hulks; or the gallows and the dissecting-room, would declare the mischief; and could we look into the prison of lost souls, a crowd of miserable ghosts would meet our eye, who seem to utter in groans of despair, this sad confession, "We are the wretched victims of evil associations."

In the large and populous town where Providence has fixed my lot, I have had an extensive sphere of observation; and I give it as my decided conviction and deliberate opinion, *that improper associates are the most successful means which are employed by Satan for the ruin of men's souls.*

The advice then which I offer is this:

1. Be not over anxious about society. Do not take up the opinion that *all* happiness centres in a friend. Many of you are blessed with a happy home, and an agreeable circle round your own fireside.* Here seek your companions, in your parents, your brothers, and sisters.

2. Determine to have *no* companion rather than an improper one. The one case is but a privation of what is pleasant, the other is the possession of a positive evil.

3. Maintain a dignified but not proud reserve. Do not be too frank and ingenuous. Be cautious of too hastily attaching yourselves as friends to

* Let me here address a word to parents. As you would not drive your children to seek improper companions abroad, seek to make them contented and happy at home. Render their own house pleasant to them, and they will rarely feel a desire to seek happiness in the houses of others. Be you their companions and friends, and they will not be anxious to seek foreign ones. As far as circumstances will admit, be much at home yourselves, and that will keep your children there. Spend what evenings you can in the bosom of your family. Point out to your children what books to peruse. Read *with* them and *to* them. Converse with them in a free and engaging manner. Do not be household tyrants; driving your children from your presence by severity, petulance, and ill humor; but conduct yourselves with that affection and affability which shall render your return welcome to your family, and draw your children in a little crowd of smiling faces round you the moment you enter the room.

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others, or them to you. Be polite and kind to all, but communicative and familiar with few. Keep your hearts in abeyance, till your judgment has most carefully examined the characters of those who wish to be admitted to the circle of your acquaintance. Neither run nor jump into friendships, but walk towards them slowly and cautiously.

4. Always consult your parents about your companions, and be guided by their opinions. They have your interests at heart, and see further than you can.

5. Cultivate a taste for reading and mental improvement; this will render you independent of living society. Books will always furnish you with intelligent, useful, and elegant friends. No one can be dull who has access to the works of illustrious authors, and has a taste for reading. And after all, there are comparatively few whose society will so richly reward us as this silent converse with the mighty dead.

6. Choose none for your intimate companions but those who are decidedly pious, or persons of very high moral worth. A scrupulous regard to all the duties of morality; a high reverence for the Scriptures; a belief in their essential doctrines; a constant attendance on the means of grace, are the *lowest* qualifications which you should require in the character of an intimate friend.

Perhaps I shall be asked one or two questions on this subject, to which an answer ought to be returned. "If," say you, "I have formed an acquaintance with a young friend before I had any serious impressions upon my mind, ought I now to quit his society, if he still remains destitute of any visible regard to religion?" First try, by every effort which affection can dictate, and prudence direct, to impress his mind with a sense of religion; if, after a while, your exertions should be unavailing, candidly tell him that, as you have taken different views of things, and acquired different tastes to what you formerly possessed, and that as you have failed to bring him to your way of living, and can no longer accommodate your pursuits to his, conscience demands of you a separation from his society. Sir Matthew Hale, one of the most upright and able judges that ever sat upon the bench, was nearly ruined by his dissolute companions. When young, he had been very studious and sober; but the players happening to come to the town where he was studying, he became a witness of their performance, by which he was so captivated, that his mind lost its relish for study, and he addicted himself to dissipated company. When in the midst of his associates one day, it pleased God to visit one of them with sudden death. Sir Matthew was struck with horror and remorse. He retired and prayed, first for his friend, that if the vital spark were not fled, he might be restored; and then for himself, that he might never more be found in such places and company as would render him unfit to meet death.—From that day he quitted all his wicked companions, walked no more in the way of sinners, but devoted himself to piety and literature.

I shall be asked again probably, "What am I to do, if I can find in my situation no individual of my own rank and circumstances in life, who is a partaker of true piety; ought I, in this case, to associate with those who are much below me, and who cannot be my companions in any thing but piety?" In reply to this, I observe, that it is *character* which constitutes respectability, and not the adventitious circumstances of fortune or rank: and to conduct ourselves in any degree as if we were ashamed of the followers of Christ, because they are poor, is an offence against our divine Lord. To forsake prayer meetings, benevolent institutions, Sunday schools, or places where the gospel is preached, merely because we find none there of sufficient fortune to associate with us; to treat our poorer brethren with cold neglect and haughty distance; to refuse to be seen speaking *with* them, and *to* them, as if they were beneath us; this is most manifestly wrong; for it is carrying the distinctions of the world into the church. Still, however, as religion was never intended to level these distinctions, it might not be adviseable to choose *bosom companions* from those who are far below us in worldly circumstances. Some inconvenience would arise from the practice, and it would occasion, in many cases, the ways of godliness to be spoken ill of.

Young persons of good habits should take great heed that they do not, by insensible degrees, become dangerous characters to each other. That social turn of mind, which is natural to men, and especially to young persons, may perhaps lead them to form themselves into little societies, particularly at the festive season of the year, to spend their evenings together. But let me entreat you to be cautious *how* you spend them. If your games and your cups take up your time till you entrench on the night, and perhaps on the morning too, you will quickly corrupt each other. Farewell then to prayer, and every other religious exercise in secret. Farewell then to all my pleasing hopes of you, and to those hopes which your pious parents have entertained. You will then become examples and instances of all the evils I have so largely described. Plead not that these things are lawful in themselves; so are most of those in a certain degree which, by their abuse, prove destructive to men's souls and bodies. If you meet, let it be for rational and Christian conversation; and let prayer and other devotions have their frequent place among you; and if you say or think that a mixture of these will spoil the company, it is high time for you to stop your career, and call yourselves to an account; for it seems by such a thought that you are lovers of pleasure much more than lovers of God. Some of those things may appear to have a tincture of severity, but consider whether I could have proved myself faithful to you, and to him in whose name I speak, if I had omitted the caution I have now been giving you. I shall only add that, had I loved you less tenderly, I should have warned you more coldly of this dangerous and deadly snare.*

CHAPTER XIV.

ON BOOKS.

The invention of the art of printing forms an era in the history of mankind, next in importance to the promulgation of the law, and the publication of the gospel. Until this splendid gift was bestowed upon man, books, which were all in manuscript, were circulated within a comparatively narrow sphere, and knowledge was in the possession of only a privileged few. This invaluable art, however, rendered the fountains of information accessible to all, and gave opportunity to the poorest of our race, to slake their mental thirst at the deepest and purest streams of truth. There was a time when ignorance was rather a misfortune than a reproach; and when, indeed, a craving after information would, with many, have been rather a calamity than a benefit, since the means of satisfying the appetite were beyond their reach. The state of things is altered now, and almost a whole circle of science may be purchased for a few shillings. Education is also much

* See Dr. Doddridge's sermon, entitled "A Dissuasive from Keeping Bad Company."

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improved and extended. Under these circumstances, ignorance is a deep reproach; and a young person who can suffer days and weeks to pass without taking up a book, is a pitiable spectacle of doltish inanity. Cultivate, then, my children, a taste for reading; and in order to this, there must be a thirst after information. "Knowledge," says Lord Bacon, "is power;" and if it were not power, it is pleasure. It gives us weight of character, and procures for us respect. It enables us to form an opinion with correctness, to state it with clearness, to offer it with confidence, and to enforce it with argument. It enlarges the sphere of our usefulness, by raising the degree of our influence. Other things being equal, that man will be the most useful who has the greatest measure of information. Here I shall offer some directions for your guidance in the selection of books. Books may be divided into two classes.

First, such as relate to religion.

Of these, the BIBLE of course occupies the supreme place, an elevation exclusively its own. It is, as its title signifies, THE BOOK;—the standard of all right sentiments; the judge of all other works. Sir William Jones, that prodigy of learning, wrote on the fly-leaf of his Bible these remarks: "I have carefully and regularly perused these holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written." Salmatius, the learned antagonist of Milton, said on his death-bed, "that were he to begin life again, he would spend much of his time in reading David's psalms and Paul's epistles." Whatever books you neglect, neglect not the Bible. Whatever other books you read, read this. Let not a day pass without perusing some portion of holy writ. Read it devoutly; not from curiosity, nor with a view to controversy; but to be made wise unto salvation. Read it with much prayer. Read it with a determination to follow its guidance wheresoever it leads.*

In addition to the Bible, there are many uninspired religious books which I recommend. In the class of *biography*, Hunter's Scripture Characters is a most fascinating production. Brook's Lives of the Puritans, Gilpin's Lives of the Reformers, Cox's Life of Melancthon, are all useful and interesting. Mr. Williams' Life and Diary will show you how the tradesman may be united with the Christian, and how a man may be busy for both worlds. The Life of Pearce, by Fuller, is an excellent work. Martyn's Memoirs is the most interesting piece of biography published in modern times. Durant's Life and Remains of his Son are singularly instructive.

Should you wish to read on *doctrinal theology*, I strongly recommend Dwight's system. On the *evidences of Christianity*, Bishop Watson's Apology, in reply to Paine: likewise, Bogue's Essay, Chalmers' Historical Evidences, the masterly work of Paley, and Campbell on Miracles, a work which meets the subtleties of Hume.

On *church history*, I recommend Burnet's History of the Reformation; Campbell, for his admirable description of the rise, progress, and spirit of popery; Mosheim, for his account of the errors and corruptions of the Church; and Milner, for his anxiety to trace true piety, wherever it is to be found, amidst the prevailing ignorance and vice of the times. He is, however, too credulous, and not so impartial in his treatment of the questions which bear on dissent, as the dignity and candor of an historian require. Jones's History of the Waldenses is a very interesting work.

Secondly, the other division of books includes all the varied classes, which relate to the affairs of this life.

Enjoying, as Britons, the advantages of a political constitution, which is the work of ages, and the admiration of the world, you should acquaint yourselves with its theory, and for this purpose may read Custance's short work, De Lolme's more elaborate and philosophical production, and the first volume of Blackstone's Commentaries, together with a more modern work of Lord John Russel's.

Young men should acquaint themselves with the principles of *trade and commerce*, and of course should be acquainted with Adam Smith's "Wealth of Nations."

History is a class of reading in which you ought to be at home; and as Britons, it would be to your deep disgrace to be ignorant of the details of your *own country*. In this department you ought not to be satisfied with mere facts, and names, and dates, but should read with an eye which discriminates and marks the changes which events introduce into the manners, laws, liberties, and governments of nations. History is something more than a mere chronicle of facts; and our knowledge of its details should be such as enables us to trace the progress of society, and the march of improvement. The history of Goldsmith should prepare you for the larger and popular work of Hume. The beautiful simplicity of Hume's composition, together with his philosophical mode of analyzing character, and tracing events, renders his work peculiarly fascinating: but unhappily, Hume was a confirmed infidel, and must be read with a mind ever upon its guard against the poison which he has infused into his narrative; and his views on the great question of civil liberty were not the most liberal. When you read this author, remember that although you are drinking a pleasant draught from a goblet of burnished gold, there is poison in the cup: happily, the deleterious infusion floats upon the surface, and may be therefore easily detected. An English history, in which there shall be the most sacred regard to the principles of pure morality, evangelical religion, and rational liberty, is still a desideratum in the literature of our country.*

The ancient history of Rollin, eloquent, pure, and moral, should be read by every young person. Goldsmith's *Greece* should prepare for the masterly work of Mitford; and his Rome, for the gorgeous production of Gibbon. Unhappily, the same remark will apply to this latter writer, as to his contemporary Hume: he was an infidel, though in a more covert way than the Scotch historian. If you have

* I recommend to the young a diligent and serious perusal of Bickersteth's Help to the reading of the Scriptures; a very valuable treatise.

* Some interesting and valuable books, entitled "Studies in History," have been published by the Rev. S. Morrel, theological tutor in the dissenting academy at Wymondley. His moral reflections are rather too long, and too much detached from the history. Hume has so incorporated his infidelity with his history, that it is impossible to read the one without the other. In this way a moral and religious history should be written. To use a simile borrowed from weaving, the religion and the narrative should, like the warp and the woof, be wrought into each other. Where they are entirely detached, young people find the thread of the history too much broken, and leave the comment to follow the text. Mr. Lingard, a Roman Catholic author, is now publishing a very well written history of England, in which his views and feelings, as a Catholic, are, however, sufficiently prominent.

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leisure and inclination to peruse Roman history, Crevier, who was a pupil of Rollin, has supplied the means, in his "Lives of the Emperors;" and Hooke, also, in his Roman History, which is carried down to the death of Octavius. Robertson's historical works are eminently entitled to attention, especially his "Charles the Fifth," the introductory volume of which contains a view of the progress of society in Europe, from the subversion of the Roman empire to the beginning of the sixteenth century; and also presents a masterly survey of the gradations by which the social institutions of antiquity have passed through the barbarism of the dark ages, into all that characterizes the state of modern Europe. Bishop Burnet's History of his own Times, ought to be perused as the work of an author who wrote the narrative of events which he witnessed, whose veracity can be trusted, if not his discrimination.

In the department of *English composition*, Addison and Johnson, though moral writers, in the *usual* acceptation of the term, are not always correct in their principles, if indeed the New Testament is the standard of moral sentiments. It is desirable to cultivate a good taste, and an elegant style of composition: and for this purpose, the productions of these two celebrated writers may be read, together with Burke on the Sublime, Alison on Taste, Blair's Lectures, and Campbell on Rhetoric.

Poetry is a bewitching, and if not of a strictly moral character, a dangerous species of writing. I by no means condemn it, for this would betray a Gothic destitution of taste, as well as an ignorance of some of the first principles of our nature. The ear is tuned to enjoy the melody of numbers, and the imagination formed to delight in the creations of fancy. But still it must be recollected, that the imagination is amongst the inferior faculties of mind, and that the gratification of the senses is amongst the lowest ends of a rational existence: only a *limited* perusal of poetry is therefore to be allowed; such an indulgence in this mental luxury and recreation, as will not unfit the mind, or deprive it of opportunity for severer and more useful pursuits. We should use poetry as we do those pleasing objects of nature, from which it derives its most lovely images; not as the regions of our constant abode, but as the scenes of our occasional resort. Although the present age can boast the noble productions of such men as Scott, Southey, Campbell, and Wordsworth, whose poems every person of real taste will read, yet I recommend the more *habitual* perusal of Spencer and Milton among the ancients, and Cowper and Montgomery among the moderns: the two first for their genius, and the others for their piety.*

The whole wide range of *Natural History* and *Experimental Philosophy*, presents a scene of interesting research, through which authors of the first respectability stand always ready to conduct you, unfolding at every step some new proof of the existence, and some fresh display of the wisdom, power, and goodness of the great First Cause. The sublime wonders of astronomy elevate the mind, and throw open an almost infinite field of contemplation and astonishment. Chymistry, by its combinations, affinities, and repulsions; by its principles as a theory, and the unlimited practical uses of these principles, is an endless career of pleasing and useful study. Optics, pneumatics, electricity, with all their attendant sciences, have been treated of by writers, whose productions assist us to explore the wonderful works of God: while botany shows that the weed we trample under our feet, no less than the mighty orb which rolls through illimitable space, obeys the laws, assumes the place, and accommodates itself to the order appointed by its Creator.

As to that class of books denominated *novels*, I join with every other moral and religious writer in condemning, as the vilest trash, the greater part of the productions, which, under this name, have carried a turbid stream of vice over the morals of mankind. They corrupt the taste, pollute the heart, debase the mind, immoralize the conduct. They throw prostrate the understanding, sensualize the affections, enervate the will, and bring all the high faculties of the soul into subjection to an imagination which they have first made wild, insane, and uncontrollable. They furnish no ideas, and generate a morbid, sickly sentimentalism, instead of a just and lovely sensibility. A wise man should despise them, and a good man should abhor them.—Of late years they have, it is true, undergone a considerable reformation. The present EXTRAORDINARY FAVORITE of the literary world, has indeed displaced, and sent into oblivion, a thousand miserable scribblers of love stories, who still however fling back at him, as they retire, the ancient taunt, "Art thou too become as one of us?" His works discover prodigious talent, astonishing information, and a power of delineating character truly wonderful. But what is their merit beyond a power to amuse? Who ever wrote so much for so little real usefulness?—They are still, in part, works of fiction, and in measure, exert the same unfriendly influence on the public mind and taste as other works of fiction do.

As to *religious novels*, they are rarely worth your attention. I should be sorry to see this species of writing become the *general* reading of the religious public. Symptoms of a craving appetite for this species of mental food have been very apparent of late. These are far more likely to lead young persons of pious education to read other kinds of novels, than they are to attract the readers of the latter to pious tales. They have already, in many cases,

* As for Byron, possessing, as he does, the very soul of poetry, beyond all his contemporaries, his exquisite pathos, and peerless beauty can make no atonement for his vices, and should have no power to reconcile us to his works. He is indeed, as he has been styled, the master of a Satanic school: infidelity and immorality are the lessons which all his pages teach; and nearly all his characters embody and enforce. Never before did these dispositions receive such patronage from the poetic muse. Never was genius seen more closely allied to vice, than in the productions of this popular, but dangerous writer. His works are enough to corrupt the morals of a nation, and seem indeed, to have been written for this dreadful purpose. He stands like a volcano in the world of letters, grand and magestic, dark, lowering, and fiery; while every new work is but another eruption of lava upon the interests beneath. He seems to have been stirred up by the evil spirit to attempt, by his fascinating poems, that mischief, which the wit of Voltaire, the subtleties of Hume, and the popular ribaldries of Paine, had, in vain, endeavored to achieve.

At length the indignation of heaven seems to have been roused, and to have scorched with its lightning the wings of his lofty, but impious genius; inasmuch as his later productions evince a singular destitution of that talent by which the earlier effusions of his muse were characterized. One can scarcely suppose it possible, that even *he* could read the last cantos of his most licentious work, without secretly exclaiming, under a consciousness of their inferiority, "How am I fallen!!"

If young people would not be cursed by the infidelity and immorality which lurk in his pages, let them beware how they touch his volumes, as much as they would to embrace a beautiful form infected with the plague.

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formed a taste for works of fiction, which is gratifying itself with far more exceptionable productions. They have become the harbingers in some families of works which, till *they* entered, would have been forbidden to pass the threshold.

It is very evident that the taste of the present age is strongly inclined for works of fiction. I am not unacquainted with the arguments by which such productions are justified, nor am I by any means prepared to pronounce a sweeping sentence of condemnation upon them. Genius is elicited and cherished by writing them; and taste is formed, corrected, and gratified by reading them. Provided they are totally free from all unscriptural sentiments and anti-christian tendency, they form a recreation for the mind, and keep it from amusements of a worse character. I am also aware that they may be, and have been, made the vehicle of much instruction. Johnson tells us that this, amongst many other arts of instruction, has been invented, that the reluctance against truth might be overcome; and as physic is given to children in confections, precepts have been hidden under a thousand appearances, that mankind may be bribed by a pleasure to escape destruction. In his beautiful allegory of *Truth*, *Falsehood*, and *Fiction*, he represents Truth as so repeatedly foiled in her contests with Falsehood, that in the anger of disappointment, she petitions *Jupiter* to be called back to her native skies, and leave mankind to the disorder and misery which they deserved, by submitting willingly to the usurpation of her antagonist. Instead of granting her request, he recommended her to consult the Muses by what methods she might obtain an easier reception, and reign without the toil of incessant war.—It was then discovered, that she obstructed her own progress, by the severity of her aspect and the solemnity of her dictates; and that men would never willingly admit her, till they ceased to fear her; since, by giving themselves up to *Falsehood*, they seldom made any sacrifice of their ease or pleasure, because she took the state that was most engaging, and always suffered herself to be dressed and painted by *Desire*. The Muses wove in the loom of *Pallas* a loose and changeable robe, like that in which *Falsehood* captivated her admirers; with this they invested *Truth*, and named her *Fiction*. She now went out again to conquer with more success; for when she demanded entrance of the *Passions*, they often mistook her for *Falsehood*, and delivered up their charge; but when she had once taken possession, she was soon disrobed by *Reason*, and shone out, in her original form, with native effulgence and resistless beauty.

This is plausible; but will not history and biography answer all the ends of fiction, unattended with its injurious effects? Here all is life, variety, and interest. Here is every thing to amuse, to recreate. Here the finest moral lessons are inculcated in the detail of facts. Here are passions, motives, actions, all forming the most exquisite delineations of character, set home upon the heart with the aid of the powerful conviction that these are *facts*. I am sure that none can have attended to the more secret and subtle operations of their own minds, without perceiving that a display of virtue or vice, embodied in a *fact*, has inconceivably more power over the mind, than the same character exhibited by the most extraordinary genius in a fiction. While reading the latter, we may have been deeply affected, we may have glowed with anger at the sight of vice, melted with pity at the display of misery, or soared in rapture at the exhibition of excellence; but when the book is laid down, and the mind recovers from the illusion, does not the recollection, that all this was the creation of imagination, exert a cold and chilling influence upon the heart, and go far to efface almost every favorable impression, till, by a kind of revenge for the control which a *fiction* has had over us, we determined to forget all we have felt? We cannot do this in rising from a fact.

Fiction is generally overwrought. It is vice in caricature, or virtue in enamel: the former is frequently too bad to be dreaded as likely to happen to us: the latter too high to be an object of expectation. All the attendant circumstances are too artificially contrived. There is little that is like it in real life. Our passions are too much excited, our hopes are too much raised: and when we come from this ideal world into the every day scenes of ordinary life, we feel a sense of dulness, because every thing looks tame and common-place. The effect of such works is great for the time, but it is not a useful effect: it is like the influence of ardent spirits, which fits men for desperate adventures, but not for the more steady and sober efforts of ordinary enterprise.

Observe then, although I do not totally condemn *all* works of fiction, for then I should censure the practice of Him who spake as never man spake, whose parables were fictitious representations; yet I advise a sparing and cautious perusal of them, whether written in poetry or prose. History, biography, travels, accounts of the manners and customs of nations, will answer all the ends of fiction; they will amuse, and they will in the most easy and pleasing way instruct. They will exhibit to us every possible view of human nature, and every conceivable variety of character. They will introduce us to a real world, and exhibit to us the failings and the excellences of men of like passions with ourselves! and who, according to the complexion of their character, may be regarded as beacons to warn us, or the polar star to guide us.

Again, and again, I say, cultivate my children, a taste for the acquisition of knowledge: thirst after information, as the miser does after wealth; treasure up ideas with the same eagerness as he does pieces of gold. Let it not be said, that for you the greatest of human beings have lived, and the most splendid of human minds have written in vain.—You live in a world of books, and *they* contain worlds of thought. Devote all the time that can be lawfully spared from business to reading. Lose not an hour. Ever have some favorite author at hand, to the perusal of whose productions the hours and half hours, which would otherwise be wasted, might be devoted. Time is precious. Its fragments, like those of diamonds, are too valuable to be lost. Let no day pass without your attempting to gain some new idea. Your first object of existence, as I have already stated, should be the salvation of your soul: the next, the benefit of your fellow-creatures; and then comes the improvement of your mind.*

CHAPTER XV.

ON AMUSEMENTS AND RECREATIONS.

It is a trite remark, that the mind, like a bow, will lose its power by being always strained; and that occasional relaxation from the cares of business, is necessary to preserve the vigor and elasticity of the human faculties. Allowing this to be true, it becomes a question, in what way recreation may be

* I most earnestly recommend to all young persons the perusal of Mr. H. F. Burder's Treatise on Mental Culture; then the well known work of Dr. Watts, "On the improvement of the Mind;" and if they are disposed to pursue the subject, Dugald Stewart's elegant and valuable work on Mental Philosophy.

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lawfully sought; or, in other words, what kind of amusement may be innocently resorted to. Here two rules may be laid down.

1. All recreations are improper, *which have an injurious influence upon the moral and religious character.* This is an axiom. No reasoning is necessary to support it; no eloquence is requisite to illustrate it; none but an atheist can oppose it.

2. All recreations are improper, which, by their nature, *have a tendency to dissipate the mind, and unfit it for the pursuits of business;* or which encroach too much on the time demanded for our necessary occupations. This rule is as intelligible and as just as the former.

These two directions, the propriety of which all must admit, will be quite sufficient to guide us in the choice of amusements.

First, there are some diversions, which, by leading us *to inflict pain* produce *cruelty of disposition.* A reluctance to occasion misery even to an insect, is not a mere *decoration* of the character, which we are left at liberty to wear or to neglect; but it is a disposition which we are commanded, as matter of duty to cherish. It is not mere sensibility, but a necessary part of virtue. It is impossible to inflict pain, and connect the idea of gratification with such an act, without experiencing some degree of mental obduration. We are not surprised that he who, while a boy, amused himself in killing flies, should, when he became a sovereign, exhibit the character of a cruel and remorseless tyrant. To find pleasure in setting brutes to worry and devour each other, is a disposition truly diabolical; and the man who can find delight in dog-fighting, cock-fighting, bull-baiting, is quite prepared to imitate those cannibals who, in the popular insurrections and massacres of the French Revolution, sported with the mangled carcasses and palpitating limbs of their murdered victims, and dragged them about with their teeth in the gardens of the Tuilleries.

Horse-racing, in addition to the cruelty with which it is attended, is generally a means of assembling on the course, all the gamesters, swindlers, and black-legs in the neighborhood, and is the cause of much drunkenness, debauchery, and ruin.

All *field-sports*, of *every* kind, are, in my view, condemned by the laws of humanity. Shooting, coursing, hunting, angling, are all cruel. What agony is inflicted in hooking a worm or a fish: in maiming a bird: in chasing and worrying a hare: and to find *sport* in doing this, is inhuman and unchristian. To say that these animals are given for food, and must be killed, is not a reply to my argument. I am not contending against killing them, or eating them, but against the act of killing them for *sport*. The infliction of death, under any circumstances, and upon any creature, however insignificant in the scale of creation, is too serious a matter to be a source of amusement. No two terms can be more incongruous than death and sport. It seems perfectly monstrous, that after having subjected the irrational creation to the terrors of dissolution by his guilt, man should experience *pleasure* in executing the sentence. Death is the enemy even of brutes; and the irrational creation manifest symptoms of instinctive horror at his approach; and to find delight in throwing the shuddering victim to the devourer, is shocking. I would extend these remarks to all animals, and say, that it is unlawful to find *sport* in killing such as are *noxious.* Wolves, bears, serpents, are to be extirpated, because their continuance endangers human life; but to find pleasure in the act of killing even these, has a hardening tendency on the human heart.

Secondly, Some amusements tend to cherish *selfish* and *avaricious* feelings, and at the same time to produce that *gambling taste*, which tends to the utter ruin of both the temporal and eternal interests of mankind. Billiards, cards, dice, have this tendency; and indeed, all other games that are played for money. The object of the player in these games is to get money, by a hasty process. What arts of fraud and deception are often resorted to, in order to avoid the loss and shame of defeat, and secure the game and honor of success. What anger and ill-will are often produced in the mind of the unsuccessful party. Even the rules of decorum, observed in polished society, are not sufficient, in many cases, to restrain the passionate invective, and the profane oath. I may here most confidently appeal to the frequenters of the card-table for the truth of what I say, when I affirm, that a want of success during an evening at whist is a trial of temper, which few are able to bear with honor to themselves, or the comfort of those around them. Passion, petulance, and sullenness, are always waiting under the table, ready to appear in the persons and conduct of the loser. I have had scenes described to me by spectators of them, which I should have thought a disgrace to the vulgar company assembled at an alehouse, much more to *the genteel party in the drawing-room.* Have not the most serious misunderstandings arisen from this source between man and wife? What wrath and fury has the latter, by her tide of ill success, brought down upon her head from her irritated husband. The winner sees all this, retains his ill-gotten gain, and knows not that all the while a chilling frost of selfishness is upon his heart, freezing up the generous feelings of his nature. Nothing is more bewitching than the love of gambling. The winner having tasted of the sweets of gain, is led forward by the hope of still greater gain, while the loser plunges deeper and deeper in ruin, with the delusive expectation of retrieving his lost fortune. How many have ruined themselves and their families for ever by this mad passion. How many have thrown down the cards and the dice, only to take up the pistol or the poison; and have rushed, with all their crimes about them, from the gambling-table to the—fiery lake in hell.

To affirm that these remarks are applicable only to those who play high, is nothing; because it is the nature of vice to be progressive. Besides, it is a fact, that many tradesmen, and even laboring people, have ruined themselves by the love of play. It is, as I have said, a most ensnaring practice, leading on from one degree to another, till multitudes, who began with only an occasional game, end in the most confirmed and inveterate habits of gambling.

Thirdly. Some amusements tend *to foster vanity and pride*, while at the same time, *they generate a distaste for all the serious pursuits of religion, and the sober occupations of domestic life.*

If I mistake not, these remarks will apply to balls, routs, and concerts. I am not quite sure that the *morals* of society have not suffered considerable deterioration by assemblies. Circumstances are connected with this species of amusement, the tendency of which is more than questionable. The mode of dress adopted at these fashionable resorts; the nature of the employment; the dissipating tendency of the music, the conversation, and the elegant uproar: the lateness of the hour to which the dazzling scene is protracted; the love of display which is produced; the false varnish which is thrown over many a worthless character, by the fascinating exterior which he exhibits in a ball-room have a tendency to break down the mounds of virtue, and expose the character to the encroachments of vice. And if it were conceded, which it certainly cannot be, that no immoral consequence results to those who occupy the upper walks of life, who are protected

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by the decorum of elegant society, yet what mischief is produced to their humble imitators, who attend the assemblies which are held in the barn or the alehouse. I look upon dancing among these, to be a practice fraught with immorality; and my soul is horrified at this moment by remembering the details of a most tragic event which occurred in this neighborhood, a few years since, to an interesting female, who, after having lost her virtue on the night that followed the dance, was found, a few hours after, murdered either by her seducer or herself. Have nothing to do then with this fascinating, though injurious species of amusement. Besides, what an encroachment does it make upon time, which is demanded for other pursuits. How does it dissipate the mind, and poison it with a vain and frivolous taste for dress, and personal decoration. How completely does it unfit the soul for piety, and even the necessary occupations of domestic life. Let there be a love once acquired for these elegant recreations by any female, and, from my heart, I pity the man who is destined to be her husband.

My opinion of the *stage* I shall reserve for a separate chapter. In the mean time I shall reply to a question which no doubt, ere this you are ready to ask, "What amusements I would recommend."

I do not hesitate at once to observe, that young people stand in much less need than is supposed, of *any* amusement properly so called. Their spirits are buoyant, their cares are light, their sorrows few, and their occupations rarely very fatiguing to the mind. What more is necessary beyond mere change of employment, I should say, may be found in engagements both strengthening to the body and improving to the mind. A country ramble amidst the beauties of nature, where, surrounded by sights and sounds which have awakened and cherished the spirit of poetry, we may admire the works of God and man together, will, to every mind of taste or piety, be quite enough to refresh and stimulate the wearied faculties. The perusal of an entertaining and instructive book, where our best authors have said their best things, and in their best manner too, will have the same effect. My children, acquire a taste for reading. Aspire to an independence of the butterfly-pursuits of the pleasure-hunter. Seek for that thirst after knowledge, which when the soul is jaded with the dull and daily round of secular affairs, shall conduct her to the fountains of thought contained in the well-stocked library; where, as she drinks the pure perennial streams of knowledge, she forgets in their murmurs the toils of the day. Or, the study of natural philosophy, attended where an apparatus can be commanded, with a course of illustrative experiments, would be at once refreshing and instructive. And where young people are happily situated beneath the wing of their parents, the pleasures of home, the agreeable intercourse of the domestic circle, are no mean or insufficient recreations from the fatigues of business.

But perhaps many a youthful bosom will at this thought heave a sigh, and sorrowfully exclaim, "I am not at home. In that beloved retreat, and with its dear inhabitants, I should want no amusement. My father's greeting smile; my mother's fond embrace; the welcome of my brothers and my sisters; the kind looks, the fond inquiries, the interesting though unimportant conversation of all, would recruit my strength, and recreate my mind. But I am far from these. I am in a distant town, a stranger in a strange place; a mere lodger, where the attentions which I receive are all bought and paid for. Wearied and dispirited, I ofttimes return from the scene of labor, and find in the cold and heartless salutation of my host, and in the dreary solitude of my own chamber, that I am, indeed, no at home. Often and often as I sit musing away the hour that intervenes between business and sleep, and carrying out into painful contrast my lodging and my home, I involuntarily exclaim,

> "My friends do they now and then send
> A wish or a thought after me."

Who can wonder that in such a situation I should occasionally pay a visit to the theatre, or the concert, and seek to forget that I am not at home, by amusements which have a tendency to drown reflection and divert my mind. Oh! give me again the pleasures of home, and I will make a cheerful surrender of all that I have adopted as their substitutes."

I feel for such young persons. I too have been in their situation; I have felt all that they feel. I have wept at the contrast between being a stranger or a guest, and a happy child at home. I too have returned at night to meet the silent look, or cheerless greeting of the hostess, instead of the smiling countenance and fond expression of the mother that bore me, the father that loved me. I too have retired to my room to weep at thoughts of home. I can therefore sympathise with you. And shall I tell you how in these circumstances I alleviated my sorrows, and rendered my situation not only tolerable, but even sometimes pleasant? By the exercises and influence of true religion; by the intercourse of a holy fellowship with pious companions; and by the assistance of books. Try, do be persuaded to try, the same means:

> "Religion, what treasures untold
> Reside in that heavenly word,
> More precious than silver and gold,
> Or all that this earth can afford."

This will find you a home, and a father and friends in every place. It will soften your banishment, and open to you springs of consolation, which shall send their precious streams into your forlorn abode. It will render you independent of the theatre, and the concert, and the ball room. It will guard you from vices, which, where they are committed, only serve to render the recollection of home still more intolerable. It will give you an interest and a share in all the religious institutions which are formed in the congregation with which you associate, and will thus offer you a recreation in the exercise of a holy and enlightened philanthropy.

In addition to this, cultivate a taste for reading.—Employ your leisure hours in gaining knowledge. Thus even *your* situation will be rendered comparatively comfortable, and the thoughts of home will neither destroy your happiness, nor send you for consolation to the polluting sources of worldly amusement.

But there are some who will reply, "I have neither taste for religion or reading, and what amusements do you recommend to *me? None at all.*—What! that man talk of *amusement*, who, by his own confession, is under the curse of heaven's eternal law, and the wrath of heaven's incensed King?—*Amusement!!* what, for the poor wretch who is on the brink of perdition, the verge of hell, and may the next hour be lifting up his eyes in torments, and calling for a drop of water to cool his parched tongue. *Diversion!* what, for him who is every moment exposed to that sentence, "Depart from me, accursed, into everlasting fire, prepared for the devil and his angels." What! going on to that place where the worm dieth not, and the fire is never quenched; where there is weeping, and wailing and gnashing of teeth, and calling for amusements!! Oh monstrous inconsistency!! We have heard of prisoners dancing in their chains, but who

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ever heard of a poor creature asking for amusements on his way to the place of execution? This is your case. While you have no taste for religion, you are certainly under sentence of eternal death.—You are every day travelling to execution. Yet you are asking for amusements! And what will be your reflections in the world of despair, to recollect that the season of hope was employed by you, not in seeking the salvation of the soul, and everlasting happiness, but in mere idle diversions, which were destroying you at the very time they amused you.—Then will you learn, when the instruction will do you no good, that you voluntarily relinquished the fulness of joy which God's presence affords, and the eternal pleasures which are to be found at his right hand, for the joy of fools, which, as Solomon truly says, is but as "the crackling of thorns beneath the pot." *Before you think of amusements, seek for religion.*

CHAPTER XVI.

ON THEATRICAL AMUSEMENTS.

I DO not hesitate for a moment, to pronounce the *theatre* to be one of the broadest avenues which lead to destruction; facinating, no doubt it is, but on that accounnt the more delusive and the more dangerous. Let a young man once acquire a taste for this species of entertainment, and yield himself up to its gratification, and he is in imminent danger of becoming a lost character, rushing upon his ruin.—All the evils that can waste his property, corrupt his morals, blast his reputation, impair his health, embitter his life, and destroy his soul, lurk in the purlieus of a theatre. Vice, in every form, lives, and moves, and has its being there. Myriads have cursed the hour when they first exposed themselves to the contamination of the stage. From that fatal evening they date their destruction. Then they threw off the restraints of education, and learnt to disregard the dictates of conscience. Then their decision, hitherto oscillating between a life of virtue and of vice, was made up for the latter. But I will attempt to support by argument and facts these strong assertions.

The stage cannot be defended as an *amusement:* for the proper end of an amusement is to recreate without fatiguing or impairing the strength and spirits. It should invigorate, not exhaust the bodily and mental powers; should spread an agreeable serenity over the mind, and be enjoyed at proper seasons. Is midnight the time, or the heated atmosphere of a theatre the place, or the passionate, tempestuous excitement of a deep tragedy the state of mind, that comes up to this view of the design of amusement! Certainly not.

But what I wish particularly to insist upon is, the *immoral and anti-christian tendency of the stage.* It is an indubitable fact, that the stage has flourished most, in the most corrupt and depraved state of society; and that in proportion as sound morality, industry, and religion advance their influence, the theatre is deserted. It is equally true that amongst the most passionate admirers, and most constant frequenters of the stage, are to be found the most dissolute and abandoned of mankind. Is it not too manifest to be denied, that piety as instinctively shrinks from the theatre, as human life does from the point of a sword or the draught of poison? Have not all those who have professed the most elevated piety and morality, borne an unvarying and uniform testimony against the stage? Even the more virtuous pagans condemned this amusement, as injurious to morals and the interests of nations. Plato, Livy, Xenophon, Cicero, Solon, Cato, Seneca, Tacitus, the most venerable men of antiquity; the brightest constellation of virtue and talents which ever appeared upon the hemisphere of philosophy, have all denounced the theatre as a most abundant source of moral pollution, and assure us that both Greece and Rome had their ruin accelerated by a fatal passion for these corrupting entertainments.—William Pryne, a satirical and pungent writer, who suffered many cruelties for his admirable productions in the time of Charles I, has made a catalogue of authorities against the stage, which contains every name of eminence in the heathen and Christian worlds: it comprehends the united testimony of the Jewish and Christian churches; the deliberate acts of fifty-four ancient and modern, general, national, provincial councils and synods, both of the Western and Eastern churches; the condemnatory sentence of seventy-one ancient Fathers, and one hundred and fifty modern Popish and Protestant authors; the hostile endeavors of philosophers and even poets; with the legislative enactments of a great number of Pagan and Christian states, nations, magistrates, emperors and princes.

The American Congress, soon after the declaration of Independence, passed the following motion:

"Whereas true religion and good morals are the only solid foundation of public liberty and happiness,

"Resolved, That it be, and hereby is, earnestly recommended to the several states, to take the most effectual measures for the encouragement thereof, and for the suppression of *theatrical entertainments*, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners."

Now must not this be regarded in the light of very strong presumptive evidence of the immoral tendency of the stage? Does it not approach as near as can be to the general opinion of the whole moral world?

But let us examine *the average character of these productions which are represented on the stage.* If we go to *Tragedy*, we shall find that pride, ambition, revenge, suicide, the passionate love of fame and glory, all of which Christianity is intended to extirpate from the human bosom, are inculcated by the most popular plays in this department of the drama. It is true, gross cruelty, murder, and that lawless pride, ambition, and revenge, which trample on all the rights and interests of mankind, are reprobated; but I would ask, who needs to see vice acted in order to hate it? or will its being acted for our *amusement* be likely to increase our hatred of it upon right principles? As to *Comedy*, this is a thousand times more polluting than tragedy. Love and intrigue; prodigality dressed in the garb of generosity; profaneness dignified with the name of fashionable spirit; and even seduction and adultery; these are the usual materials which the comic muse combines and adorns to please and instruct her votaries. This department of the drama is unmixed pollution. How often is some profligate rake introduced to the spectators, furnished with a few traits of frankness and generosity, to interest them by his vicious career; and who so far reconciles them all to his crimes, as to tolerate his atrocities for the sake of his open-hearted, good-humored virtues. Who can wonder that young women should be prepared by such stuff for any intrigue with a bold and wily adventurer; or that young men should be encouraged to play the good-natured, heroic rake, which they have seen such a favorite with the public on the stage? Besides, how saturated are both tragedies, and comedies with irreverend appeals to heaven, profane swearing, and all the arts of equivocation and falsehood, and deception! What lascivious allusions are made; what

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impure passages are repeated! What a fatal influence must this have upon the delicacy of female modesty. Think too of a young man coming at the hour of midnight from such a scene, with his passions inflamed by every thing he has seen and every thing he has heard; and then having to pass through ranks of wretched creatures waiting to ensnare him and rob him of his virtue; does it not require extraordinary strength of principle to resist the attack?

I admit that modern plays are in some measure purified from that excessive grossness which polluted the performances of our more ancient dramatists. But who knows not that vice is more mischievous in some circles of society, in proportion as it is more refined. The *arch equivoque* and *double entendre* of modern plays, "are well understood, and applied by a licentious audience; and the buzz of approbation, which is heard through the whole assembly, furnishes abundant proof that the effect is not lost." Little will go down with the public in the shape of comedy, farce, or opera, but what it pretty highly seasoned with indelicate allusions. Hence it is that even the newspaper critics, whose morality is, in general, not of the most saintly character, so often mention the too barefaced indecencies of new plays. Dramatic writers know very well how to cater for the public taste.

How many sentiments are continually uttered on the stage, how many indelicate allusions are made, which no man who had any regard to the virtue of his sons, or the feelings of his daughters, would allow to be uttered at his table. Are not whole passages repeatedly recited, which no modest man would allow to be read before his family? Nothing but the continuance of numbers could induce many females to sit and listen to what they hear at the theatre. Were any man to be in the habit of quoting in company the words which are in constant iteration at the playhouse, would he not be regarded as a person most dangerous to the virtue of others? And yet these nauseating exhibitions are heard with pleasure, when they are heard with the multitude. Can this be friendly to modesty, to virtue, to piety! Must there not be an insensible corrosion going on under such an influence upon the fine polish of female excellence, and upon the principle of the other sex? Is this avoiding the appearance of evil? Is it in accordance with that morality which makes an unchaste feeling to be sin, and that injunction which commands us to watch the heart with all diligence?

If indeed the word of God be the standard of morals, and no one but an infidel can deny it, then the whole mass of plays must be condemned, and with them the whole system of the playhouse. To ask whether the theatre can be justified before the bar of Christianity, whether it is in accordance with its doctrines, precepts, example, spirit, design, is really to insult common sense. I suppose its most passionate admirers will not try it in such a court; for that system which sums up all its morality, both in action and in motive, in that one sublime and holy precept, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," cannot look with a tolerating eye upon the stage. The morality of the stage and of the gospel are as diametrically opposed to each other as the east and the west. They stand *thus* opposed to each other:—pride to humility; ambition to moderation; revenge to forgiveness; falsehood to truth; lust to purity; profanity to piety; sensuality to spirituality. Let any man read our Lord's Sermon on the Mount, or St. Paul's eighth or twelfth chapter to the Romans, and say if the play and the playhouse can be in unison with Christianity.

Then remember *all the accompaniments of the stage*, the fascinations of music, painting, action, oratory; and say, if when these are enlisted in the cause of fiction, *they do not raise the passions above their proper tone, and thus induce a dislike to grave and serious subjects, and a distaste for all the milder and more necessary virtues of domestic life.*

Add to this *the company which is generally attracted to the theatre.* I do not say that all who frequent the theatre are immoral; but I do affirm, that the most polluting and polluted characters of the town are sure to be there. Is it not a fact, that a person who would not wish to have his eyes and ears shocked with sights and sounds of indecency, must keep at a distance from the avenues of the stage? for these are ever crowded with the loosest characters of both sexes. Sir John Hawkins, in his life of Johnson, has a remark which strikingly illustrates and confirms what I have now advanced. "Although it is said of plays that they teach morality, and of the stage that it is the mirror of human life, these assertions have no foundation in truth, but are mere declamation: on the contrary, a playhouse, and the region about it, are the hotbeds of vice. How else comes it to pass, that no sooner is a theatre opened in any part of the kingdom, than it becomes surrounded by houses of ill fame! Of this truth, the neighborhood of the place I am now speaking of (Goodman's Fields Theatre) has had experience; one parish alone, adjacent thereunto, having, to my knowledge, expended the sum of thirteen hundred pounds in prosecutions, for the purpose of removing those inhabitants, whom, for instruction in the science of human life, the playhouse had drawn thither."

The arguments against the stage are strengthened *by a reference to the general habits of the performers, and the influence which their employment has in the formation of their character.* And here I may assert, that the sentiments of mankind have generally consigned this wretched class of beings to infamy. The story of the unfortunate Laberius exhibits, in a strong point of view, the odium which was attached to the profession of an actor among the Romans. Compelled by Cæsar, at an advanced period of life, to appear on the stage to recite some of his own works, he felt his character, as a Roman citizen, insulted and disgraced; and in some affecting verses, spoken on the occasion, he incensed the audience against the tyrant, by whose mandate he was obliged to appear before them. "After having lived," said he, "sixty years with honor, I left my house this morning a Roman knight, but shall return to it this evening an INFAMOUS STAGE-PLAYER. Alas! I have lived a day too long."

As to the feelings of *modern times*, is there a family in Britain, of the least moral worth, even amongst the middling class of tradesmen, which would not feel itself disgraced if any one of its members were to embrace this profession? I ask, if the character of players is not in general so loose, as to make it matter of surprise to find one that is truly moral? A performer, whether male or female, that maintains an unspotted reputation, is considered as an exception from the general rule. Their employment, together with the indolent line of life, to which it leads, is most contaminating to their morals. The habit of assuming a feigned character, and exhibiting unreal passions, must have a very injurious effect on their principles of integrity and truth. They are so accustomed to represent the arts of intrigue and gallantry, that it is little to be wondered at, if they should practise them in the most unrestrained manner.

SHUTER, whose facetious powers convulsed whole audiences with laughter, and whose companionable qualities often "set the table in a roar," was a miserable being. The following anecdote, told from the best authority, will confirm this assertion: and

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I am afraid, were we acquainted with many of his profession, we should find that his case is by no means singular. "Shuter had heard Mr. Whitefield, and trembled with apprehension of a judgment to come; he had also frequently heard Mr. Kinsman, and sometimes called on him in London. One day, accidentally meeting him in Plymouth, after some years of separation, he embraced him with rapture, and inquired if that was the place of his residence. Mr. Kinsman replied, "yes; but I am just returned from London, where I have preached so often, and to such large auditories, and have been so indisposed, that Dr. Fothergill advised my immediate return to the country for change of air." "And I," said Shuter, "have been acting Sir John Falstaff so often, that I thought I should have died, and the physicians advised me to come into the country for the benefit of the air. Had *you* died, it would have been in serving the best of masters; but had *I*, it would have been in the service of the devil. Oh, sir! do you think I shall ever be called again? I certainly was once; and if Mr. Whitefield had let me come to the Lord's table with him, I never should have gone back again. But the caresses of the great are exceedingly ensnaring. My Lord E—— sent for me to-day, and I was glad I could not go. Poor things! they are unhappy, and they want Shuter to make them laugh. But oh, sir, such a life as yours!—As soon as I leave you, I shall be King Richard. This is what they call a good play, as good as some sermons. I acknowledge there are some striking and moral things in it; but after it, I shall come again with my farce of 'A dish of all sorts,' and knock all that on the head. Fine reformers we!" Poor Shuter! once more thou wilt be an object of sport to the frivolous and the gay, who will now laugh at thee, not for thy drollery, but for thy seriousness; and this story, probably, will be urged against thee as the weakness of a noble mind; weakness let it be called, but in spite of himself, man must be serious at last. And when a player awakes to sober reflection, what agony must seize upon his soul. Let those auditories, which the comic performer has convulsed with laughter, witness a scene in which the actor retires and the man appears; let them behold him in the agonies of death, looking back with horror on a life of guilt, while despair is mingled with forebodings of the future. Players have no leisure to learn to die; and if a serious thought wander into the mind, the painful sigh which it excites is suppressed, and, with an awful desperation, the wretched creature rushes into company to be delivered from himself. A more careless, a more unreflecting being than a player, cannot exist; for if an intense impression of the dignity of reason, the importance of character, and future responsibility, be once felt, he can be a player no longer.

To send young people therefore to the playhouse to form their manners, is to expect they will learn truth from liars, virtue from profligates, and modesty from harlots.

Can it then be right, even on the supposition that *we* could escape the moral contagion of the stage, to support a set of our fellow-creatures in idleness, and in a profession which leads to immorality, licentiousness, and profligacy?

But, my dear children, I have not only arguments to bring in proof of the immoral tendency of the stage, but I have *facts*. It is useless to contend against these. I am distressed, while I write, to think of the once promising young men who, to my certain knowledge, have been utterly ruined by resorting to this scene of polluting amusement. I am not allowed to disclose the details, or I could a tale unfold that would shock every right feeling in your hearts.

It was but a few days since, that a venerable and holy man, now the deacon of a Christian church, said to me, "Sir, the theatre had nearly brought me to the gallows. There I found associates who introduced me to every crime. When likely to be prevented, by want of money, from going to meet them at the theatre, I robbed my father, to gain a shilling admission to the gallery."

Take warning, then, and have nothing to do with the theatre. Avoid it as one of the avenues to the broad road which leadeth to destruction. Run not with the multitude to do evil. Be not thrown off your guard, and enticed to sin, by being directed to some who have never been injured by such amusements. Would it be any inducement to you to venture near a lazaretto, to be pointed to some person who had breathed an atmosphere tainted with the plague without receiving the infection? I admit that the danger is not the same in all cases. Persons whose connections, habits, characters, are formed, may not receive so much injury as younger persons; though the most virtuous and moral cannot, I am sure, escape all harm; even they must have their mental purity injured, and their imagination corrupted; *they* must acquire a greater and greater distaste for religion, and irreverence towards God; but to young people, and to young *men* especially, the danger is greater than I can describe; to them the doors of the theatre are as the jaws of the devouring lion.*

CHAPTER XVII.

ON THE PERIOD WHICH ELAPSES BETWEEN THE TIME OF LEAVING SCHOOL, AND THE AGE OF MANHOOD.

Young people, while at school, generally look forward with much desire, and longing anticipation, to the happy time when they shall terminate their scholastic pursuits, throw off the restraints of the seminary, and enter upon the engagements which are to prepare them for their future station in life. They are seldom aware of the immense importance of this period of their existence; and but rarely consider, *that it is at this time the character usually assumes its permanent form.*

I will suppose, my dear children, that you have now quitted the school-room for the warehouse, the office, or the shop; exchanged grammars and dictionaries for journals and legers; and the researches of learning for the pursuits of business. All is new, and all is interesting. Youthful feelings are subsiding into something like a consciousness of approaching manhood; and the comparative insignificance of the schoolboy is giving way to the incipient importance of the man of business. At this very point and period of your history, it becomes you to halt and reflect. Instead of being led on in joyous thoughtlessness, by the new scenes that are opening before and around you, and leaving your habits and your character to be formed by accident or by chance, I beseech you to ponder on the very critical circumstances in which you are now placed.

The period which elapses from fourteen to eighteen years of age, is indeed the crisis of your history and character. It is inconceivably the most eventful and influential term of your whole mortal existence.—Comparing the mind to substances which, under the influence of heat, are capable of being moulded to any form, it is at this period of its history that it is

* I most earnestly recommend to all young persons who have any doubts upon this subject, or any taste for theatrical representations, the perusal of an admirable treatise on this subject by Dr. Styles.

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in the most suitable temperature and consistency to yield to the plastic influence of external causes, and to receive its permanent form and character: before this, it is too fluid and yielding, and afterwards too stiff and unbending. This, this is the very time, when the ever variable emotions, passions, and pursuits of boyhood, begin to exhibit something like the durable and settled forms of manhood.

In reference to the affairs of this life; if a young person ever become a good mechanic, or a good tradesman, he gains the elements of his future excellence about this period. So it is in poetry, painting, learning. *Before* this, the first decisive and unequivocal traits of genius *sometimes* appear, and even after this, they are sometimes developed; but generally speaking, it is from the age of fourteen to eighteen, that the marks of future eminence are put forth. It is the vernal season of mind, and habit, and genius. The same remarks will apply *to the formation of character.* Then the passions acquire new vigor, and exert a mighty influence; then the understanding begins to assert its independence, and to think for itself; then there is a declaration of its liberty on the part of the mind, and a casting away of the trammels of education; then there is a self-confidence and a self-reliance, which have received as yet few checks from experience; then the social impulse is felt, and the youth looks round for companions and friends; then the eye of parental vigilance, and the voice of parental caution, are generally at a distance. Then, in fact, the future character is formed. At this time, generally speaking, *religion is chosen or abandoned;* and the heart is given to God or the world. Can any thing be more awfully important, than these reflections, to those who are yet about this age? You are now deciding for both worlds at once. You are now choosing to become a Christian on earth, and a seraph in heaven, or a worldling here, and a fiend hereafter. You are now setting out on a journey which is to conduct you to glory, honor, immortality, and eternal life, or to the blackness of darkness for ever. Yes, the starting point for the realms of eternal day, or the regions of eternal night has generally been found to be within the period which I have named.

These remarks apply more strictly to young men than to persons of the opposite sex: inasmuch, as females generally remain at home, under the eye, and voice, and example of parental piety, and are far less exposed than boys to the temptations and sins of youth. All young men, therefore, of this age, should pause and reflect thus:—"I am now arrived at that period, which must be considered as the most eventful era of my whole existence: when my character, both for time and eternity, will in all probability be formed; when I may be said to be commencing the career which is to terminate in heaven or hell; as well as that path which is to lead me to respectability and comfort, or to depression and poverty in the present world. How critical my age! How important that I should consider wisely my situation, and decide aright!"

Permit me to give you a little advice, in some measure suited to your circumstances.

1. *Most sacredly observe the Sabbath, and constantly attend the means of grace.*

Let nothing induce you to prostitute the hallowed day to worldly pleasure. Never listen to the enticements of a companion, who would tempt you, even once to forsake the house of God. Abandon such an acquaintance. He is unfit for you, and will ruin you. Sabbath-breaking is a sin of most hardening tendency. When tempted to commit it, imagine you hear the awful voice of divine prohibition, followed with the loud deep groan of a holy father, and the exclamation of a pious mother, "Oh, my son! my son! do not pierce my heart with anguish." Attach yourselves to a sound, evangelical ministry, and listen not to those who subvert the very foundations of the gospel. Avoid those preachers who oppose all that is peculiar to Christianity.

2. *Keep up attention to the private duties of Religion.*

Never let a day pass without reading the Scriptures, and private prayer. While these practices are continued, I have hope of you: they show that piety has still some hold upon your heart. Secure some portion of every day, if it be but a quarter of an hour in the morning, and in the evening, for this most important duty. Should you not have a chamber to yourselves, let not the company of others prevent your keeping up this practice. It would be better, however, in this case to retire to your room when you can have it to yourself.

3. *Be very careful in the selection of companions.*

All that I have before said on the subject of company, applies with great force to this period of your life. It is now that the mischief of evil associations will be felt in all its devastating influence. One bad companion at this time, when the character is assuming its permanent form, will give a most fatal direction. Your company will probably be courted; but resist every overture which is not made by individuals of well-known, unbending virtue.

4. *Strive to excel in the business or profession to which your life is to be devoted.*

It is quite a laudable ambition for a man to aspire to eminence in his secular vocation. Be not satisfied with *mediocrity* in any thing that is lawful. Even as a tradesman, you should endeavor to be distinguished. It will give you weight in society, and thus, by increasing your influence, augment the means of your usefulness. A dolt, however pious he may be, possesses but little weight of character. Give your mind therefore to business. Penetrate into all its secrets, comprehend all its principles, study all its bearings. Care nothing about pleasure; but find *your* recreation in your employment. It is astonishing how few rise to eminence in their calling, either in trade or in the professions. The summits are gained by a very small number; the multitude grovel below. Why? Because they did not seek nor begin to ascend during their apprenticeship. They did not give themselves wholly to these things during this important season. Excellence in any department of human affairs, can be looked for, only from diligent and early culture. Industry and close application will keep you out of the way of temptation. Let your mind be occupied with business, and there will be neither leisure nor inclination for polluting amusements.

5. If your attention to business leaves any time unoccupied, I advise you *to carry on a course of reading.*

Make companions of useful books, and you will need no other. And as it is every man's chief praise to excel in his own profession, let your reading bear a relation to that in which you are engaged.*

6. *If you can find a pious and intelligent associate, embrace the opportunity of innocent and pleasurable companionship;* "for as iron sharpeneth iron, so a man sharpeneth the countenance of his friend."—With such a friend, carry on some course of intellectual improvement, and both give and receive the stimulus which fellowship affords.

Again and again, remember the tremendous importance which attaches to the period to which this chapter more particularly refers; and believing, as you must, that it is from fourteen to eighteen, the

* The author hopes he shall be pardoned for the frequency with which he urges a taste for reading. He knows the importance of the subject.

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character, in relation to both worlds, is generally formed, judge what manner of persons ye ought to be at that time, if you wish to be a good tradesman, and real Christian upon earth, or a glorified and happy spirit in heaven.*

CHAPTER XVIII.

ON PUBLIC SPIRIT.

You are born, my dear children, in no common age of the world. You have entered upon the stage of existence, when some of the most interesting scenes of the great drama are being presented. There are eras, when the moral world seems to stand still, or to retrograde; and there are others, when it is propelled with accelerated movements towards the goal. Ours is of the latter kind. After the dark and stormy epoch, which was terminated by the glorious revolution of 1688, the churches of Christ, blessed with religious liberty, sunk to inglorious repose.—Little was done, either to improve the moral condition of our own population at home, or the state of heathen countries abroad. *Whitefield* and *Wesley* broke in upon this slumber, when it seemed to be most profound. From that time, the spirit of religious zeal awoke, and increasing its energies, and multiplying its resources till our days, it now exhibits a glorious array of means and instruments, from which in the long run, might be expected the conversion of the world.

Christendom presents at this moment a sublime and interesting spectacle in its Bible Societies, Missionary Societies, Tract Societies, with all the other institutions adapted to the moral wants of every class and condition of mankind. War is not only declared, but prosecuted with vigor, against the powers of darkness; the hosts of the Lord are marching forth to the field of conflict; the sound of the trumpet is heard, and the call of warriors floats on the gale. Spiritual patriotism is breathed into the souls of all denominations of Christians. Instruments of the holy warfare are invented and distributed, which suit the hands of persons of every rank, condition, stature, and strength; while females are invited to emulate the Spartan women of antiquity, and assist in this conflict by the side of their fathers, husbands, and brothers.

All young people ought to enlist themselves in this cause. They should rise up into life, *determined to do all the good they can, and to leave the world better than they found it.* To see them reluctant to come forward, is an indelible disgrace to them. It is a poor, miserable kind of life to live only for ourselves; it is, in fact, but half living. It is an opposition both to reason and revelation. He that does nothing to bless others, starves his own soul. You must therefore set out in life, my children, with a resolution, by God's help, to act the part of a religious philanthropist. "He that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." Aspire to this honor. Think how many things you can already do. You can instruct a class of ignorant children in a Sunday school.* You can teach adults to read. You can distribute religious tracts. You can join in the labors of Bible associations, or the exertions of juvenile missionary societies.

Here, however, I must suggest a caution or two. Females, who are employed in the labor of collecting gratuitous contributions to public societies of any kind, should be very watchful against the least infringement on that delicacy and modesty of character which is the chief ornament of their sex. Their exertions, I know are the life's blood of some causes; be it so: but let their benevolence flow like the vital fluid through the veins—unseen, unheard. I believe, that, in *general*, the strictest rules of modesty have been observed by the female collectors of our Missionary Societies; but I have heard of instances very much to the contrary. Happily, such cases are rare. I think it quite questionable whether *very* young females, whose characters are scarcely formed, should be thus employed.

It is more necessary still to caution young *men* against acquiring, by their activity, *a bold, forward, obtrusive, and dictatorial temper.* If zeal should render them conceited, vain, and meddling, it would be a heavy deduction from its clear amount of usefulness. There is some little danger, lest Satan, perceiving it to be impossible to *repress* the ardor of youth, should attempt to *corrupt* it.

Observing these cautions, you cannot be too ardent in the cause of religion, and the interests of the human race. Those who are likely to occupy the middling classes of society, who are the sons and daughters of persons in comparatively affluent circumstances, and are likely, by the blessing of God, to occupy the same rank themselves, should feel most specially bound to consecrate their energies to the public welfare, inasmuch as they possess far more means of usefulness than others, and are likely to have greater influence in society. But even the poorest can do something. There is no one who is destitute of all the means of doing good. In France, during the reign of the late Emperor, the conscription law extended to persons of all ranks in society; and, in the same regiment, the sons of the rich and of the poor contended, side by side, for the glory of their country; nor did the former think themselves degraded by such an association; they felt that to fight under the imperial and victorious eagle, was an honor sufficient to annihilate every other consideration. How much more justly will this apply to persons who are marshalled under the banner of the cross!

It is of the utmost importance that young people should begin life with a considerable portion of public spirit in their character; since it is rarely found that this virtue, if planted late, attains to any considerable magnitude, beauty, or fruitfulness. The seeds of benevolence should be sown, together with those of piety, in the first spring of our youth; then may we expect a rich autumnal crop. The first lesson which a child should learn, from his parents is, *how to be blessed;* and the second, *how to be a blessing.*

You have been taught this, my children, from the very dawn of reason; now then practise it. Live for some purpose in the world. Act your part well. Fill up the measure of your duty to others. Conduct yourself so as that you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner, that they are not likely to be remembered a moment after their disappearance. They leave behind them scarcely any traces of their existence, but are forgotten almost as though they had never been. They

* See an excellent little work, entitled, "Character essential to Success in Life, addressed to those who are approaching Manhood," by the Rev. Isaac Taylor, of Ongar.

* It is to the great dishonor of many young people, in affluent circumstances, that they are retiring from our Sunday schools, and leaving the work to those who are in humbler life. Well, we must do without them; but let them remember, that for their indolence, or pride, or whatever else be the cause of their secession, they must give an account at the bar of Christ.

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are, while they live, like one pebble lying unobserved amongst millions on the shore, and when they die, they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better for their life! Who are the worse for their death! Whose tears have they dried up, whose wants supplied, whose miseries have they healed? Who would unbar the gate of life, to readmit them to existence; or what face would greet them back again to our world with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse—it is a starvelling vice. The man that *does* no good, *gets* none. He is like the heath in the desert, neither yielding fruit, nor seeing when good cometh; a stunted, dwarfish, miserable shrub.

We are sent into the world to do good, and to be destitute of public spirit, is to forget one half our errand upon earth. Think what opportunity there is for the increase and operations of this noble disposition. We are in a world which abounds with evil. There are six hundred millions of immortal souls, yet enslaved in their minds by the chains of Pagan superstition or Mohammedan delusions, aliens to the commonwealth of Israel, strangers to the covenants of promise, without God and without hope in the world: there are one hundred and twenty millions following the *Papal Beast*, and bearing his image: there are nine millions of the seed of Abraham, wandering as vagabonds over the face of the whole earth, with the thick veil of unbelief upon their hearts. In our own country, many towns and villages are yet unblessed with the faithful preaching of the gospel: multitudes of adults are still without Bibles to read, and myriads of children without a knowledge of letters: ignorance of the grossest kind, vice of the most abominable forms, are to be found in every street. And then, as to positive misery, what aboundings are to be seen in every collection of human abodes: where can we go and not hear the groans of creation ascending around us, and not see the tears of sorrow flowing in our path? Poverty meets us with its heart-breaking tale of want and wo: disease in a thousand shapes appeals to our compassion: widows, orphans, destitute old men, and fatherless babes, with numbers ready to perish, are almost every where to be seen. Shall we live at the centre of so much sin, ignorance, and wretchedness, and not feel it our duty to do good! What a wretch must he be, who, in such a world, is destitute of PUBLIC SPIRIT? For all that selfishness ever hoarded, may you my children, never be cursed with an unfeeling heart. Here is something for all to do, and all should do what they can.

Consider *the felicity of doing good*. Public spirit is a perennial source of happiness in a man's own bosom. The miser is rightly named: the word signifies miserable, and miserable he is. Benevolence is happiness. Its very tears are more to be desired than the most exulting smiles which avarice ever bestowed upon its accumulating treasures. Who does not covet that exquisite delight which Job must have experienced in the days of his prosperity, and of which he thus speaks: "When the ear heard me, then it blessed me; and when the eye saw me, then it gave witness unto me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause that I knew not I searched out." O tell me, what are all the pleasures of sense or appetite, all the gay festivities of worldly amusements, when compared with this? To do good, is to be like God in operation and bliss; for he is the *blessed* God, because he is the *merciful* God.

Public spirit *is most honorable*. Even the heathen accounted a benefactor a most honorable character. Never does humanity appear adorned with so bright a crown of glory, as when distinguished benevolence, united with humble piety, enters into the character. When a young lady, instead of frittering away her time in frivolous pursuits, parties of pleasure, personal decoration, or scenes of vanity, employs her hours in visiting the cottages of the poor, alleviating the sorrows of the wretched, reading to the sick, how like an angel does she appear: and one can almost fancy that she is watched with exalted delight, on her visits of mercy, by the heavenly messengers who minister to the heirs of salvation, and who hail her as a coadjutor in their embassies of love. What is the most celebrated beauty that ever became the centre of attraction, and the object of voluptuous gaze, and the subject of general envy to one sex, of admiration to the other in the ball-room, where, amidst the blaze of diamonds and the perfumery of the East, she displayed her charms; compared with that modest and retiring young woman, who, in her woollen cloak and miry shoes, is seen on a cold wintry day at the sick-bed of the poor expiring mother, first reviving the sinking frame of the sufferer with the cordials she has prepared with her own hands, then dispensing bread to her clamorous hungry babes, then comforting her agitated mind with the consolations of religion, and, last of all, soothing the troubled breast of the distressed husband with the prospect of a country, where there shall be no more death!

Of what is the man of polished manners, insinuating address, sparkling wit, and endless anecdote, whose society is courted, and who is the life of every company into which he enters; who every where receives the incense of praise, and the worship of admiration; I say, what is this man, in real grandeur, utility, and moral beauty of character, to the unassuming youth, who, though well educated and extensively read, and with a mind that could luxuriate in all the pleasures of literary pursuits, devotes a large portion of his time to the exercises of benevolence: who on a Sabbath journeys to some neighboring village on foot, sustaining the storms of winter, and the sultry heats of summer, to teach a school of ignorant children, bound to him by no tie but that of our common nature, to read the word of God: who is often seen in the retired streets and alleys of his own town, checking the torrents of wickedness by the distribution of tracts, or the circulation of the Bible: who, when fatigued with business, would gladly seek the repose of home, or else, thirsting for knowledge, would fain converse with books, but instead of this, devotes his evening hours to assist in managing the business of public institutions!

Need I ask which of these two is the most honorable character? They admit of no comparison.—The wreath of literary fame, the laurel of the warrior, the tribute of praise offered to superior wit, are empty and worthless compared with the pure bright crown of the philanthropist. There is a time coming when the former shall be of no value in the eyes of their possessors, or the world; but the distinctions of superior beneficence, belong to an order which shall be acknowledged in heaven, and shall be worn with unfading brilliancy through eternity.

I exhort, therefore, my children, that you do all the good you can, both to the souls and bodies of your fellow-creatures: for this end, as I have already said, you were born into the world; and society has claims upon your attention, which you cannot neglect without disregarding the authority

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of God. Give your *property* for this purpose.—Begin life with a conviction that every one ought to devote a fair portion of his worldly substance for the benefit of others. No man ought to set apart a less proportion of his income for the good of the public, than a tenth. Whatever estate yours should be, whether great or small, consider that it comes to you with a reserved claim of one tenth for the public. Consider yourself *as having a right* to only nine tenths. Pay tithes of all you possess to the cause of God and man. Be frugal in your general expenditure, that you may have the more to do good with. Waste not that upon unnecessary luxuries of dress or living, which thousands and millions want for necessary comfort and religious instruction. The noblest transformation of property is not into personal jewels, or splendid household furniture, or costly equipages; but into clothing for the naked, food for the hungry, medicine for the sick, knowledge for the ignorant, holiness for the vicious, salvation for the lost.

Give your *influence*, whatever it be, to the cause of the public. We have all a circle of influence, and it is more extensive than we imagine. We are all, and always doing good or harm. Two persons never meet, however short the duration, or whatever be the cause of the interview, without exerting some influence upon each other. An important transaction, a casual hint, a studied address, each and all may become the means of controlling the mind of those with whom we have to do. Let *your* influence be all thrown into the scale of the public good. Do your own duty, and endeavor to rouse others to do theirs.

Let your exertions in the public cause, be the result of *deliberate purpose*, not of mere accident. *Set yourselves* to do good. Pursue a system, and act not from caprice. Let not your zeal be a blaze at one time, and a mere spark at another. *Study your situation, circumstances, talents, and let your benevolence flow through that channel which Providence has more especially opened before you.* All are not fitted for, nor are they called to the same work. In the division of the labor of mercy, occupy that station, and be content with that work, to which you are obviously destined. Avoid the disposition *which will be first in the front rank, or no where.* This is selfishness, not benevolence: selfishness operating in the way of activity, instead of indolence: of giving, instead of hoarding. Be anxious to do good, though, like the ministering angels, your agency should never be seen, but only felt. Do not be discouraged by difficulty, nor disheartened by ingratitude: seek your reward in the approbation of conscience, and the smile of God, not in the acknowledgments of men. Persevere to the end of life; and be not weary in well doing. Be diligent, for the world is dying around you, and you are dying with it. You are young: but you are mortal.—Your time of working may be short, and therefore strive to do much in a little time; for a man's life is not to be measured so much by the years that he lives, as by the work he does. You may die, but if you do good, your work lives; lives and multiplies its kind on earth, and then follows you to heaven, to live in your own remembrance, and in the happiness of others through everlasting ages.

"As therefore we have opportunity, let us do good unto all men; especially unto them that are of the household of faith: and let us not be weary in well doing, for in due season we shall reap if we faint not."*

* Every young person ought to read that incomparable work of Cotton Mather's, entitled, "Essays to do good," edited by the Rev. G. Burder.

CHAPTER XIX.

ON FEMALE ACCOMPLISHMENTS, VIRTUES, AND PURSUITS.*

As the perusal of these volumes is intended for those who may be supposed to have finished, or are near the completion of scholastic pursuits, all that can be designed in this chapter, is to follow up the object of a good education, which probably it might have been the felicity of many of my female readers to receive; or, in the opposite case, to correct the faults, and point out in what way to supply the defects of a bad one.

"A young lady may excel in speaking French and Italian, may repeat a few passages from a volume of extracts; play like a professor, and sing like a Syren; have her dressing-room decorated with her own drawings, tables, stands, screens, and cabinets; nay, she may dance like Sempronia herself, and yet may have been very badly educated.—I am far from meaning to set no value whatever on any or all of these qualifications; they are all of them elegant, and many of them properly tend to the perfecting of a polite education. These things in their measure and degree may be done, but there are others which should not be left undone. Many things are becoming, but 'one thing is needful.'—Besides, as the world seems to be fully apprized of the value of whatever tends to embellish life, there is less occasion here to insist on its importance.

"But though a well-bred young lady may lawfully learn most of the fashionable arts, yet it does not seem to be the end of education to make women of fashion *dancers, singers, players, painters, actresses, sculptors, gilders, varnishers, engravers,* and *embroiderers.* Most *men* are commonly destined to some profession, and their minds are consequently turned each to its respective object. Would it not be strange if they were called out to exercise their profession, or to set up their trade, with only a little general knowledge of the trades of other men, and without any previous definite application to their own peculiar calling? The profession of ladies, to which the bent of *their* instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should be therefore trained with a view to these several conditions, and be furnished with a stock of ideas and principles, and qualifications and habits, ready to be applied and appropriated, as occasion may demand, to each of these respective situations; for though the arts, which merely embellish life, must claim admiration, yet when a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint, and play, and dress, and dance; it is a being who can comfort and counsel him; one who can reason and reflect, and feel, and judge, and act, and discourse, and discriminate; one who can assist him in his affairs, lighten his cares, soothe his sorrows, purify his joys, strengthen his principles, and educate his children."†

This is sound reasoning, and unquestionable discretion; it proceeds on the obvious and indisputable principle, that the excellence of means is to be judged of by their adaptation to the end to be produced; and the value of an instrument to be appreciated by its fitness for the work contemplated. *That* is a perfect female education, which best prepares a woman for the station in society which Providence has destined her to occupy. And what is that station? To be wives, mothers, and mistresses.—Think not that this is degrading woman below her

* The Author has departed in this chapter from the style of direct and particular address to his children, to a more general form of instruction.

† Mrs. Hannah More.

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just rank, or that such a station requires nothing more than an initiation into the mysteries of the kitchen, or a memory well stored with the responses of the "Cook's Oracle." If to be the suitable companion of a sensible man; the judicious mother of a rising family; the neat and orderly and frugal mistress of an extensive household; if to be qualified to counsel her husband in the intricacies of life, to soothe him in his troubles, to lighten his heart of half its load of care, to enliven his solitude with the charm of her conversation, and render his home "the soft green," on which his weary spirit shall love to repose; if to be qualified to train up her children in the paths of religion, to form them to habits of virtue, to preside over their education, and the formation of their character, so as to multiply in them her own image of female excellence, and raise in each of them her second lovely self; if to be qualified to render her house attractive, both to its stated inhabitants, and the friends who may occasionally resort to it: I say, if this be a low station, and fitness for it be nothing more than mean qualifications, where, in all this world shall we find any one that is high, or noble, or useful?

For these sacred occupations has Providence destined the female sex; and say, what kind of education fits for such a scene of endearing and important duties? For such a circle of obligations, she should indeed be *accomplished:* "no term however, has been more abused than this. *Accomplishment* is a word that signifies completeness, perfection. But I may safely appeal to the observation of mankind, whether they do not meet with swarms of youthful females, issuing from our boarding schools, as well as emerging from the more private scenes of domestic education, who are introduced into the world, under the broad and universal title of *accomplished ladies*, of whom it cannot very truly be pronounced, that they illustrate the definition, by a completeness which leaves nothing to be added, and a perfection which leaves nothing to be desired."

"This phrenzy of accomplishments, unhappily, is no longer restricted within the usual limits of rank and of fortune; the middle orders have caught the contagion, and it rages downward with increasing violence, from the elegantly dressed, but slenderly portioned curate's daughter, to the equally fashionable daughter of the little tradesman, and of the more opulent, but not more judicious farmer.—And is it not obvious, that as far as this epidemical mania has spread, this very valuable part of society is declining in usefulness, as it rises in its unlucky pretensions to elegance? And this revolution of the manners of the middle class, has so far altered the character of the age, as to be in danger of rendering obsolete the heretofore common saying, that "most worth and virtue are to be found in the middle station." For I do not scruple to assert, that in general, as far as my observation has extended, this class of females, in what relates both to religious knowledge, and to practical industry, falls short, both of the very high and the very low. Their new course of education, and the habits of life, and elegance of dress, connected with it, peculiarly unfits them for the active duties of their own very important condition; while, with frivolous eagerness and second-hand opportunities, they run to snatch a few of those showy acquirements which decorate the great. This is done apparently with one or other of these views; either to make their fortune by marriage, or, if that fail, to qualify them to become teachers of others: hence the abundant multiplication of superficial wives, and of incompetent and illiterate governesses."*

By accomplishments, I believe, are usually intended dancing, music, drawing, the languages, &c. &c.

As for *dancing*, if it be allowable at all in a system of Christian education, it cannot be permitted to rise to a higher rank than that of mere *physical training*, which should be strictly confined to the school, and laid aside for ever when the school is quitted for home. Balls of every kind, public and private, *baby* assemblies and adult ones, are, in my judgment, reprehensible and injurious; and if our Lord's exposition of the seventh commandment be correct, I am perfectly sure that an assembly-room is no place for *Christian* morals: the half-naked costume, there exhibited, has the same effect as Montesquieu ascribes to the dances of the Spartan virgins, which taught them "to strip chastity itself of modesty." Piety looks round in vain, in a ball-room, for one single object congenial with its nature.

Music has not the same objections. The acquisition of this pleasing science requires a vigorous exercise of that faculty of the mind which is the foundation of all knowledge—I mean *attention;* and therefore, like the mathematics, is valuable, not merely for its own sake, but as a part of mental education.* Besides this, the ear is tuned by its Maker to harmony, and the concord of sweet sounds is a pleasant and innocent recreation. Music becomes sinful, only when too much time is occupied in acquiring the science, or when it is applied to demoralizing compositions. I am decidedly of opinion that, in general, far more time is occupied in this accomplishment than ought to be thus employed. Many pupils practise three, four, five, hours a day. Now, suppose *four* hours a day be thus spent, commencing from six years of age, and continuing till eighteen, then leaving out the Sundays, and allowing thirteen days annually for travelling, there will be 14,400 hours spent at the pianoforte, which, allowing ten hours a day for the time usually devoted to study, will make nearly four years out of twelve, given to music. Can this be justified, my female friends, on any principle of reason or revelation? What ideas might have been acquired, what a stock of knowledge amassed, what habits of mental application formed, in this time! And what renders this the more culpable is, that all this time is spent in acquiring a science which, as soon as its possessor is placed at the head of a family, is generally neglected and forgotten. If it be really true, therefore, that music cannot be acquired without practising four hours a day, I do not hesitate to say that the sacrifice is far too costly; and females should forego the accomplishment, rather than purchase it at such a rate. If the great design, and chief excellence of the female character, were to make a figure for a few years in the drawing-room, to enliven the gay scene of fashionable resort, and, by the freshness of her charms, and the fascination of her accomplishments, to charm *all* hearts, and conquer *one*, then let females give all their precious hours till they can play like Orpheus, or sing like a Syren; but if it be what I have already stated, then, indeed, it will sound like a meagre qualification for a wife, a mother, or a mistress, to say "she is an exquisite performer on the harp or piano."

Drawing, with all the fancy operations of the brush, the pencil, the needle, and the scissors, are innocent and agreeable, provided they are kept in

* Mrs. More.

* This, however, supposes that the pupil is really made to comprehend the theory of music as she goes on, and is made to play by the *notes*, instead of the *memory*. The ignorance of some teachers, and the indolence of others, deprive music of all its salutary power to strengthen the mind, and reduces it to the mere business of teaching a child to play a few tunes, which, bullfinch like, she has learnt by rote.

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the place of recreations, and are not suffered to rise into occupations. Of late years they have acquired a kind of hallowed connection, and Fancy has been seen carrying her painted and embroidered productions to lay on the altar of Mercy and of Zeal. These things are sinful only when they consume too much time, and draw the mind from the love and pursuit of more important and more necessary duties. They are little elegant trifles, which will do well enough to fill up the *interstices* of our time, but must not displace the more momentous objects, which require and occupy its larger portions.

The *languages* are accomplishments, for which there is a great demand in the system of modern education. I confess plainly, at once, that I rate the importance of French at a much lower rate than many do. I believe not one in a hundred who pretend to learn it, ever derive the least advantage from it. The object of acquiring a foreign language, is to converse with those who speak it, or to be as a key to all the literature which it contains. To be able to hammer out a few sentences, ill-pronounced and worse constructed; to tell what a table, or a house, or a door is, or pass the usual compliments in French, is a miserable reward for years of dreaming or yawning over Levizac or Du Fief. If, then, you have begun French, or Italian, and still retain any thing of what you have learnt, give a moderate portion of your time to recover what else will soon be utterly lost; for nothing is so soon lost from the mind as a *little* of a foreign language. Pursue the study till you can, at least, read it with nearly as much ease as your mother tongue. Perhaps the chief advantage from this accomplishment is, that it raises our reputation a little in elegant society, and so far increases our weight of character, and thus enlarges the sphere of our usefulness.

On the subject of accomplishments, then, my views are sufficiently explicit. The greater part of them I by no means condemn. Custom has rendered them necessary, religion allows them to be innocent, and ingenuity can render them useful. Piety is not in a state of hostility with taste, and would not look more lovely in Gothic barbarity than in Grecian elegance. Provided she maintain all her sanctity, dignity, spirituality and benevolence, she does not appear less inviting, when attired by the Muses and attended by the Graces. Females may play, and draw, and paint, and write Latin, and speak Italian and French, provided the time, the money, and the admiration lavished on these external acquirements, be all within reasonable limits: provided they are regarded as sources of private entertainment, not as arts of public display; are considered as recreations from more severe and necessary pursuits, not as the chief end of education; and are viewed as the mere appendages of excellence, not its substitute.

It unfortunately happens, however, that the female who has in reality received the worst education, often makes the best figure in society. There are many schools which, (to adopt a simile borrowed from the trades of my own town,) instead of resembling the jeweller's workshop, where sterling gold and real diamonds are polished, are nothing more than gilders, varnishers, and platers, whose object it is to give the brightest surface in the shortest time and at the least expense. The paste and the gilt look very well, perhaps better than the gem and the gold, because more of it can be obtained for the same sum: but which will wear best, and last the longest? It requires much self-denial, sturdy attachment to solid excellence and nobleness of mind, for a female of few accomplishments, but many virtues, to go home from a company where some gilded, varnished mind has received, for her music or singing, the tribute of admiration, and still to prefer the uncommanding excellence of character, to all the fascinations of exterior decorations. But look onward in life. See the future career of both. The Syren wins the heart, for which, as a prize, she has sung and played. She marries, and is placed at the head of a rising family. But, alas! the time she should have spent in preparing to be a companion to her husband, a mother to her children, a mistress to her servants, was employed at the piano, in qualifying her to charm the drawing-room circle. She succeeded, and had her reward, but it ended when she became a wife and a mother. She had neither good sense nor information; neither frugality, order, nor system; neither ability to govern her servants, nor guide her children; her husband sees every thing going wrong, and is dissatisfied; he caught the nightingale to which he listened with such transport in her native bower; but she is now a miserable looking, moping, silent bird in her cage. All is discontent and wretchedness, for both at length find out that she was better qualified to be a public singer than a wife, or a mother, or a mistress.

Far different is the case with the unostentatious individual of real moral worth. She too wins a heart more worth winning than the prize last spoken of. Some congenial mind, looking round for an individual who shall be a helpmate indeed, sees in her good sense and prudence, her well-stored understanding, her sobriety of manners, her sterling piety, the virtues likely to last through life, with foliage ever verdant, fruit ever abundant. They are united: the hopes of lovers, rational, unromantic, founded on kindred minds, and kindred hearts, are realized in all the fond endearments of wedded life. Although the first bloom and freshness of youthful affection fades away, its mellowness still remains, and mutual esteem still continues and grows. Their family increases, over which she presides in the meekness of wisdom, the order of system, and the economy, not of meanness, but of prudence. To her children, whom her husband trusts with confidence to her care, she is the instructer of their minds, the guide of their youth. Their father sees them rising up to prove the wisdom of his choice, when he selected a wife rather for virtues than accomplishments; their mother delights in a husband who is one with her in all her views, and approves of all her doings. They pass through life together, blessing and being blessed; mutual comforters and mutual counsellors, often saying, if not *singing*,

> "Domestic happiness, thou only bliss
> Of Paradise that hast survived the fall!
> Thou art not known where Pleasure is ador'd,
> That reeling goddess with the zoneless waist."

How true and how beautiful are the words of Solomon: "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hands to the poor: yea, she reacheth forth her hands to the needy. Her husband is known in the gates, when he sitteth among the elders of the land. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed, her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates."*

* Proverbs xxxi.

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A beautiful comment on this lovely passage is to be found in the "Friend," by Coleridge; amongst some "*Specimens of Rabbinical wisdom selected from the* MISHNA." It is entitled, "Whoso hath found a virtuous wife, hath a greater treasure than costly pearls."

"Such a treasure had the celebrated teacher RABBI MEIR found. He sat during the whole of one Sabbath-day in the public school, and instructed the people. During his absence from his house, his two sons died, both of them of uncommon beauty, and enlightened in the law. His wife bore them to her bed-chamber, laid them upon the marriage bed, and spread a white covering over their bodies. In the evening Rabbi Meir came home. 'Where are my sons,' he asked, 'that I may give them my blessing?' 'They are gone to the school,' was the answer. 'I repeatedly looked round the school,' he replied, 'and I did not see them there.' She reached to him a goblet: he praised the Lord at the going out of the Sabbath, drank, and again asked, 'Where are my sons, that they too may drink of the cup of blessing?' 'They will not be far off,' she said, and placed food before him that he might eat. He was in a glad-some and genial mood, and when he had said grace after the meal, she thus addressed him:—'Rabbi, permit me one question.' 'Ask it, then, my love,' he replied. 'A few days ago a person entrusted some jewels to my custody, and now he demands them again; should I give them back to him?' 'This is a question,' said Rabbi Meir, 'which my wife should not have thought it necessary to ask. What! wouldst thou hesitate or be reluctant to restore to every one his own?' 'O no,' replied she, 'but I thought it best not to restore them without acquainting thee therewith.' She then led him to their chamber, and stepping to the bed, took the white covering from the dead bodies. 'Ah, my sons! my sons!' thus loudly lamented the father, 'my sons! the light of mine eyes, and the light of my understanding! I was your father, but ye were my teachers in the law!' The mother turned away and wept bitterly. At length she took her husband by the hand, and said, 'Rabbi, didst thou not teach me that one must not be reluctant to restore that which was entrusted to our keeping? See, the Lord gave, the Lord has taken away, and blessed be the name of the Lord!' 'Blessed be the name of the Lord!' echoed Rabbi Meir, 'and blessed be his name for thy sake too; for well is it written, Whoso hath found a virtuous wife, hath a greater treasure than costly pearls: she openeth her mouth with wisdom, and in her tongue is the law of kindness.'"

My young female friends, have you no ambition to answer, in future life, these beautiful patterns of female excellence? Have you no desire, that if Providence should place you at the head of a family, you may shine forth in all the mild radiance of domestic feminine excellence? Is there not, as you read, some spirit-stirring desires in your soul? Does not all the glitter of mere external accomplishments fade away into darkness before such effulgent virtue? Does not all the painted insignificance of *mere* drawing-room charms dwindle into nothing before that solid excellence, which is a

"Perpetual fountain of domestic sweets?"

If so, and ye would thus bless and be blessed, make up your mind deliberately to this opinion, and abide by it, *that what is useful is infinitely to be preferred to what is dazzling: and virtuous excellence to be more ardently coveted than fashionable accomplishments.* A right aim is of unspeakable consequence. Whatever we propose, as the grand paramount object, will form the character. We shall subordinate every thing else to it: and be this *your* aim, TO EXCEL RATHER IN THE SOLID AND USEFUL ATTAINMENTS, THAN IN EXTERNAL SHOWY DECORATIONS.

Seek a large portion of what is usually denominated GOOD SENSE.

It is very difficult to define what I mean, and perhaps it is not necessary, for every one knows what I intend by this quality. It is that sobriety of character, that quick perception of all the proprieties of life, that nice discernment of what is best to be done in all the ordinary circumstances of human society, which shall enable us to act with credit to ourselves, and comfort to others. It is a thoughtful, cautious way of judging and acting, and is equally opposed to that rashness which acts with precipitancy, and that ignorance which cannot act at all. It is, in fact, *prudence*, accommodating itself to all the relations of life, and ever-varying circumstances of society.

Store your mind with *useful information.*

Read much, and let your reading be of a right kind. Reject with disdain, as you ought, the libel which has been circulated by some against your understanding, that poetry and novels are the books most adapted to the understanding and feelings of young ladies. On this topic I refer you to the chapter on books. I cannot, however, but insert a few additional hints on the subject here.

To assist in the right formation of your character, I very urgently recommend the perusal of *Mrs. Hannah More's* "*Strictures on the Modern System of Female Education:*" for although this work is more particularly intended for mothers, it may be read with immense advantage also by daughters. The views of this incomparable woman are so correct, and so enlarged, so accordant with reason, and what is still more important, so harmonious with revelation, that you cannot look up to a better guide. *Gisborne's* "*Duties of Women*" may also be read with great advantage. *Cox's* "*Female Biography,*" and *Gibbon's* "*Lives of Pious Women,*" with *Williams'* "*Life of Mrs. Savage,*" in this department of reading, will be found interesting books.

History should of course occupy much of your time. Here you should be at home. But do not read merely to acquire a mental chronicle of names and dates. To know when such a king reigned, by whom such a country was conquered, or where such a battle was fought, is one of the lowest ends of reading the annals of nations. In *Mrs. More's* work you will find an admirable chapter, "On the religious and moral use of History and Geography," to which, with great pleasure, I refer you.

Poetry should be resorted to as a recreation, and a recreation only. On this subject I need not repeat what I have already stated, except to add, that as you have not learned the dead languages, I should advise you to add to the productions of your own national muse, the immortal poems of *Homer* and *Virgil*, which may be read, the former in the translations of *Pope* and *Cowper*, and the latter in that of *Dryden*.

Botany seems, if not to belong to your sex, to be peculiarly appropriate to it. The elementary treatises of *Chymistry*, such as "Conversations on Chymistry, by a Lady," and *Parke's* Catechism, might be read with great benefit: and indeed the elementary treatises of the whole range of natural philosophy, if you have leisure, should be read.

As you may be one day called to train the minds of your own children, you should not have the philosophy of education to learn when you want it to use; and therefore should now become acquainted with all that is connected with this invaluable science. *Miss Edgeworth's* Treatise on Practical Education,* with *Mrs. More's* work, will be found most

* Never was there a writer that better understood

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interesting as well as instructive. And if you are willing to go still farther, I would advise you to study *Watts'* "*Improvement of the Mind*," and his "*Logic*;" *Mr. Burder's* "*Hints on Mental Culture*;" *Dugald Stewart's* work on "*The Philosophy of the Human Mind*;" and some parts of *Locke's* treatise "*On the Human Understanding*." Some of these works will certainly require close application, and hard thinking; but they will amply reward the labor of research; and the powers of the mind, like those of the body, strengthen by exercise. "Serious study serves to harden the mind for more trying conflicts; it lifts the reader from sensation to intellect; it abstracts her from the world and its vanities; it fixes a wandering spirit, and fortifies a weak one; it divorces her from matter, it corrects that spirit of trifling, which she naturally contracts from the frivolous turn of female conversation, and the petty nature of female employments; it concentrates her attention, assists her in a habit of excluding trivial thoughts, and thus even helps to qualify her for religious pursuits."

Thus would I have a female qualified for her station as a wife, mother and mistress: but this is not all; for mental improvement should be associated with *a correct knowledge of household affairs*. She who is to preside over a family, should be most intimately acquainted with every thing that can preserve its order or promote its comfort. That must be a most injudicious *mother*, who is not anxious to teach a daughter how to manage a family to the greatest advantage; and that must be a weak and silly girl, who is not willing to be taught. *All* the time, therefore, must not be given to books; for *learned ladies*, without neatness, without order, without economy, without frugality,

"May do very well for maidens or aunts,
But, believe me, they'll never make wives."

A husband's home should be rendered comfortable for himself and his children, or else they are both very likely to wander *from* home for comfort. Cleanliness, neatness, frugality, order, are all of great importance in the habits of a wife, mother and mistress, for the want of which, no knowledge, however profound or extensive, can be a substitute. It is not at all requisite that a wife should be either an accomplished housemaid, or a perfect cook, but she ought to be able to judge of these qualifications in others: and the want of this ability has led many a man, who was blessed with a *learned* wife, to exclaim, with something between disgust and despair, "I now find, to my cost, that knowledge alone is as poor a qualification for a wife, as personal beauty or external accomplishments."

Before I close this chapter, I must mention one or two dispositions, which young females should assiduously cherish and unostentatiously exhibit.

The first is *filial obedience;* not that this is binding upon daughters only, for what son is he that honoreth not, loveth not, comforteth not, his father and his mother? Wherever Providence should cast his lot, or in whatever circumstances he should be placed, let him continue in every possible way to promote the happiness of his parents. Young people are but too apt to think, that the obligations to filial piety diminish in number and strength, as years increase. I am afraid that really one of the signs of the times, and it is no bright one, is the decrease of this amiable and lovely virtue. I think I see rising—I wish I may be in error—a spirit of independence, which is aiming to antedate the period of manhood, and to bring as near to fourteen as possible, the time when the yoke of parental control may be thrown off. This is neither for the comfort of the parents, nor the advantage of the children It is not obedience only that should not be refused; for where *this* is denied, there can be neither religion nor virtue; but all that public way of showing them honor, and all that private way of promoting their comfort, for which opportunities are constantly presented. There is no period in the life of a father or a mother, when the obligation to be in some measure subject to them, and in all measure to promote their happiness, ceases.' It has been brought as an allegation against the *bard*, whom an Englishman might be proud to name, that he was so severe a father, as to have compelled his daughters, after he was blind, to read aloud to him, for his sole pleasure, Greek and Latin authors, of which they did not understand a word. Compelled his daughters!! What daughters must they be who need *compulsion* in such a case!!

The following is the description of a daughter which I have somewhere met with:—"M. E. S. received her unhappy existence at the price of her mother's life, and at the age of seventeen she followed, as the sole mourner, the bier of her remaining parent. From her thirteenth year, she had passed her life at her father's sick bed, the gout having deprived him of the use of his limbs; and beheld the arch of heaven only when she went forth to fetch food or medicines. The discharge of her filial duties occupied the whole of her time and all her thoughts. She was his only nurse, and for the last two years they lived without a servant. She prepared his scanty meal, she bathed his aching limbs, and, though weak and delicate from constant confinement, and the poison of melancholy thoughts, she had acquired an unusual power in her arms, from the habit of lifting her old and suffering father out of and into his bed of pain. Thus passed away her early youth in sorrow; she grew up in tears, a stranger to the amusements of youth, and its more delightful schemes and imaginations. She was not, however, unhappy; she attributed no merit to herself for her virtues; but for that reason were they the more her reward. "The peace which passeth all understanding," disclosed itself in all her looks and movements. It lay on her countenance like a steady unshadowed moonlight; and her voice, which was at once naturally sweet and subtile, came from her like the fine flute tones of a masterly performer, which still floating at some uncertain distance, seem to be created by the player, rather than to proceed from the instrument. If you had listened to it in one of those brief Sabbaths of the soul, when the activity and discursiveness of the thoughts are suspended, and the mind quietly eddies round instead of flowing onward (as at late evening in the spring, I have seen a bat wheel in silent circles round and round a fruit tree in full blossom, in the midst of which, as within a close tent of the purest white, an unseen nightingale was piping its sweetest notes,) in such a mood, you might have half fancied, half felt, that her voice had a separate being of its own—that it was a living something whose mode of existence was for the ear only: so deep was her re-

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the philosophy of education than this extraordinary woman: all she has written, from the work above mentioned down to "Early Lessons," may be read with advantage, not only by those who are to learn, but by those who are to teach. I regret, in common with many others, the exclusion of religion from her productions, and the occasional introduction of irreligious exclamations; but on the general principles of education, and the formation of the character, in every other view of it than in reference to religion, Miss Edgeworth remains unequalled. How deeply to be deplored, that from the works of *such* a writer, the spirit and genius of Christianity should be systematically excluded.

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signation, so entirely had it become the habit of her nature, and in all she did or said so perfectly were her movements, and her utterance without effort, and without the appearance of effort. Her dying father's last words, addressed to the clergyman who attended him, were his grateful testimony, that during his long and sore trial, his good *Maria* had behaved to him like an angel; that the most disagreeable offices, and the least suited to her age and sex, had never drawn an unwilling look from her; and that whenever his eye had met hers, he had been sure to see in it either the tear of pity, or the sudden smile expressive of her affection and wish to cheer him. "God," said he "will reward the good girl for all her long dutifulness to me!" He departed during the inward prayer, which followed these his last words. His wish will be fulfilled in eternity!"

What daughter can read this and not admire, and, if need be, imitate the conduct of *Maria?*—Few are called to these self-denying acts of filial piety; but who would not do all they could to sweeten, as far as may be, the dregs of life to an aged mother or a blind father? It has been observed that a good daughter generally makes an exemplary wife and mother.

SENSIBILITY, *when blended with a sound judgment, and guided in its exercises by good sense and prudence,* is a lovely ornament of the female character. By sensibility, I mean a susceptibility of having emotion excited by external objects; a habit of mind, in which the affections are easily moved, by objects calculated and worthy to produce feeling. Of course, this is an *evil* or an *excellence*, according as it is united with other mental habits. An excess of sensibility, is one of the most injurious ingredients which can enter into the formation of character.—Where it is united with a weak judgment, and a wild imagination, it exposes its possessor to the greatest possible dangers, and opens in her own bosom a perpetual source of vexation, misery, and self-torment. If we were to trace to their source many of those quarrels which have alienated friends, and made irreconcileable enemies; those mortifications of pride and vanity, which have ended in lunacy; those hasty and imprudent marriages which have terminated in universal wretchedness; those acts of profligacy, suicide, and even murder, which have stained the annals of mankind; we should find the germ of all these mischiefs in an excess of morbid sensibility. Feeling, like fire, is a good servant, but a bad master: a source of comfort and a means of usefulness, if well governed; but if left to rage without control, an engine of destruction, and a cause of misery. Every heart should have an altar, on which this fire should be perpetually kept burning, but then prudence should ever be on the watch, lest it should consume the temple.

Young females are in imminent danger of being led away by the representation, that an unfeeling woman, though she be pure as a statue of Parian marble, yet withal, if she be as cold, is a most unlovely character. This I admit, and therefore I class a well-governed sensibility, amongst the decorations of the female character. But, then, the tendency of this remark is certainly mischievous, since, according to the spirit in which it is usually both made and received, it means, that an *excess* of feeling, rather adorns than injures the character. It will be found, generally speaking, that young people rather force the growth, than check the luxuriance of their feelings: which is just in the inverted order of nature, since the affections generally grow without culture, the judgment scarcely ever. The voice of flattery, also, is all on the side of feeling. A warm-hearted girl carried away by her feelings, and misled by a wild and ardent imagination, will find many more admirers than the sensible, prudent, and reserved one; and for this plain reason, because there are more fools in the world than wise men.—Follow out the history of the two characters. It is the end that proves all.

Imprudent attachments, rash friendships, misdirected anxieties, eccentric charities, fickle schemes, groundless anticipations, mortifying disappointments, harassing litigations, with innumerable other evils, come in the train of excessive and ungoverned sensibility. Let young women therefore remember, that the understanding is the queen amongst the faculties of the soul, beneath whose despotic sway, the imagination and affections may be as active and as ardent as they please, so that they never offend against the laws of their sovereign.

With these limitations, I will admit that sensibility is an ornament of female character. A cold, unfeeling, heartless woman, who has no tear for sorrow, no smile for excellence; who has no power but that of niggardly calculation, and no emotions, but those which by a sort of centripetal force, are all drawn to self as the centre of gravity, is a libel upon her sex. She may have prudence, but it is likely to degenerate into cunning; frugality, but it will in all probability soon become avarice; caution, but it will be changed into suspicion; intellect, but it will be proud, censorious and cynical. Pure sensibility is the soil in which the generous affections grow; it cherishes that mercy which is full of good fruits; gives birth to all the enterprises of benevolence, and when touched and purified with a "live coal from the altar," will give a keener taste for the spirit of religion, a richer enjoyment of its privileges, and a quicker zeal in discharging its duties: but then it must be feeling associated with principle, and guided in all its exercises by a sound judgment.

A *retiredness of disposition* is also an exquisite ornament of the female character. Even the most distant approach to whatever is forward in manner, and vain in conversation, should be most studiously avoided. Delicate reserve, without awkward bashfulness, is no small part of the loveliness of every young female, especially in all her conduct *towards the opposite sex.* A lady who takes pains to be noticed, generally gains her object without its reward; for she is noticed, but at the same time she is despised. Nothing can be more disgusting, than a bold obtrusiveness of manners in a female, except it be that affectation of retiredness which retreats only to be followed. Flippancy and pertness are sometimes mistakenly substituted by their possessor, for smartness and cleverness. These latter qualities never look well when they are studied: they are never tolerable, but when they are natural; and are amongst the last things which we should seek to *acquire:* for when obtained in this way, they appear no better than ornaments stuck on, instead of being wrought in. I am not contending against that *ease of manners*, which the most retiring female may and should adopt, even in the company of gentlemen; that artless and elegant freedom, which is compatible with the most delicate reserve; but merely that *thirsting mode of address*, which determines to attract attention.

A love of display, has been thought to be amongst the blemishes which usually attach to female character in general. I do not now refer to the petty concerns of dress, for this is truly pitiable; and an individual silly enough to indulge such a butterfly, peacock taste as this, is too weak to afford any rational hopes of having her follies corrected. Arguments are lost upon that little mind, whose ambition cannot comprehend, or value, or covet, a distinction, of greater worth than a richer silk, a more graceful plume, or a more modern fashion. This Lilliputian

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heroine, armed at every point with feathers, flowers, and ribbons; supported by all her auxiliary forces of plumassieurs, frisseurs, milliners, mantuamakers, perfumers, &c. &c. &c., contending for the palm of victory on the arena of fashion, must be left to her fate to conquer or to fall; I have no concern with her. But there is vanity of another kind, against which I would caution young females, and this is, *a fondness for exhibiting their fashionable accomplishments, or mental acquirements.* Pedantry in a man is bad enough, but in a woman is still worse. Few things are more offensive than to see a female laboring to the uttermost to convince a company that she has received a good intellectual education, has improved her advantages, and is really a sensible, clever woman; at one time almost vociferating about nitrogen, oxygen, and caloric; then boasting her acquaintance with some of the greatest geniuses of the age; and last of all entering into a stormy debate on politics or finance.

Now observe, I am not contending against a woman's acquainting herself with these subjects, for I reject with indignation the calumny that the female mind is unequal to the profoundest subjects of human investigation, or should be restricted in its studies to more feminine pursuits; much less am I anxious to exclude the stores of female intellect, and the music of female tongues from the feast of reason and the flow of soul. No. Too long have the softer sex been insulted by the supposition, that they are incapable of joining or enriching the mental communion, and conversation of the drawing-room. I most unequivocally, unhesitatingly say, that they have a much smaller share of conversational intercourse than their natural talents, and their acquired information, entitle them to.

All I am contending against is, that *love of display*, which leads some to force themselves upon the attention of a company: which is not contented with sharing, but is ambitious of monopolizing the time and opportunities of rational discourse. Some silversmiths and jewellers, who wish to attract public attention, make a splendid display of gems and jewels in their window; but their window contains their whole stock, they have no store besides: there are others who, making all proper exhibition, can conduct their customers from room to room within, each filled with stores of inestimable value. Not unlike the former, some persons make a grand display in conversation, but their tongue, like the shop window, exhibits all they possess, they have very little besides in the mind; but there are others, who like the latter tradesman, are not deficient in respectable display, but then, besides the ideas which they exhibit in conversation, they have a valuable stock of knowledge in the mind.

To conclude this long chapter, I must again remind you, that True Religion is the deep basis of excellence; Sound Morality its lofty superstructure; Good Sense, General Knowledge, Correct feeling, the necessary furniture of the fabric; and unaffected Modesty and Fashionable Accomplishments, its elegant decorations.

CHAPTER XX.

ON PRUDENCE, MODESTY, AND COURTESY.

Religion, my dear children, is the first and the principal thing which I am anxious that you should possess, but it is not the *only one*. It is the basis of excellence, which should be well laid, to bear whatsoever things are lovely, or of good report; or, changing the metaphor, it is that firmness and solidity of character, which, like the substance of the diamond, best prepares it to receive a polish, and is rendered more beautiful and more valuable by being polished. The religion of some persons is like the gem in the rough, the excellence of which is concealed and disfigured by many foreign adhesions: there is real principle at the bottom, but it is so surrounded by imprudence, rudeness, ignorance, slovenliness, and other bad qualities, that it requires a skilful eye to discern its worth. I most earnestly admonish you, therefore, to add to your piety

I. Prudence.

By prudence, I mean a calculating and deliberative turn of mind, as to the tendency of our words and actions; coupled with a desire so to speak and act, as to bring no inconvenience either upon ourselves or others. It is that right application of knowledge to practice, which constitutes wisdom. A person may have an immensity of knowledge, with scarcely a grain of prudence; and, notwithstanding the stores of his understanding, may always have his peace destroyed. I am aware that prudence is too often regarded by the ardent and sanguine minds of the young, as a cold and heartless virtue; a sort of November flower, which, though regular in its growth, and mild in color, has neither glow nor fragrance, but stands alone in the garden as the memorial of departed summer, the harbinger of approaching winter. Youth are captivated by what is frank and generous, even when it leads to "Headlong Hall." If by prudence I mean mere cold reserve, or that selfishness which chills the ardor of kindness, and freezes the spring of benevolence in the heart, you might well beware of a disposition so unlovely: but when I simply mean a habit of thinking before you speak or act, lest your thoughtlessness should prove injurious to the comfort of your own mind, or the comfort of others; when I only require you to exercise that judgment upon the tendencies of your conduct, which is one of the chief distinctions of a rational creature; when I merely call upon you to put forth the power of foresight which God has planted in your nature, surely, surely, there is nothing unsuited either to your age, or to the most generous mind in this. That rashness of speech, or conduct, which is always involving a person, and his friends too, in difficulties, inconveniences, and embarrassments, has little to commend itself to your admiration, with whatever good temper or gay fancy it may happen to be associated; society must be a chaos, if all its members were formed upon this model.

You must have seen, my dear children, the mischiefs which imprudence has brought in its train. What strifes have been engendered by a rash, unguarded use of the tongue, by persons giving a hasty opinion of the character, conduct, and motives of others: I believe that a moiety of the quarrels which exist, may be traced up to this source. If, then, you would journey along through life in honor and in peace, I cannot give you a more important piece of advice than this: "Be very cautious how you give an opinion of the character, conduct, or motives of others. Be slow to speak. For one that has repented of having held his tongue, myriads have bitterly grieved over the imprudent use of it. Remember what Solomon says, "A prating fool shall fall;" and almost all fools do prate: silence is generally a characteristic of wise men, especially in reference to the concerns of others. I know not a surer mark of a little, empty mind, than to be always talking about our neighbor's affairs. A collector of rags is a much more honorable, and certainly a far more useful member of society, than a collector and vender of tales.

But let your prudence manifest itself in reference to your *conduct*, as well as your *words*. Never act till you have deliberated. Some persons invert the

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order of nature and reason; they act first and think afterwards; and the consequence very generally proves, as might have been expected, that *first impressions are fallacious guides to wise actions.* I scarcely know any thing against which young people should be more seriously warned, than this habit of acting from first impressions; nor any thing which they should be more earnestly advised to cultivate, than an almost instinctive propensity to look forward, and to consider the probable results of any proposed line of conduct. This calculating temper is to be preferred far above the knowledge of the rash; for it will preserve both the peace of its possessor, and that of others, who have to do with him. Multitudes, by a want of prudence in the management of their pecuniary affairs, have ruined themselves, plunged their families into want, and involved their friends in calamity. They have engaged in one rash speculation after another, and formed one unpromising connection after another; scarcely recovered from the complicated mischief of one, before they were involved in the embarrassment of the next, till the final catastrophe came in all its terrors, which might have been foreseen, and *was* predicted by every one except the rash projector himself. When we consider that in such cases a man cannot suffer alone, but must extend the effects of his conduct to others, prudence will appear to be not only an *ornament* of character, but a *virtue;* and imprudence not only *near* to immorality, but *a part* of it.

Begin life, then, with a systematic effort to cultivate a habit of sound discretion, and prudent foresight: and for this purpose, observe attentively the conduct of others; profit both by the sufferings of the rash, and the tranquillity of the cautious: render also your own past experience subservient to future improvement. I knew a person, who having imprudently engaged in a litigation, which cost him a considerable sum of money to compromise, made the following entry in his diary:—"March—Paid this day, one hundred and fifty pounds for *wisdom.*" Experience, it has been said, keeps a dear school: but some people will not learn in any other: and *they* are fortunate who improve in this. I most emphatically recommend to you the diligent study of the book of Proverbs, as containing more sound wisdom, more prudential maxims for the right government of our affairs in this life, than all other books in the world put together.

2. Modesty is a very bright ornament of the youthful character: without it, the greatest attainments and the strongest genius cannot fail to create disgust.

Conceitedness I have already stated to be one of the obstacles to youthful piety, and even where its mischief does not operate so fatally as this, it certainly disfigures religion. Young people should consider, that even if they have much knowledge, they have but little experience. Every thing pert, flippant, obtrusive, and self-confident, is highly unbecoming in those who, whatever they may know of scholastic literature, have but little acquaintance either with themselves or mankind. Strong intellect and great attainments will soon commend themselves, without any pains being taken to force them upon our attention; and they never appear so lovely, nor attract us with such force, as when seen through a veil of modesty. Like the coy violet, which discloses its retreat rather by its fragrance than by its color, so youthful excellence should modestly leave others to find out its concealment, and not ostentatiously thrust itself on public attention.

I do not wish to inculcate that diffidence which makes young people bashful and timid, even to awkwardness and sheepishness; which prevents even the laudable exertions of their powers; and which is not only distressing to the subjects of it themselves, but painful to others. Nothing can be further from my views than this; for it is a positive misery to be able neither to speak nor be spoken to, without blushing to the ears and trembling to the very toes: but there is a wide difference between this bashfulness and genuine modesty. *Modesty* is a habit, or principle of the mind, which leads a man to form an humble estimate of himself, and prevents him from ostentatiously displaying his attainments before others: *bashfulness* is merely a state of timid feeling: *modesty* discovers itself in the absence of every thing assuming, whether in look, word, or action; *bashfulness* betrays itself by a downcast look, a blushing cheek, a timid air: *modesty*, though opposed to assurance, is not incompatible with an unpretending confidence in ourselves; *bashfulness* altogether unmans us, and disqualifies us for our duty.

Modesty shields a man from the mortifications and disappointments which assail the self-conceited man from every quarter. A pert, pragmatical youth, fond alike of exalting himself, and depreciating others, soon becomes a mark for the arrows of ridicule, censure, and anger; while a modest person conciliates the esteem of all, not excepting his enemies and rivals, he disarms the resentment even of those who feel themselves most injured by his superiority, he makes all pleased with him by making them at ease with themselves; he is at once esteemed for his talents, and loved for the humility with which he bears them. Arrogance can neither supply the want of talents, nor adorn them where they are possessed.

It is of importance to cultivate modesty in youth, for if wanting then, it is seldom obtained afterwards. Nothing grows faster than conceitedness; and as no weed in the human heart becomes more rank, so none is more offensive than this. I have known individuals, who, by their extensive information and strong sense, might have become the delight of every circle in which they moved, have yet by their positive, dogmatical, and overbearing temper, inspired such a dread, that their arrival in company has thrown a cloud-shadow on every countenance. A *disputatious temper* is exceedingly to be dreaded. Nothing can be more opposed to the peace of society than that disposition, which converts every room into the arena of controversy, every company into competitors, and every diversity of sentiment into an apple of discord. There are times when a man must state and defend his own opinions; when he cannot be silent; when he must not only defend, but attack; but even in such cases he should avoid every thing dogmatical and overbearing; all insulting contempt of others, and all that most irritating treatment, which makes an antagonist appear like a fool. Our arguments should not fall and explode with the noise and violence of thunderbolts, but insinuate themselves like the light or the dew of heaven.

Take it, my dear children, as the result of nearly a quarter of a century's observation and experience, in no contracted circle of human life, that verbal controversy in company produces very little good and a great deal of harm. In such a situation men contend for victory, not for truth; and each goes into a war of words, determined to avoid, if possible, the disgrace of a public defeat.

3. Courtesy is a most valuable disposition.

This is enjoined, not only by those authors who are the legislators of the drawing-room, but by him who has published laws for the government of the heart. "Be courteous," saith the word of God.—By courtesy I mean that benevolence of disposition which displays itself in a constant aim to please those with whom we associate, both by the matter

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and manner of our actions; in little things as well as great ones. Crabbe, in his English Synonymes, has given us this definition of courtesy and complaisance:—"*Courteous* in one respect comprehends more than *complaisant;* it includes the manner, as well as the action; it is, properly speaking, polished complaisance: on the other hand, *complaisance* includes more of the disposition in it than courteousness; it has less of the polish, but more of the reality of kindness. *Courteousness* displays itself in the address and the manners, *complaisance* in direct good offices; *courteousness* is most suitable for strangers; *complaisance* for friends, or the nearest relatives:" among well-bred men, and men of rank, it is an invariable rule to address each other *courteously* on all occasions whenever they meet, whether acquainted or otherwise; there is a degree of *complaisance* due between husbands and wives, brothers and sisters, and members of the same family, which cannot be neglected without endangering the harmony of their intercourse. It is my earnest desire, my children, that you should be both courteous and complaisant. The union of both these constitutes true politeness. I do not wish you to study the the works of Lord Chesterfield, which have been aptly described as teaching the manners of a dancing master, and the morals of a prostitute; but *true* politeness, such as consists of the union I have already mentioned, is excellence carried to its highest polish.

Life is made up for the most part of petty transactions, and is chequered more by the light and shade of minor pains and pleasures, than by the deeper hues of miseries and ecstacies. Occasions rarely happen, when we can relieve or be relieved by the more splendid efforts of benevolence; while not a day, scarcely an hour, passes without an opportunity of giving, or receiving gratifications of complaisance. "Politeness," says our great Essayist, in the *Rambler*, "is one of those advantages which we never estimate rightly but by the inconvenience of its loss. Its influence upon the manners is constant and uniform, so that, like an equal motion, it escapes perception. The circumstances of every action are so adjusted to each other, that we do not see where any error could have been committed, and rather acquiesce in its propriety, than admire its exactness."

"Wisdom and virtue are by no means sufficient without the supplemental laws of good breeding, to secure freedom from degenerating into rudeness, or self-esteem from swelling into insolence; a thousand incivilities may be committed, and a thousand offices neglected, without any remorse of conscience, or reproach from reason."

"The true effect of genuine politeness seems to be rather ease than pleasure. The power of delighting must be conferred by nature, and cannot be delivered by precept, or obtained by imitation; but though it be the privilege of few to ravish, and to charm, every man may hope, by rules and caution, not to give pain, and may therefore, by the help of good breeding, enjoy the kindness of mankind, though he should have no claim to higher distinctions."

The universal axiom in which all complaisance is included, and from which flow all the formalities that custom has established in civilized nations, is, *That no man shall give any preference to himself:* a rule so comprehensive and certain, that perhaps it is not easy for the mind to imagine an incivility, without supposing it to be broken.

Think not, however, that politeness is only to be acquired by frequenting what is called fashionable company, and places of public entertainment: complaisance is the offspring of benevolence, the tiny daughter of kindness; and this may be found in the cottage, where I have often seen as much real courtesy as was ever found in a mansion. Hear the testimony of Dr. Johnson on this subject.

"I have indeed not found, among any part of mankind, less real and rational complaisance, than among those who have passed their time in paying and receiving visits, in frequenting public entertainments, in studying the exact measures of ceremony, and in watching all the variations of fashionable courtesy."

"They know, indeed, at what hour they may be at the door of an acquaintance, how many steps they must attend him towards the gate, and what interval should pass before his visit is returned; but seldom extend their care beyond the exterior and unessential parts of civility, nor refuse their own vanity any gratification, however expensive to the quiet of another."

By a neglect of complaisance, many persons of substantial excellence have deprived their virtues of much of their lustre, and themselves of much kindness; of whom it is very common to have it said—"Yes, he is a good man, but I cannot like him." Surely such persons, by an ill economy of reputation, have sold the attachment of the world at too low a price, since they have lost one of the rewards of virtue, without even gaining the profits of wickedness.*

4. *On admiration of the characters of others*, I think it important to say a few things. To observe, admire, and imitate the excellences of those around us, is no less our duty than our interest. It is a just tribute to *their* moral worth, and the means of promoting *our own*. It is of great consequence, however, that our admiration of character should be well directed; for as we naturally imitate what we admire, we should take care that we are attracted and charmed only by *real* excellence. Do not be led astray, my children, by a mere speciousness, or showiness of character. Let nothing be regarded by you as worthy your admiration, which is not in connection with moral worth. Courage, frankness, heroism, politeness, intellect, are all valuable dispositions of mind; but unless they are united with genuine principle and true integrity, they only render their possessor more dangerous, and invest him with greater power to do mischief. Suffer not your imagination to be captivated by the dazzling properties of a character, of which the substantial parts are not approved by your judgment; nothing is excellent which is not morally so. The polished rake, the generous profligate, the witty and intelligent skeptic, are to be shunned as serpents, whose variegated and beautiful skin should have no power to reconcile us to their venom. You may be charged with want of taste, or coldness of heart, for withholding your approbation; but it is a far sublimer attainment, and certainly a more difficult one, to have a taste and ardor only in the cause of holiness. Be cautious to examine every character which is presented to you for admiration, to penetrate the varnish of exterior accomplishments; and if you find nothing of genuine integrity beneath, withhold the tribute of your approbation, regardless of the sneers of those shallow minds, who have neither the power to try the things that differ, nor the virtue to approve only such as are excellent.

It is a very important hint to give to young peo-

* See the Rambler, Nos. 56 and 98. The British Essayists, especially the Spectator, Rambler, and Idler, though not always strictly Scriptural in their views of human nature, and moral obligation, contain an inexhaustible fund of entertainment and instruction, conveyed in a most fascinating style of composition. Who need covet a novel that can converse with Addison and Johnson?

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ple, just setting out in life, to analyze character before they admire it; remembering that, to borrow an illusion from chymistry, a deadly poison may be held in solution by the most beautifully-colored liquid which the eye can behold.

5. *An extreme dread of singularity*, arising out of a morbid sensibility to shame, is a dangerous disposition of mind to which young people are very liable.

There are some who are so ambitious to be thought originals, that they affect distinction in folly, or even in vice: they can even bear to be laughed at, if it may be admitted that they are without a prototype; and are content to be persecuted, provided it be for the sake of their originality. These martyrs to strangeness are in one extremity of character, of which the other is that great dread of being ridiculed as singular, which tries a man's attachment, even to the cause of virtue. There are some so acutely, so morbidly sensible to the least sneer, that they are put in dreadful peril of forsaking the cause of righteousness and morality, rather than take up the cross and follow it. I have already in part considered this, and stated it to be one of the obstacles to early piety; but it not only obstructs the entrance, but the subsequent path of piety, and should therefore be most vigorously opposed by all who are subject to its influence. A sense of shame, when felt in reference to what is wrong, is one of the guardians of virtue; in this meaning of the phrase, it can never be too acute, nor can it be too delicately susceptible of impression. When one has ceased to be ashamed of doing what is wrong, and the last blush with which a tender conscience once suffused the countenance has vanished, the progress of sin is nearly completed, and the sinner may be considered as near the end of his career. But when a person is so morbidly sensible to ridicule, that he shrinks from it, even in the performance of that which is right, he not only lets down his dignity, but endangers his principles.

There is something noble and heroic in that disposition, which can dare to be singular in the cause of religion and morality; which, with a mind conscious of doing right, can fight single handed, the battles of the Lord, against the host of scorners by which it may be surrounded. It is not a part of virtue to be indifferent to the opinion of others, except that opinion be opposed to the principles of truth and holiness, then it is the very height of virtue to act above it, and against it.

Ridicule is certainly not the test of truth, but it is one of the most fiery ordeals of that courage by which the truth is professed and supported. Many have been vanquished by scorn, who were invulnerable to rage; for men in general would much rather have their hearts reproached than their heads, deeming it less disgraceful to be weak in virtue than deficient in intellect. Strange perversion! the effect of that pride which, being injected into our nature by the venom of the serpent in paradise, still continues to infect and destroy us. Let us oppose this working of evil within us, and crucify this affection and lust of the flesh. Let no ridicule deter us from doing what is right, or avoiding what is wrong. Let us emulate the sublime example of the apostle, who exclaimed, "We are fools for Christ's sake." This is the noblest effort of human courage, the loftiest achievement of virtue, to be "faithful found amongst the faithless," and willing to bear any contumely rather than act in opposition to the convictions of our judgment, and the dictates of our conscience. Infinitely to be preferred is it, to be scorned for doing what is right than applauded for doing what is wrong. From the laughter of the wicked you may find a refuge in the approbation of your conscience, and the smile of your God; but in what a miserable situation is that poor cowardly wretch, whose dread of singularity has led him to sacrifice the convictions of his conscience, and who has nothing to comfort him under the frown of Deity, but the applause of fools.

Neither in little things, nor in great ones, suffer your dread of singularity to turn your feet from the path of integrity. Arm yourselves with this mind, to do what is right, though you can find neither companion nor follower.

CHAPTER XXI.

ON REDEEMING TIME.

It was a very important admonition which St. Paul delivered to the Ephesian church,—"Redeeming the time because the days are evil." The context in which it stands is equally striking: he had just admonished those to whom he wrote, not to walk as fools; thus implying, that a man can give no greater proof of folly, nor more effectually act the part of a fool, than to waste his time: while, on the other hand, a just appreciation and a right improvement of time, is amongst the brightest displays of true wisdom.

Seneca has somewhere observed, that we are all of us complaining of the shortness of time, and yet have much more than we know what to do with.—We are always mourning that our days are few, and yet acting as though there would be no end of them. This plainly proves, that we neither value time correctly, nor improve it diligently. The late Rev. Henry Martyn was known at the University by the designation of "The man who never wasted an hour." Nothing can better explain what I mean by improving time; it is never wasting it, but always appropriating it to some useful purpose. Many considerations, my children, urge this upon us.

It is the most precious thing in the world. In the bestowment of it, God differs from the manner in which he distributes most of his other gifts: in the latter he is profuse, in the former parsimonious. He can, of course, give us but a moment at a time, but that he does without ever promising another; as if to teach us highly to value, and diligently to improve the present moment, by the consideration that, for aught we know, it may be the last.

Time, when once gone, never returns. Where is yesterday?—"With the ages beyond the flood," and we could as soon hope to bring back one, as the other. We talk of fetching up a lost hour; but the thing is impossible. A moment once lost is lost for ever; we could as rationally set out to find a sound that had expired in air, as to find a lost moment. We may as well attempt to crowd two hours into the duration of one, as the employment of two hours into one: for, in reality, what we do in any given portion of time, might have been done in it, although we had not wasted the preceding one.

How much is there of our time, which can be applied to no purpose, except preparing us for improving other portions of our existence. How much goes away in sleep, and in all the other demands of nature, for its refreshment and invigoration: this is not lost, if the subsequent period be rightly applied and diligently employed, any more than the time spent in oiling the wheels of a carriage, impedes the journey, because it goes the faster afterwards. But then, if we sleep at night, it is that we might be busy in the day; if we eat and drink, it is that we might be better able to work; and certainly a recollection of the great portion of our time that is necessary for refreshment and repose, should be a stimulus to us to employ the remainder with the greater diligence.

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We should regard it as an infirmity of nature, that so much sleep, and time for eating and drinking, is necessary, and endeavor, by diligence in our waking, working hours, to improve the surplus.

Then add to this the portions of time which are irresistibly engrossed by the tyranny of custom; all that passes in regulating the superficial decorations of life, or is given up in the reciprocations of civility to the disposal of others, all that is torn from us by the violence of disease, or stolen imperceptibly away by lassitude and langor; that large portion which is spent amidst the toys of childhood, and afterwards amidst the imbecility of old age: I say, add up these things, and when you have subtracted the amount from the gross sum of man's life, how small is the remainder! Even the active and busy part of mankind apply very little more than a third part of their existence to any valuable purpose. By this mode of calculation, the old man of eighty has lived but little more than twenty-six years; and the man of forty but little more than thirteen. A most cogent reason for not wasting an hour.

We should never forget, *that our time is amongst the talents for which we must give account at the bar of God.* Time, being not the least precious of these, will be required with a strictness proportionate to its value. Let us tremble at this idea, as well we may. We must be tried, not only for what we have done, but for what we had time to do, yet neglected to do it: not only for the hours spent in sin, but for those wasted in idleness. Let us beware of that mode of spending time, which some call killing it, "for this murder, like others, will not always be concealed; the hours destroyed in secret, will appear when we least expect it, to the unspeakable terror and amazement of our souls; they arise from the dead, and fly away to heaven, whither they might have carried better news, and there tell sad tales of us, which we shall be sure to hear of again, when we hold up our hands at the bar, and they shall come as so many swift witnesses against us."

It might stir us up to diligence in the improvement of our time, *to think how much of it has been already misspent.* What days, and weeks, and months, and years, have already been utterly wasted, or exhausted upon trifles totally unworthy of them. They are gone, and nothing remains of them but the guilt of having misimproved them. We cannot call them back if we would; and all we can do, is to let their memorial, like the recollection of any other dead friends, whom we treated improperly while they lived, lead us to value more highly, and to use more kindly, those that remain.

How much of our time is already gone, and how little may be yet to come. The sands of our glass may be almost out, without the possibility of having it turned. Death may be at the door. When you begin a day you know not that you shall end it; when you lie down that you shall rise up; when you go from home that you shall ever return. For what is your life; it is even as a vapor that appeareth for a little while, and then vanisheth; a bubble that rises, and shines, and bursts. We know not in any one period of our existence, but that it may be the last. Surely, surely, we should then improve our time, when we may be holding, for aught we know, the last portion of it in our hands. With the absolute certainty of a life as long as Methuselah's not an hour should be wasted; how much less, when we know not that there is a day in reversion for us!

But what are the purposes for which time should be redeemed?

For the *salvation of the soul*, the business of religion, the preparation for eternity. You are immortal creatures, my children, and must live for ever in torment or in bliss; and certainly you cannot be forming a right estimate of the value of time, nor be rightly employing it, if the soul be forgotten, salvation neglected, and eternity left out of consideration. "For what shall it profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" A man may attain to the science of Newton, the genius of Milton, the learning of Bentley, the wealth of Crœsus, and the fame of Alexander; but if the salvation of the soul be neglected, he will through eternity confess and curse his folly, in losing his time. Our great business in this world is to prepare for the next; time is capital given us to trade with for eternity; and that man who goes from the stage of life without having attended supremely to the great business of religion, will appear to the inhabitants of the unseen world, as well as to himself, an object of amazement for his unparalleled folly in wasting his time upon matters, which, compared with eternal happiness, were utterly insignificant.

We must redeem time *for the pursuit of business*, for it is ordained that men shall gain their bread by the sweat of their brow: *for the improvement of our mind*, so far as circumstances will allow, in all useful knowledge; and *for the exercise of benevolence.* These are the objects which we must ever keep in view, as the claimants who prefer their demands for the years and the days which God hath given us upon earth.

And *from what* is our time to be redeemed?—From *sloth.* How much of it is consumed by this lazy, slumbering monster! How many golden hours are wasted upon the downy pillow! Late rising is the enemy of piety, of knowledge, of health, of affluence; and the cause of ignorance, irreligion, and poverty. Shall religion, wisdom, benevolence, my dear children, be found knocking at your chamber door, morning after morning, exclaiming,—"Awake, thou that sleepest, and arise!" and receive no other answer than, "a little more sleep, and a little more slumber." A habit of early rising has, in many cases, been a fortune to the pocket, and, in many more, a fortune to the mind. Reckoning that a day consists of ten hours active employment, the difference of life between an individual who rises at six o'clock, and another who rises at eight, is, in the term of sixty years, no less than equal to twelve years, and those the best years of a man's existence. There is in this calculation that which proves late rising not only to be a loss, but a *crime.* It is so much deducted from a man's existence, and actually given to his grave.

Many of the most distinguished characters in the literary world owe their eminence to early rising. It is recorded of *Buffon*, the celebrated natural historian, that wishing to acquire the habit of early rising, both from his love of knowledge and of fame, he promised his servant half a crown for every morning on which he should prevail upon him to leave his bed by a given time. The servant went most resolutely to work, under a commission that authorized him to drag *Buffon*, if necessary, out of bed; and in spite of threats and ill-usage, which he often had to endure from his somnolent master, succeeded in getting him from his chamber by the stipulated hour. And *Buffon* informs us, that to the unwearied perseverance of his servant, the world is indebted for his work on Natural History.

It is a most injurious practice to invert the order of nature, and sit up late instead of rising early.—Nocturnal studies rapidly undermine the strongest constitution. Dr. Owen, a name dear to all who love sterling piety and profound theological learning, used to say, when suffering through his excessive application to study, "That he would gladly give up all the knowledge he had acquired after ten o'clock at night, if he could recover all the strength he had lost by studies carried on after that hour."

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"Let your sleep, then, be necessary and healthful, not idle and expensive of time, beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes, when he is coming forth from his chambers in the east."

Redeem time, *from the vain pursuits of personal decoration and dress.* This applies *chiefly*, though not exclusively, to the softer sex. It is shocking to think how much precious time is wasted at the toilette, in the silly ambition of rivalling the butterfly, the ostrich, and the peacock. What a reproach to a rational creature is it to neglect the improvement of the mind for the adornings of the body; this is like painting the outside of the house, and trailing over it the myrtle, the rose, and the jessamine, while the interior is left to be dark, damp, inconvenient, and filthy.

Unprofitable reading is another consumer of time which must be avoided. *Worldly amusements and parties of pleasure*, are also injurious. I do not by this mean to condemn the occasional intercourse of friends in the social circle, where the civilities of life are given and received, the ties of friendship strengthened, and the mind recreated, without any injury being done to its spiritual or moral interests. But the theatre, the card-table, the billiard-table, are all to be avoided as vile thieves, which steal our time and hurt our souls. Pleasure parties in general are to be watched with care, and resorted to but seldom, for they seldom pay for the time that is spent. "There are a multitude of people in the world, who, being idle themselves, do their best endeavors to make others so; in which work, partly through a disposition in those others to be made so, and partly through a fear and false shame, which hinders them from fraying away such birds of prey, they are too often suffered to succeed. An assembly of such persons can be compared only to a slaughter-house, where the precious hours, and often the characters of all their friends and acquaintance, are butchered without mercy."

We must redeem time from *the trifling conversation and gossip of idle companions:* "for no man," says Jeremy Taylor, "can be provident of his time, that is not prudent in the choice of his company: and if one of the speakers be vain, tedious, and trifling, he that hears and he that answers, are equal losers in their time." The Idler says, "that there are always some drones in society who make much noise, but no honey" We should avoid all those who talk much, but say little, and watch against persons whose conversation is like the buzz of moths and caterpillars, not only disagreeable, but carrying on a system of spoliation; and who eat into an hour before we are aware that the mischief is commenced. Such persons should consider, that in consuming a man's time, they are committing a felony upon his property, for time is a part of his capital. And all others should retire from such persons, for idleness is contagious.

If you would redeem the time, you should not only avoid absolute idleness, or doing nothing, but *a slow and sauntering habit of doing any thing.* To use an old proverb, "We ought not, I admit, to make greater haste than good speed." There are some persons who are always in a hurry, and all they do bears marks of haste. Every thing is half done, or ill done. But there is a wide difference between habits of despatch, and bustling hurry. A thing is not better done for having twice as much time consumed upon it as it needs. There are individuals who seem always to creep to an engagement and always to slumber over it. As it respects general habits, a parent can scarcely teach a child a more valuable art than *despatch without bustle;* nor can any one that values his time, cultivate a more desirable one for himself.

Order and *punctuality* are essential to a right improvement of time. I mention these things together because they are so closely connected, and have such a mutual influence on each other. One, indeed, is the order of place, the other is the order of time. The best, and indeed the only rules, which any man can with propriety prescribe for himself, are these: "A time for every thing, and every thing in its time: a place for every thing, and every thing in its place." A habit of order may be fairly said to lengthen a man's life, not by multiplying its hours, but by enabling him more advantageously to employ them. Disorderly habits are perpetually wasting our time. When a person has no one place for any one thing, but lays every thing by just wherever he may happen to be, he is sure to spend his life in confusion. He never knows where to find what he wants. Let such a person conceive what an amount of time would be made up by all the minutes and hours which he has employed during his life in looking for misplaced articles; to say nothing of the mortification he has endured, and the inconvenience in which others have been involved. In business, order is property, and every tradesman deficient in this virtue, ought, in taking stock, to have this item on the loss side of the balance-sheet, "So much loss for want of order." And as disorderly habits waste our time, they are not only improper, but *actually sinful.*

Punctuality is another habit very important to a right improvement of time. Fix your time, and then keep it. Perhaps you know some persons who are always behind hand. The clock is to them an article without use; they do all things as if by whim or impulse. They are thus mischief-makers without malice; and as far as in them lies, bring a chaos into human affairs. An individual who keeps a company of twelve persons waiting for him but five minutes, wastes an hour. "Punctuality" says an elegant writer, "is a quality which the interest of mankind requires to be diffused through all the ranks of life, but which many seem to consider as a vulgar and ignoble virtue, below the ambition of greatness or the attention of wit; scarcely requisite among men of gayety and spirit, and sold at its highest rate when it is sacrificed to a frolic or a jest."*

That a want of order and punctuality should be thought a mark of genius or gentility, is astonishing, and I believe *is* rarely thought so, except by those who have nothing of either but the affectation of them. Many, I have no doubt, have set up for great wits, and fine ladies, upon no other pretensions to either than a sturdy opposition to all order of time and place.

* Punctuality has another reference besides our time, I mean to our *word.* To promise without intending to perform, is absolute falsehood. But we ought to be very cautious how we bind ourselves by a promise which is subject to contingencies beyond our foresight, or above our control. Many a man has subjected himself to the reproach of a liar without intending to deceive. Some people make all engagements with their eyes shut, and no sooner open them than they find it impossible to fulfil their word. We should always pause before we issue these verbal promissory notes, and calculate whether we have the means to meet them when they are presented for payment. Nothing can be more unjust or cruel, than a wilful want of punctuality in pecuniary transactions. It is unkind to keep, through our delays, a cook storming over a spoiling dinner in the kitchen, and her mistress fretting in the drawing-room; but to defeat the expectation of a tradesman, dependant, perhaps, for a settling, important to his credit, upon our punctuality, is a species of cruelty perfectly inhuman.

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A good method wisely arranged and punctually observed in the distribution of our time, would materially assist us in rightly employing it. Religion, business, mental improvement, the exercises of benevolence, ought all, so far as the ever-varying circumstances of life will admit, to have their proper allotments. Each hour should know its proper employment, and receive its proper care in its season. No man should leave his days to be occupied by whatever accident or chance can seize them; for then trifles, being more common and clamorous than other things of greater importance, are likely to run off with the greatest share.

Have always some work in hand, which may be going on during the many intervals, for many there will be, both of business and recreation. *Pliny*, in one of his letters, where he gives an account of the various methods he used to fill up every vacancy of time, after several employments which he enumerates, says, "Sometimes I hunt; but then I carry with me a pocket-book, that whilst my servants are busy in disposing of the nets and other matters, I may be employed in something that may be useful to me in my studies; and that if I miss of my game, I may at the least bring home some of my own thoughts with me, and not have the mortification of having caught nothing all day." This is the way to excellence and wisdom; and it is a road open to all. Carry about with you, therefore, some book, or subject, which will gather up the fragments, that nothing be lost; for these fragments, like chips of diamond, or filings of gold, are too precious to be thrown away. It is with our property as it is with our time. when we look at it in the gross, we spend freely because it seems as if it would never be exhausted; and when we have hours, half-hours, or quarters, we squander *them* because they are not worth keeping. There is a proverb which our frugal ancestors have taught us, "Take care of the shillings, and the pounds will take care of themselves." So in reference to our time, I would say, "Take care of your hours, and the years will take care of themselves." A man that is thrifty in his money, will grow rich upon what another throws away as not worth saving; so a man that is thrifty of his time, will grow wise by those interstitial vacancies which intervene in the most crowded variety of employment, and which many are foolish enough to squander upon trifles, or saunter away in idleness.

Avoid procrastination. Do at once what at once ought to be done. Let not the season of action be spent in the hesitancy of skepticism, or the purpose of *future* effort. Do not let *to-morrow* be perpetually the time when every thing is to be done, unmindful that the present time alone is ours, as the past is dead, and the future yet unborn.*

Erasmus furnishes one of the most striking instances on record of the fruits of a diligent improvement of time. "His life was one continual peregrination; ill supplied with the gifts of fortune, and led from city to city, and from kingdom to kingdom, by the hopes of patrons and preferment, hopes which always flattered and always deceived him, he yet found means, by unshaken constancy and a vigilant employment of those hours which, in the midst of the most restless activity, will remain unengaged, to write more than another, in the same condition, would have hoped to read. Compelled by want to attendance and solicitation, and so much versed in common life, that he has transmitted to us the most perfect delineation of the manners of his age; he joined to his knowledge of the world, such application to books, that he will stand for ever in the first rank of literary heroes. How this proficiency was obtained, he sufficiently discovers by informing us that the '*Praise of Folly*,' one of his most celebrated performances, was composed by him on the road to *Italy*, lest the hours which he spent on horseback should be tattled away without regard to literature."

A right improvement of time, then, my dear children, is the way to knowledge, which does not in every case require uninterrupted leisure; only keep the mind open to receive ideas, and diligently employ every spare moment in collecting them, and it is astonishing how rapidly the accumulation of mental treasure will go forward. But it is chiefly in reference to eternity that I exhort you to redeem the time. Too many attempt to justify their neglect of religion by pleading a want of opportunity to attend to its high concerns: but how inadmissible such a plea is, the subject of this chapter plainly proves: for, as we have formerly shown, religion is a right disposition of mind towards the great and blessed God; and we now see that such a disposition, besides the more solemn seasons of public and private prayer, will pour its influence over the whole of a man's life, and fill the interstices which are left between the most crowded occupations, with ejaculatory petitions to heaven, and the aspirations of a soul panting after God, and the anticipations of a renewed mind looking towards eternity.

Remember, then, above all things, that time was given you to repent of sin, to pray for pardon, to believe in Christ to work out your salvation, to lay up treasures in heaven, to prepare for the solemnities of judgment, and secure that happiness which is not measured by the revolution of years, but is, in the strictest sense of the word—*eternal*.

* See an admirable story in Miss Edgeworth's Popular Tales, entitled To-Morrow.

CHAPTER XXII.

ON THE OBLIGATION TO ENTER INTO FELLOWSHIP WITH A CHRISTIAN CHURCH.

RELIGION is a personal thing, and the gospel first addresses us in our individual and separate existence. We must each for himself repent of sin, believe in Christ, obey the law. Nothing can be a substitute for this: no line of pious ancestry, no connection with living Christians, no communion with the church of God, will be of any avail to us in the absence of faith and holiness. Still, however, religion, though personal in its nature, is social in its tendency and exercises: it is superinduced on a being formed for society, and who carries this propensity of his heart into his every situation. Hence his piety leads him to seek the companionship of men of "like precious faith." Christianity acknowledges and hallows this principle of our nature, and exhibits it in her own divine institutions. The New Testament, therefore, while it insists on the necessity of a personal religion, equally demands a social one. It knows nothing of that piety which keeps its possessor separate and apart from those who partake with him of the "common salvation." The first thing we read of, after the miraculous effusion of the Holy Ghost, is the preaching of the gospel; the next the conversion of sinners, and then we find that "they that gladly received the word were baptised; and the same day there were added to them about three thousand souls. And they continued steadfastly in the apostle's doctrine, and fellowship, and breaking of bread, and prayers. And all that believed were together, and had all things common. And they continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness, and singleness of heart, praising God, and having

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favor with the people. And the Lord added to the church daily, such as should be saved."

Such is the lovely picture which the inspired historian gives us of the first effect of the preaching of the gospel, in which we perceive, not only that souls were converted, but that immediately upon their conversion they were drawn to each other by the force of mutual love, and formed a voluntary and blessed fellowship. No one that believed the gospel remained separate and apart from the rest, but gave himself up to be one with the Church; and indeed, till he did this, was not acknowledged as a Christian. This was always the case in the primitive times; as soon as a man believed, that same day, without being put upon his trial for months, he united himself with believers. No such custom then existed, as persons, who were acknowledged to be Christians, remaining year after year in no visible connection with the body of Christ; this is a system of modern times.

Indulging a hope, which indeed is one of the most blissful expectations of my heart, that you, my dear children, will be partakers of the grace of God, the faith of the gospel, and the love of Christ, I shall now strongly enjoin upon you an early association with some Christian society. It is on these suppositions only that I recommend it. It is intended, not so much to make men Christians, as to maintain and improve their Christianity: not as an ordinance of conversion, as of edification, sanctification, and consolation. A Christian church is thus described in the Epistles of Paul: "To all that be in Rome beloved of God, called to be saints." "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Unless, therefore, you really believe in Jesus Christ, and are sanctified by the spirit of God, you are not meet to be partakers of the inheritance of the saints in light. If you were to join the church in an unconverted state, you would be as an enemy amongst brethren, a stranger amongst friends, an alien amongst citizens, a rebel amongst subjects. Taking it then for granted that you believe in Christ and supremely love him, I admonish you to connect yourselves in his own way, with his own people.

It is your solemn and bounden duty.

Mistake not by supposing that this matter is left to your choice; it is no more optional than any other part of religion. You may just as well imagine that it is optional whether you shall keep the sabbath or not.—Strange it is that this part of a Christian's duty should have been detached, by many persons, from all the rest, as an observance which had no obligation upon the conscience. Was it not an invariable practice, in the first ages of the church, for those who were converted, to enter immediately into the fellowship of the faithful? Our Lord's language in reference to the sacred supper, is a *command*, not an invitation; it is the language of *authority*, not of advice: "Do this in remembrance of me." Now as the supper is a church ordinance, this injunction makes it absolutely imperative on all his disciples to unite themselves to the "household of faith."

Far be it from me to say that a person cannot be a Christian unless he be a church member, for I have already observed that he ought to be a believer *before* he enters into fellowship: but I will say, that he who loves Christ, and yet continues unconnected with the church, is living in that instance in direct disobedience to his Lord's commands. And if one of the primitive Christians were permitted to come from his celestial seat into our assembly at the time we were preparing to celebrate the supper, he would very certainly and naturally conclude, that all those persons who rose and retired from the emblems of the Saviour's body and blood, neither believed in him, loved him, nor obeyed him. And when informed, that amongst that crowd there were still some of whom we entertained hope that they did in reality love Jesus Christ, with what surprise and emphasis would he exclaim, "Love Christ! what and live in habitual disobedience to his commands? We have no such love as that in heaven, nor had we when I lived on earth."

It is your unspeakable honor to be early in the church.

It has been the dishonor, and is still the reproach, of multitudes, that they neglect this divine ordinance. Admitting that upon the whole the man is a Christian, and yet through some mistaken notion is unconnected with a company of believers, what a spot is it upon his character, what a stain upon his garments, to see, him, when the company of Christ's disciples are collecting round the table, hurrying away with the multitude of carnal, worldly, sensual persons; thus associating in this act of disregard to Christ's authority, with some that are profane, others that are skeptical, others that are immoral. What a disgrace is it to any one who pretends to bear the name of Christ, to be seen thus turning his back on the friends of the Redeemer, and walking away from the Christian Institute with the enemies of the cross. But alas! this reproach is too common to be felt as it ought.

But it is so much the greater honor to observe this duty, by so much the more it is neglected. It is considered delightful to see the head of the youthful senator, whose breast is full of patriotic ardor, lifted amidst the venerable forms of aged statesmen; and the juvenile warrior fighting by the side of veteran heroes in his country's cause; and how much more delightful to see the young Christian, undeterred by a false and sinful shame, unrestrained by the examples of many of his seniors, entering the fellowship of the faithful, and, in the presence of the world, exclaiming, "I am not ashamed of Christ, or his words, before this adulterous and sinful generation. Preserve me, O God, for in thee do I put my trust. O my soul, thou hast said unto the Lord, thou art my Lord, my goodness extendeth not to thee: but to the saints that are in the earth, and to the excellent in whom is all my delight. Their sorrows shall be multiplied that hasten after another God; their drink offerings of blood will I not offer, nor take up their names into my lips. I will take the cup of salvation, and call upon the name of the Lord. O Lord, truly I am thy servant, and the son of thy handmaid; thou hast loosed my bonds. I will pay my vows unto the Lord now, in the presence of all his people: in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."

Oh my children, may I see this honor lighting on you; may it be granted me to see you sitting amongst the followers of the Lamb, associated with the church of the living God; and I am not very solicitous for you to obtain the wreath of fame, or any of the distinctions which men can confer upon each other; the honor of being an early and consistent member of that fellowship, of which God in Christ is the head, is, in my eyes, a crown of glory, compared with which the diadems of monarchs are gilded toys.

Church fellowship *is an inestimable privilege.*

It is connected with, and leads to many solemn, delightful, and beneficial observances. It is by joining ourselves to the church, that we have *a right to the Lord's Supper.* This sacred feast is to be observed by the *church*; not by individuals in their separate condition. In approaching the table of the Lord, we are to go as one of a company. It is intended at once to exhibit our unity, and to preserve it. That bread which is the emblem of the *natural* body of Christ broken for sinners, is at the same time, by its many parts in union with each other, the emblem of his *mystical* body. It is an ordinance which at the same time sets forth both our union to Christ by faith, and to each other by love. It shows one church deriving salvation from the death of one Redeemer. Hence the object of our partaking

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of the sacred Supper is, to keep up right affections to Christ, and to each other for Christ's sake. Precious, my children, are those hallowed seasons of communion which are spent by the disciples at the table of the Lord. No sensual gratifications will bear any comparison with the sublime delight of those sacred entertainments. What scenes of past wonder and sorrow, and triumph are brought to recollection, even the incarnation, life, sufferings, death, resurrection, and ascension of Jesus Christ; yes, those apparently insignificant emblems, bring before the mind, so far as the mind can comprehend it, the whole of the vast scheme, devised from eternity in the counsels of Omniscience, for the salvation of a ruined world, and executed by the Son of God upon the cross. What present emotions of wonder, joy, love, gratitude, to him, "who loved us and washed us from our sins in his blood, and made us kings and priests to God and the Lamb," does the Supper produce and cherish. What visions of future glory, connected with the second coming of our Lord, does the institution call up before the eye of hope. How forcibly are the rich blessings of grace, and the eternal blessings of glory, brought home upon the heart. All the virtues of Christianity are strengthened, all its privileges are enjoyed. The soul, by being brought nearer to Christ, is brought nearer to his disciples. The joys of salvation are more rich and full, by being experienced in the company of those who are heirs of the same bliss.

Union with the church gives *a right to attend all the more private meetings of the brethren*, where pastoral exhortation is delivered, brotherly love is cherished, members are admitted, and all the transactions of the household of God are managed.

Church membership is connected with *many pleasant reflections*. In such a situation we have the consciousness of our being where we ought to be; of our obeying the will of Christ; of our being in the midst of the righteous, as one of their number, and an object of their interest.

It is no inconsiderable means of *spiritual safety*. In general it may be urged that the path of duty is the path of safety. Where are we so likely to enjoy the showers of divine grace, as in those gardens of the Lord on which they more usually fall? "God meeteth him that worketh righteousness." It is connected with *pastoral oversight and watchfulness*, with *brotherly inspection, exhortation and reproof;* it secures *an interest in the prayers and sympathy of the disciples;* and then it leads us *to consider the additional obligations which lie upon us in consequence of our profession*, and the more painful effects which would thus follow an act of inconsistency: in short, it seems to be an additional defence for us against the dangers to which we are exposed in our spiritual warfare. In looking forward to our approach to the table of the Lord, we shall be led to more frequent and serious examination; in looking back to the vows which we there brought ourselves under, we shall be stirred up to more caution; considering through the month previous, that we are soon to appear amongst the saints at the sacramental board, we shall find this a check to temptation, a stimulus to duty, a motive to consistency; and looking back during the month that follows, upon what then took place, we shall find the retrospect no less salutary than was the prospect. A regard to our own reputation and comfort will join itself with a concern for the honor of Christ, and the prosperity of the Church, to operate as a preservative against unholy conformity or sinful indulgence. We are poor frail creatures, and our spiritual strength is so feeble as to stand in need of every additional help; and it is no inconsiderable assistance that is furnished by Christian fellowship. Companionship is one of the hot-beds both of sin and holiness. Trees grow better, as I have already remarked, in plantations; they shelter each other from the violence of the wind, and the severity of the cold, and draw each other into a taller and a straighter growth: so it is with the trees of righteousness of God's own right hand planting, and it is by being thus planted in the house of the Lord, that they shall flourish as the palm tree, and grow as the cedar in Lebanon.

You may thus *be useful to others*. Your parents will rejoice over you with unutterable joy; your ministers will be encouraged in the work of the Lord; other young persons, if serious, may be drawn by you into the church, or, if unconverted, may have their attention roused, and their conscience awakened; the more aged who have neglected this duty will be stirred up to shame and repentance: thus what is so beneficial to you, will extend its advantages to others; and the King of Zion will look upon you with peculiar and ineffable delight.

Before this chapter closes, however, I must answer the objections which are but too commonly brought by young persons, even by those whose hearts are right with God, against this act of obedience to Christ.

Some are in doubt about their personal religion. Where this is the case, let them not remain in doubt any longer, but examine themselves, and bring the matter to an issue. "Examine yourselves," saith the apostle, "whether ye be in the faith; prove your own selves." This is too important an affair to remain undecided and in suspense. Nor need you be kept in the dark about it. If you really reflect, you must know whether you believe the gospel or not; whether you love the Lord Jesus or not; whether you are obeying God or not. Do not doubt your religion under the mistaken apprehension that doubts are proofs of piety, and evidences of humility. Your inquiry is not to be, "Am I a perfect Christian?" but, "Am I a *real* one?" If you can answer the latter question in the affirmative you ought not to remain out of the communion of the church.

Others are saying, *I am not fit to join the church yet.* Then you are not fit to die. God requires no other prerequisite to the Lord's table, than what he does to heaven; and all the fitness he requireth for either, is to be convinced of sin, to believe the gospel, and to forsake unrighteousness.

I am afraid, say some, *of making a public profession, lest I should dishonor Christ by sinning after it.* In some cases this is nothing more than an excuse for not making a profession at all, as if it were no sin to offend God before a profession is made. Many dread the idea of binding themselves by the acknowledgment that they are Christians; forgetting that it is their sin not to make a profession, and that they will be condemned for neglecting it, as some others will be for disgracing it. If, however, it be really the mistaken scruple of a timid mind, I would say again, the way of duty is the way of safety; do your duty, and trust God for preserving grace. For a man to be afraid of doing what is right, lest he should afterwards do wrong, is singular caution: he forgets that by his neglect he is already sinning. What reason is there in saying, "I am very weak, and therefore will neglect this prop—I am liable to start aside; and therefore will not avail myself of this Scriptural restraint."

I am too young in years, is the frequent thought of young people. Certainly not, if you are not too young to believe the gospel, to love Christ, and to discern the Lord's body. Is there any age specified in the New Testament, below which no one is to join the church. If so, were is it? There is none. Faith working by love is the qualification for membership, not years. Children of ten years of age, or even younger, if they are believers, ought to be admitted as members. Age has nothing to do with it. If we might make any difference, I was going to say, the younger the more welcome. Jesus showed his favor to the young when he

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said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

I am too young in the faith, say others. Not if you are sincere. If we make the word of God our guide in this matter, (and what else ought to guide us?) then we must infer that a sincere belief of the gospel, with a competent knowledge of the ends of church fellowship, is all that ought to be required of a candidate for membership. You may have been converted only a month, but if truly converted that is no objection. The same *day* that they believed, the three thousand persons converted under the sermon of Peter, were added to the Church. The privileges of fellowship are needed, if possible, more by the young than by the aged Christian: they are milk for babes, as well as strong meat for them who have attained to riper years.

I see it neglected by others older than myself, even by my own brothers and sisters. Would it be any excuse for your neglecting salvation altogether, if they were to do so? Certainly not; for religion is a personal concern the obligations of which are in our case, in no degree dependant on the manner in which they are acknowledged by others. The more it is forgotten by others, the more we should feel excited to practise its duties ourselves. Your obedience is not to be withheld because your friends or relatives neglect theirs. It may be, that your decision will have a favorable influence on their minds: if not, and even on the contrary, you should by such an act incur their displeasure, you are not to let this operate on your heart. Your duty to Christ is paramount to all other considerations, and you must obey him though it be by taking up your cross.

I do not like the mode of admission to our churches. "I do not like to be examined as to my religious views or experience, nor to submit the state of my mind, to the consideration of the church." If you mean to say you refuse *all examination*, this savors of pride or ignorance, and plainly manifests either that you do not understand the nature of a Christian church, or understanding it, refuse to submit to its discipline; in the latter case, I do not see how you can be a Christian; in the former, you must be better instructed before you associate yourself with the faithful. If you mean only, that you would rather not either *write*, or deliver *verbally before the church*, your views and feelings on religion, I reply, that no church ought to insist upon it; all they ought to do, is to state what is their usual custom; but if you have scruples of a tender conscience, they ought to be satisfied with the report of the pastor and brethren who have conversed with you.

I tremble at the denunciation, where it is declared by the apostle, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." This word had better have been rendered "*judgment*," as it refers to those visitations of temporal punishments, with which the members of the Corinthian Church were punished for their profanation of the Lord's Supper. It certainly was not the apostle's intention, as some weak and timid minds seem to think to teach that sins committed after this act of Christian communion, are unpardonable. Transgressions committed after a participation of the eucharist, are, it is confessed, additionally heinous, because committed against increased privileges and obligations, but they are still pardonable through "the blood of Christ which cleanseth from *all* sin."

I may be a Christian, and get to heaven without being united with the Church. That there are some in this case, I have no doubt; but it becomes a question whether any one can really be a Christian, who knows it to be a duty, and yet wilfully neglects it under the pretext just stated.

I do not like the Church which is formed in the place where I live. I am neither pleased with the pastor nor the people If the minister is unholy and erroneous, or the people divided into parties, and destitute of both peace and purity, this excuse may be admitted; but if the objection apply to the talents of the minister, or the worldly circumstances of the Church, we are discovering a spirit of pride and worldly-mindedness, in thus refusing to obey the command of Christ, which renders our faith very questionable, or proves it to be very weak.

Having thus explained the nature, and stated the advantages of church fellowship, and replied to some of the excuses by which a neglect of it is attempted to be justified, I must leave the subject to your serious consideration. It is perfectly obvious to every thinking and observant mind, that the obligations to this act of duty, are not felt, at least as they ought to be, by many who have "tasted that the Lord is gracious." To such persons I recommend the consideration of those passages in which a profession of our faith *before men*, is most awfully demanded. "Whosoever," saith our Lord, "shall confess my name before men, him will I confess before my Father which is in heaven: and whosoever shall deny me before men, him will I also deny before my Father which is in heaven." These words occur also, with little variation, in the Gospel of Luke. The same sentiment is conveyed by the apostle Paul: "If thou shalt *confess with thy mouth* the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and *with the mouth confession* is made unto salvation." In these passages, and others of a similar meaning, a confession, or profession, for the words are nearly the same in signification,* bears a very close connection with the hope of salvation: and how any one can be said to make a confession of Christ, who does not connect himself with a Christian church, I am certainly at a loss to understand.

On this subject I refer for a more enlarged view, to my treatise on "Christian Fellowship, or the Church Member's Guide."

CHAPTER XXIII.

ON THE CHOICE OF A COMPANION FOR LIFE.

"THE first blessing," says Bishop Taylor, "God gave to man, was society; and that society was a marriage; and that marriage was confederate by God himself, and hallowed by a blessing. The first miracle that Jesus Christ ever performed, was to do honor to a wedding, which he graced with his presence, and supplied with a part of its provision. Celibacy, like the fly in the heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confined, and dies in singularity; but marriage, like the useful bee, builds a house, and gathers sweetness from every flower and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and keeps order and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world."

"But then with how much caution, and extreme care, and sound discretion, and fervent prayer, ought this union to be formed; for they who enter into the

* Perhaps the English words *profession* and *confession* have this difference of signification,—the former means the *unasked* avowal of our faith; the latter, the acknowledgment of our sentiments when *required* to declare them: answerable to which *professors* means Christians in general; *confessors*, those who in times of persecution acknowledge their sentiments at the demand of their persecutors.

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state of marriage, cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity. Life or death, felicity or a lasting sorrow, are in the power of marriage. A woman indeed ventures most, for she hath no sanctuary to retire to from an evil husband: she must dwell upon her sorrow which her own folly hath produced, and she is more under it, because her tormentor hath a warrant of prerogative, and the woman may complain to God as subjects do of tyrant princes, but otherwise she hath no appeal in the causes of unkindness. And though the man can run from many hours of his sadness, yet he must return to it again; and when he sits among his neighbors he remembers the objection that lies in his bosom, and he sighs deeply."

Who then that is wise, would not be slow to decide, where so much depends upon the decision; and grow up in a habit of putting the affections and the imagination under the control of the judgment? If it be important to exercise deliberation in reference to those connections which may be dissolved at pleasure, how much more in the case of those which nothing can terminate but the stroke of death!

The first piece of advice I offer is, *not to think of this important affair too soon, nor suppose it necessary that a young person of eighteen or nineteen should begin to pay and receive particular attentions.* Do not court the subject, nor permit your imagination to be for ever dwelling upon it. Rather put it from you than bring it near. Repress that visionary and romantic turn of mind, which considers the whole space that lies between you and the altar, as a dreary waste, all beyond it as a paradise: in innumerable instances the very reverse has been the case, and the exchange of a father's for a husband's house has been like the departure of Adam and Eve from the garden of Eden to a wide uncultivated wilderness. "The stags in the Greek epigram, whose knees were clogged with frozen snow upon the mountains, came down to the brooks of the valleys, hoping to thaw their joints with the waters of the stream; but there the frost overtook them and bound them fast in ice, till the young herdsmen took them in their stranger snare. It is the unhappy chance of some persons, finding many inconveniences upon the mountains of single life, they descend into the valleys of marriage to refresh their troubles, and there they enter into fetters, and are bound to sorrow by the cords of a man's or a woman's peevishness; and the worst of the evil is, that they have to thank their own follies, for they fell into the snare by entering an improper way;" and I may be permitted to add, by entering it too early and too hastily.

It is on this ground that novels, the most pernicious mental poison the press can disseminate, are so much to be deprecated; they inflame the imagination with visionary scenes and adventurous exploits, on a subject which the heart ought never to approach but under the guidance of a sober judgment. Young people should be cautious in their social intercourse, of converting this subject into matter of merriment, much more should they beware of aiding and abetting each other in the formation of such connections. Never, be the confidant of individuals who are engaged in an affair of this kind unknown to their parents: nor be the medium of communication between them. Third persons, who have been ambitious of the honor of match-making, have often done mischief to others, which, however they afterwards lamented, they were never able to repair. I know some whose lives have been embittered, and ever will be, by seeing the rueful consequences of those ill-fated unions, of which they were in great measure the authors.

My next admonition is, *Take extreme care of hasty entanglements.* Neither give nor receive particular attentions, which cannot be mistaken, till the matter is well weighed. Keep your affections shut up at home in your hearts, while your judgment, aided by prudence, prepares to make its report.

When the subject comes fairly before your attention, *make it immediately known to your parents.* Conceal nothing from them. Abhor the very idea of clandestine connections, as a violation of every duty you owe to God and man. There is nothing heroic in a secret correspondence. The silliest girls and weakest men can maintain it, and have been most frequently engaged in it. Spurn the individual who would come between you and your natural guardians. Harken to the opinions of your parents, with all that deference which is due to it. Rare are the cases in which you should act in opposition to their wishes.

Be guided in this affair by the dictates of prudence. Never think of forming a connection till there is a rational prospect of temporal provision. I am not quite sure that the present age is in this respect more prudent than the past. It is all very pretty and pleasing, for two young people to sing of love in a cottage, and draw picturesque views of two affectionate hearts struggling together amidst the difficulties of life: but these pictures are seldom realized. Connections that begin in imprudence, generally end in wretchedness. Young people who marry without the consent of their parents, when that consent is withheld, not from caprice but discretion, often find that they are not united like two doves, by a silken thread, but like two of Sampson's foxes, with a fire-brand between them. I call it little less than wickedness to marry without a rational prospect of temporal support.

Right motives should ever lead to this union. To marry for property only, is most sordid and vile. We are informed that in some parts of the East Indies, it is thought no sin for a woman to sell her virtue at the price of an elephant: and how much more virtuous in reality is *she*, who accepts a man for the sake of his fortune? Where there is no affection at the hymeneal altar, there must be perjury of the most awful kind; and he who returns from church with this guilt upon his conscience, has brought with him a curse to his habitation, which is likely to make his prize of little worth. When such persons have counted their money and their sorrows together, how willingly with the price of their slavery would they buy again their liberty; and so they could be released from each other, give up all claims to the golden fetter which had chained them together.

Personal attractions alone are not enough to form a ground of union. It is an ill band of affections to tie two hearts together by a little thread of red and white. Few things are more superficial or evanescent than beauty. The fairest flower often fades the soonest. There ought to be personal attachment I admit, but that attachment should be to the mind as well as the body. Except we discern something lovely that will remain when the color of the cheek has faded, and the fire of the eye is extinguished, and the symmetry of the form has been destroyed, we are engaging our affections to an object which we may live to witness only as a sort of ghost of that beauty which we once loved. There should be temper and qualities of mind which we think will please us, and satisfy us, when the novelties and charms of personal attractions have faded for ever.

In the case of pious young people, neither personal nor mental qualifications, nor the union of both, should be deemed a sufficient ground of union *in the absence of religion.* The directions of Scripture on this head are very explicit. "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? or what part hath he that believeth with an infidel?" 2 Cor. vi. 14, 16. "She is at liberty to marry whom she will, only in the Lord." 1 Cor. vii. 39. This is a declaration of the will of

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God. It is a clear unequivocal annunciation of his mind on the subject. Viewed as advice, it is wise, for it is given by one who is infallible; but it is more than advice, it is the command of one who has authority to govern, the right to judge, and the power to punish. He who instituted marriage, has thus laid down the law, as to the principles upon which it is to be conducted. Pious young persons are here commanded to unite themselves only with those who appear to be partakers of similar dispositions. An infraction of this law is followed with many evils.

It offends others: it discourages ministers: grieves the church, and is a stumbling-block to the weak. It is a source of inexpressible regret to parents. "And Esau was forty years old when he took to wife Judith, the daughter of Beeri, the Hittite, and Bashemath, the daughter of Elon, the Hittite, which were a grief of mind unto Isaac and Rebekah;" and Rebekah said to Isaac, "I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these who are of the daughters of the land, what good shall my life do me." This is deeply affecting, and it is but the feeling of every truly Christian parent concerning his children when they act as Esau did.

But consider the influence of an unsuitable connection on *yourselves*. We all need helps, not hinderances to heaven. Our personal religion requires props to keep it up, not weights to drag it down. In this case, not to be helped is to be hindered. The constant companionship of an irreligious husband, or wife, must be most injurious. The example is always near,—it is the example of one we love, and which has, on that account the greater power over us. Affection is assimilating; it is easy to imitate, difficult to oppose those we love. Your own religion is put in awful peril daily. But if you should escape *unhurt*, still what *sorrow* will such an association produce. What a dreadful, heart-rending idea, to love and live with those from whom you fear you shall be separated for ever: to be moving hourly to a point, when you shall be torn from each other for eternity. How sweet the consciousness which lives in the bosom of a pious couple, that if separated to-morrow, they have an eternity to spend together in heaven: but the reverse of these feelings will be yours, if you marry not "in the Lord."

Besides, how many interruptions, of conjugal felicity will you experience. Dissimilarity of taste, even in lesser matters, sometimes proves a great bar to happiness. Between those who are so nearly related, and so constantly together, there should be as great a likeness of disposition as possible. But to be unlike in the most momentous of all concerns, is an affair of perpetual recurrence!! Is this the way to be happy? Will the strongest affection surmount this obstacle, or ought the experiment to be made?

And then, *think on the influence it will have on all your domestic arrangements* on your servants, and especially on *your children*, should you have any. You will be left alone, and perhaps counteracted, in the great business of family religion. Your plans may be thwarted, your instructions neglected, your influence opposed. Your offspring, partaking of the evil nature common to their species, are much more likely to follow the worldly example than the spiritual one.

The Scripture is replete with instances of the evil resulting from the neglect of religious marriages. This was the sin which filled the old world with wickedness, and prepared it for the deluge. Some of Lot's daughters married in Sodom, and perished in its overthrow. Ishmael and Esau married irreligious persons and were both rejected, and turned persecutors. The first captivity of the Jews, after their settlement in the Holy land, is ascribed to this cause.* What did David suf-

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But are we to do evil that good may come? Is marriage to be considered one of the means of grace? It is much more probable that such a connection will do injury to the pious party than good to the unconverted one. I have seen the experiment often tried, but scarcely ever succeed, of marrying an unregenerate person with the hope of converting him. Dr. Doddridge says, he never knew *one* instance in which this end was gained.

I do not mean to say, that religion, though indispensable, is *the only prerequisite* in the individual to whom you should unite yourselves. Temper, age, rank, mind, ability to preside over domestic cares, should all be taken into the account. Many, when expostulated with on their being about to form an unsuitable connection, have replied, "Oh he is a very good man, and what more would you have?" Many things: a good disposition, industrious habits, a probability of supporting a family, a suitableness of age and station, a congeniality of general taste. To marry a person *without* piety, is sinful; to marry *for* piety *alone*, is foolish.

Again I entreat you to recollect that the marriage union is for life; and if it be badly formed, is an evil from which there is no refuge but the grave, no cure but in death. An unsuitable connection, as soon as it is found to be so, throws a gloom, not merely over some particular periods of our time, and portions of our history, but over the whole: it raises a dark and wide spreading cloud, which extends over the whole horizon of a man's prospect, and behind which he sees the sun of his prosperity go down for ever, while it is yet noon. It is a subject on which the most delicate reserve, the most prudent caution, and the most fervent prayer, are indispensably necessary. It is not, as it is too frequently thought and treated, a mere sportive topic to enliven discourse with, or an enchanted ground for the imagination to rove in, or an object for a sentimental mind to court and dally with; it is a serious business, inasmuch as the happiness of many is concerned in it; their happiness not for a part of their lives, but the whole of it; not for time only, but for eternity. And, therefore, although I would not surround the altar of Hymen with scare-crows, nor invest it with shades as deep as those of the sepulchre, which men are more afraid than eager to approach; so neither would I adorn it with the garlands of folly till I have rendered it as frivolous as the ball-room, where men and women are paired for the dance, with no regard to congeniality of mind, with no reference to future happiness, and no object but amusement.

CHAPTER XXIV.

ON KEEPING IN VIEW THE GREAT END OF LIFE.

NEVER was there a more rational or important question proposed for the consideration of the human un-

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state of marriage, cast a which stands first in the Cate- and yet of the greatest children, have been taught from last throw for eterni hat is man's chief end?" This, l ing sorrow, are ional and most important, for every indeed venture should certainly ask himself, "What is tire to from nd of my existence? I find myself in a sorrow where innumerable objects present themselves more urgtice, each soliciting my heart, and each claim- of pre be most worthy of its supreme regards. I have as ulties of mind capable of high pursuits. I perceive, by universal experience, that my stay in this world will be very short, for I am only a stranger and sojourner here upon earth, as all my fathers were; and as I am anxious not to go out of the world without answering the end for which I came into it, I would wish to know the chief purpose for which I exist." Such a reflection is what every one *should* make, but which very few *do* make. Would they fritter away their lives, as they do on the most contemptible trifles, if they seriously inquired for what purpose their lives were given?

What, then, *is* the *chief* end of man? You will perceive, I lay all the stress of the inquiry on the adjective; for there are many ends to be kept in view, many purposes to be accomplished, many objects to be sought. We must provide for our own sustenance and the comfort of our family: we should store our mind with useful knowledge: endeavor to be useful, ornamental, and respectable members of society: and there are many other things which may be lawfully pursued; but we are now considering that *one great object, which is paramount to all others, to which all others must be subservient, and the loss of which* will constitute life, whatever else we might have gained, a lost adventure.

There are five claimants for this high distinction, this supreme rank, in the objects of human pursuit, the pretensions of which shall be separately examined.

Riches, with peculiar boldness, assert their claims to be "*the one thing needful*," and multitudes practically confess the justice of the demand. Hence, there is no deity whose worshippers are more numerous than Mammon. We see many all around us who are obviously making this world the exclusive object of their solicitude. Wealth is with them the main chance. For this they rise early and sit up late, eat the bread of carefulness and drink the water of affliction. This is their language, "I care for nothing if I may but succeed in business, and acquire property. I will endure any fatigue, make any sacrifice, suffer any privation, so that I at last may realise a fortune." It is perfectly evident that beyond this they have neither a wish nor an object. Money, money, money, is their chief good, and the highest end of their existence. God, religion, the soul, salvation, heaven, hell, are as much forgotten as if they were mere fables, and all the energies and anxieties of their soul are concentrated in wealth.

Is this *rational*—to say nothing of religion?

Consider *the uncertainty which attends the pursuit of this object*. *Fortune* has been often described as a capricious goddess, not always bestowing her golden gifts on those, who by their prudence and industry seem most to deserve them. "The race is not always to the swift, nor the battle to the strong." The wisest and most plodding worldling sometimes ends in poverty. And shall we seek *that* as the end of life, which after all we may never gain? Shall we deliberately devote existence to secure that, which after all we may *never* secure? How many miserable creatures are going down to the grave, confessing that they have spent their lives in courting fortune, and have scarcely obtained a smile, while others who have hardly asked a favor, have been loaded with them. Poor creatures! they may say in reference to the world, what Cardinal Wolsey did in reference to his king, "Had I served God with half the zeal that I have served Mammon, he would not now have forsaken me in my old age."

But even granting that the end is secured, *do riches bring all the pleasures in their train which they promise?* It is a very trite remark, that a man's happiness is not in proportion to his wealth. "A man's life," said Christ, "consisteth not in the abundance of things which he hath;" and yet many act as if they denied the truth of the sentiment. Do you think that all rich men are happy, and that all poor men are miserable? As to mere animal enjoyment, does the affluent man receive a larger share than his poorer neighbor? Whose head acheth less for the costly plume that waves on the brow? Whose body enjoys the glow of health more for the rich velvet which enwraps it, or the lace which adorns it? Whose sleep is sounder because it is enjoyed on down? Whose palate is more pleased because it is fed with many dishes instead of one, and from silver instead of delf? Whose rest is more pleasant because it is taken upon rose-wood and chintz? Whose bosom is more free from pain because of the diamond which sparkles there? Do riches multiply the number of the senses, and give other inlets of sensation to the soul, or increase the power of those we already possess? Do they add to the just and natural appetites, or afford greater gratifications to those we already feel? Do they ensure health, keep off disease? Nothing of the kind. Numerous servants, splendid equipages, rich furniture, luxurious living, are in the amount of a man's happiness, but as the small dust of the balance. We may say of these things as Pliny did of the pyramids of Egypt, "They are only proud proclamations of that wealth and abundance which their possessor knew not how to use."

Care is the shadow of possession, and the magnitude of the shadow will always be in proportion to the dimensions of the substance. Great wealth certainly makes a man many anxieties. What shall I do? is a question often asked by affluence, as well as by penury. There is nothing in earthly things *suited as a portion* to the desires of the human *mind*. The soul of a man needs something better for its provision than wealth. It is on this account, partly, that our Lord brands the rich man in the gospel for a fool, who, when he surveyed his treasures, he said to his *soul*, "Thou hast goods laid up for many years in store; eat, drink, and be merry." "A fool indeed," said Bishop Hopkins, "to reckon his soul's goods by barns full. He might as wisely have boasted that he had provided barns full of *thoughts* for his *body*, as barns full of *corn* for his *soul*."

Then *how precarious is the continuance of riches*. They appear to us as in a dream; they come and are gone; they stand by us in the form of a golden image, high in stature and deeply founded on a rock; but while we look at them they are transformed into an eagle with wings, and when we are preparing to embrace them they fly away. What changes have we witnessed even within our own circle of observation. How many do we know, now suffering want, who formerly rolled in affluence. They set out in life in the full sunshine of prosperity, but the storm overtook them, which blasted every comfort they had in the world.

And if riches continue to the end of life, *how uncertain is life itself*. How often do we see persons called away by death in the very midst of their prosperity. Just when they have most reason to desire to live, then they must die. Their industry has been successful, their desires after wealth have been gratified, they build houses, plant gardens, and when preparing for many years of ease and enjoyment, they quit all—for the SEPULCHRE; and then whose shall those things be which they have amassed? It is recorded of Saladin, the Saracen conqueror, that after he had subdued Egypt, passed the Euphrates, and conquered cities without number; after he had retaken Jerusalem, and

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performed exploits almost more than human, in those wars which superstition had stirred up for the recovery of the Holy Land; he finished his life in the performance of an action that ought to be transmitted to the most distant posterity. A moment before he uttered his last sigh, he called the herald who had carried his banners before him in all his battles; he commanded him to fasten to the top of a lance the shroud in which the dying prince was soon to be buried. "Go," said he, "carry this lance, unfurl this banner, and, while you lift up this standard, proclaim, This, this is all that remains to Saladin the Great, the Conqueror, and the King of the Empire, of all his glory." Yes, and that piece of crape in which his perishing remains shall be onwrapped, is all that will be left of his wealth to the rich man when he quits the present world. Not one step will his riches go with him beyond the grave. What a sad parting will that be when the soul shall leave all its treasures behind in this world, and enter upon another state of existence, whither it cannot take a farthing, and where it would be useless if it could take it all. Then the miserable spirit like a shipwrecked merchant, thrown on some strange coast after the loss of all his property, shall be cast on the shore of eternity without one single comfort to relieve its pressing and everlasting necessities.

Can *riches* then substantiate their claims to be the chief end of man? What, when it is so doubtful, whether, after all our endeavors, we shall possess them; the possession of them contributes so little to our real felicity; when their continuance is so uncertain; their duration so short; their influence upon our eternal destiny worse than nothing? Will any reasonable creature have the folly to assert, that the chief end for which God sent him into this world, is to amass property, to build a splendid house, and store it with furniture equally splendid; to wear costly clothes and feed on rich viands; to live in affluence and die rich?

The next pretender to the distinction of being the supreme good, and man's chief object of pursuit, is *Pleasure*. To this many have devoted their lives: some are living for the sports of the field, others for the gratification of the appetites, others for the enjoyment of the round of fashionable amusements. Pleasure, in one form or other, is the object of pursuit with myriads. As to the gratification of our animal appetites, few will think it necessary to have much said to persuade them, that to sink to the level of the brute creation, and hold communion with swine, and goats, and cormorants, cannot be the chief end of a rational being. Who would not be ashamed to say, and even deliberately to think, they were sent into the world to consume so much property; to devour the produce of so many men's labor; to eat and drink away the little residue of wit and reason they have left; to mingle with this *high* and *distinguished employment*, their impure and scurrilous jests, that they may befriend one another in proving themselves to be yet of human race, by this almost only remaining demonstration of it, that they can laugh as well as eat and drink. Surely, surely, that cannot be the chief end of man, which sensualizes, brutalizes his nature, which drowns his reason, undermines his health, shortens his life, hurries him to the grave. And also, as to what are called *the pleasures of the field*, will any man say that God sent him into the world to ride after dogs, or run after birds, or torture fishes upon a hook? Are all the high faculties of the soul to be wasted, all the precious moments of life to be consumed, in trying how many foxes, hares, pheasants, and trout we can kill: and then to spend all the time we can redeem from this converse *with* brutes, in making ourselves such?

Fashionable amusements seem to be with many the end of life. Multitudes live for pleasure of this kind. Ball succeeds to concert; the private rout to the public assembly; the card party to the dinner party; and in this busy round of fashionable follies, does the life of many pass away. Can it then be the high object of existence to sing, and play, and dress, and dance!! Do not these things, when we reflect upon them, look more like the pursuits of butterflies, and grasshoppers, and canary birds, than of rational creatures? Is it not melancholy to see beings with faculties that fit them, if rightly improved, to converse with philosophers, with angels, with God, sinking to the amusements of children: and employing time as if it were given to them for nothing but mirth; and using the world as if it were created by God only to be a sort of play ground or tennis court for its inhabitants?

Does this kind of life satisfy those who pursue it? Far, very far from it. Can any person, in reality, be farther from happiness, than they who live for pleasure? You shall hear the testimony of a man who will be admitted by all to be no incompetent judge; I mean Lord Chesterfield. The world was the god of his idolatry, he tendered his service to act as high-priest for this divinity, published its liturgy, and conducted its ceremonial. What happiness he found in the worship of his deity, and how far he recommends others to the shrine, you shall learn from his own pen: and by the way, this language furnishes the most powerful antidote that was ever published to the poison contained in his trumpery volumes.

"I have run," says the man of the world, "the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I apprise them at their real value, which is, in truth, very low; whereas those that have not experienced, always overrate them. They only see their gay outside, and are dazzled with the glare. But I have been behind the scenes. I have seen all the coarse pullies and dirty ropes, which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles, which illumine the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect back upon what I have seen, and what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle, and pleasure of the world, had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No; for I really cannot help it. I bear it—because I must bear it, whether I will or no. I think of nothing but of killing time the best way I can, now that he is become my enemy. It is my resolution to sleep in the carriage during the remainder of my journey."

Poor, wretched, forlorn Chesterfield, and was it thus thou didst close thy career! Is it thus that the worldling, in his last moments, feels and acts, looking back upon the past with disgust, and forward to the future with despair? Then, O God, in thy mercy "deliver me from the men of this world," who have their portion in this life.

"When a Christian priest," says Bishop Horne, in alluding to the case of this nobleman, "speaks slightingly of the world, he is supposed to do it in the way of his profession, and to decry, through envy, the pleasures he is forbidden to taste. But here, I think, you have the testimony of a witness every way competent. No one ever knew the world better, or enjoyed more of its favors, than this nobleman. Yet you see in how poor, abject, and wretched a condition, at the time when he most wanted help and comfort, the world left him, and he left the world. The sentences above cited from him, compose, in my humble opinion, the most striking and affecting sermon on the subject ever yet

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preached to mankind. My younger friends, lay them up in your minds, and write them on the tables of your hearts; take them into life with you; they will prove an excellent preservative against temptation. When you have duly considered them, and the character of him by whom they were uttered, you shall compare them, if you please, with the words of another person, who took his leave of the world in a very different manner. 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, will give me at that day.' Say, shall your lot be with the Christian, or the man of the world; with the apostle, or the libertine? You will not hesitate a moment; but in reply to those who may attempt to seduce you into the paths of vice and error, honestly and boldly exclaim, every one of you, with Joshua, 'Choose you this day whom you will serve; but as for me and my house, we will serve the Lord.'"*

You will also call to remembrance, my dear children, that passage in the Life of Colonel Gardiner, whose history you have read, or should read, in which he tells us, that when living in all kinds of dissipation, and when complimented for the external gaiety of his demeanor, as the "happy rake," he was in reality so perfectly wretched, and so entirely disgusted with his mode of living, that, on beholding the gambols of his dog, he wished he could change places with the unconscious animal.

Is *pleasure* then the chief end of life? Yes, in Dr. Doddridge's explanation of it, in his beautiful epigram on his own motto—"Dum vivimus, vivamus."

"Live while you live, the epicure will say,
And take the pleasure of the present day:
Live while you live, the sacred preacher cries,
And give to God each moment, as it flies.
Lord in my view let both united be—
I live in pleasure when I live to thee."

Fame is with some the great end of life. This is an object which comparatively few can hope to attain, and therefore for which few contend. Still there are some: and if they were honest, they would tell you, that vanity, which is another name for the love of fame, is a passion, which, like the venom of a serpent injected into its own body, tortures itself. The pursuit of fame is attended with a state of mind, the most remote from happiness. "When it succeeds, it degenerates into arrogance; when it is disappointed, (and it is too often disappointed,) it is exasperated into malignity, and corrupted into envy. In this stage, the vain man commences a determined misanthropist. He detests that excellence which he cannot reach. He lives upon the calamities of the world; the vices and miseries of mankind are his element and his food. Virtue, talents, and genius, are his natural enemies, which he persecutes with instinctive eagerness and unremitting hostility. There are, who doubt the existence of such a disposition; but it certainly issues out of the dregs of disappointed vanity: a disease which taints and vitiates the whole character, wherever it prevails. It forms the heart to such a profound indifference to the welfare of others, that what ever appearance he may assume, or however wide the circle of his seeming virtues may extend, you will infallibly find the vain man in his own centre. Attentive only to himself, absorbed in the contemplation of his own perfections, instead of feeling tenderness for his fellow-creatures, as members of the same family, as beings with whom he is destined to act, to suffer, and to sympathize; he considers life as a stage on which he is acting a part, and mankind in no other light than spectators. Whether he smiles or frowns; whether his path is adorned with the rays of beneficence, or his steps are dyed in blood; an attention to self is the spring of every movement, and the motive to which every action is referred."* When therefore we consider that perpetual restlessness of mind, that mortification, arising from disappointed hopes; that envy, which is generated by the success of competitors; that feverish excitement, which is kept up by the intense desire of victory; the love of fame will appear too torturing a state of mind to be the end of man's existence: it is plunging into a kind of purgatory for the *mere chance* of reaching a celestial summit.

Should the effort to gain distinction *be successful*, will it then *reward the pains that have been expended to gain it?* We have a striking illustration of the emptiness of the rewards of fame, in the Memoirs of *Henry Martyn*. He tells us, that after a severe contest with many distinguished competitors, for the prize of being Senior Wrangler, the highest mathematical honor which the University of Cambridge can bestow upon its students, the palm was awarded to *him;* and having received it, he exclaims, "*I was astonished to find what a shadow I had grasped.*" Perhaps there never yet was a candidate for fame, whatever was the particular object for which he contended, who did not feel the same disappointment. The reward of *fame* may be compared to the garlands in the Olympic games, which began to wither the moment they were grasped by the hand, or worn upon the brow of the victor.

How often do we see the aspirants to a place in the Temple of Fame cut off by death; some just when they have begun the difficult ascent, others when half way up the hill, and a few when they have gained the summit, and tread upon the threshold of the sacred fane. A traveller thinks to gain immortal renown by tracing the unknown course of a river, laying open a new continent, discovering a new island, or describing the remains of ancient states; but dies like Cook or Mungo Park, Tweddell, or Bowditch, in the very midst of his discoveries. A warrior enters upon a military or naval life, and hopes to gather his laurels on the ensanguined field of conflict; and falling, like Wolfe or Nelson, in the hour of victory, receives the crown upon his bier instead of his brow; and leaves his monument, in lieu of himself, to receive the tribute of his country's praise. The scholar and philosopher pursue some new object of science or literature, and hope, by their success, to gain a niche for their shrine in the Temple of Fame: just as they have established their theory, and are about to receive their honor, they are removed by death, to a world where the rewards of talents have no place, but virtue constitutes the sole distinction.

O that men were wise, and would consider this! Those distinctions which now excite the desires and inflame the ambition of so many ardent minds; which absorb the time, the energies, the interest, the health of their impassioned admirers and eager pursuers, are all of the earth, earthly; all terminate with the present

* Bishop Horne's Sermons. The works of this author present a beautiful combination of piety, elegance, and pathos. The introduction to his Commentary on the Psalms is one of the most delicious morsels of composition in the English language: and if the Commentary itself be too systematically conducted, on the principles of a typical reference to Christ, which I certainly think it is, yet who is not disposed to consider as venial the sin of being too evangelical? The man who wishes to keep alive the flame of piety in his soul, will find no inconsiderable help from Horne on the Psalms, and Leighton on Peter.

* Mr. Hall's Sermon on Modern Infidelity: one of the most eloquent and conclusive pieces of argumentation in the English language.

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world, and in reference to the eternal destiny of their possessors, have not the place of an atom, nor the weight of a feather. In the admiration and gratitude and applause of their fellow-creatures; in the records of the journalist, the biographer, and the historian; in the acknowledgments of the present generation, and the remembrance of posterity, they have their reward; but if they possessed not true piety, in these things alone their object terminates. "Verily, verily, I say unto you, they have their reward;" but the smile of an approving God, the hope of eternal life, the possession of everlasting happiness, is no part of it. The star of their glory is amongst the number which, at the last day, shall fall from the heavens, and set in the blackness of darkness for ever. The astonishing works of Shakspeare, Bacon, Newton, Milton, Locke, which have surrounded their authors with such a radiant crown on earth, will not be mentioned in the judgment, nor procure so much consideration as a cup of cold water, that was given to a disciple of Christ, out of love to his Master.

What is earthly renown to a man that is in eternity? If he is in heaven, the praises of the whole globe cannot add one jot to his felicity; if he be in hell, they lessen not one pang of his misery: he is in either case unconscious of all—inaccessible to all. To a lost soul in prison who had sunk to perdition under a weight of earthly honors, what a dreadful sting must such a reflection as this give to all his sufferings, "Alas! alas! while my memory is almost idolized on earth, I am tormented in this flame."

Knowledge presents itself to some as the end of life. To store up ideas, to amass intellectual treasures, is the end and delight of their existence; they are never satisfied with what they know, and are always seeking for something which they do not know. They are literary misers. They labor in the world of mind. These, I admit, are far more rational than the others, in selecting *their* chief end of existence. But still *they* are far from wisdom. The wisest of men has told us, "I gave my heart to seek and search out by wisdom, concerning all things that are done under the sun. I communed with mine own heart; lo, I have gotten more wisdom than all they that have been before me at Jerusalem: yea, my heart had great experience of wisdom and knowledge. I perceived that this also is vexation of spirit: for in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow. Of making many books there is no end; and much study is a weariness of the flesh." Will knowledge comfort its possessors amidst the ills of life? Will it soothe them in the agonies of death? Will it avail them at the day of judgment? However it may dignify and delight them on earth, will it entitle them to heaven, or prepare them for its bliss? No, no. Knowledge alone will raise no man to the celestial city in which God dwells. It may elevate them to earth's pinnacle, but will leave them at an infinite distance from heaven's threshold. It may lift them high above the scorn and contempt of men below, but still leave them all exposed to the wrath and curse of God from above.—There is something ineffably dreadful in anticipating the loss of *any* human soul: but the sense of agony is increased when we think of the eternal ruin of a mind which had accumulated all the stores of the most varied knowledge: it is painful to see the least and lowest spark of intelligence fluttering to extinction over the marshes of sensuality; but it is most painful to see one of the highest order of intelligences, darting, like a falling star, into the blackness and darkness of eternal night. It is dreadful to follow such a spirit into the unseen world, and to behold, in imagination, the meaner damned, whom he spurned on earth as a vulgar herd, taking up against him the ancient taunt, "Art thou also become like unto us?" "How art thou fallen, O Lucifer, son of the morning!"

Domestic comfort is with many the chief, the only end of life. They aspire not to riches, they pace not the giddy round of pleasure, they have no ambition for fame, they have no taste for science or learning; to marry happily and live comfortably, in moderate competency, is the limit of their prospects and pursuits. And is this all! *This* the *chief* end of life! Consider, much that has been said of riches will apply to this. Although you seek it, it is uncertain whether you will succeed. Should you gain your object, how soon may it be taken from you again. Your trade may be ruined, the partner of your joys and sorrows may be removed by death, your health may be impaired; if none of these things happen, you yourself may be removed to another world when the one you now inhabit may appear most enchanting; or if spared to old age in undiminished enjoyment, how dreadful is the thought of going from a state of such comfort to another, in which not a ray of peace will ever fall upon the spirit through everlasting ages.

None of the things which I have mentioned, therefore, are worthy to be the objects of our *supreme solicitude*, or *ultimate pursuit*. They may be all taken up as inferior and subordinate objects. We may, in moderation, and by honest industry, not only endeavor to obtain a competency, but even affluence; we are allowed to desire and seek a comfortable settlement in the world; we may enjoy, in measure, the lawful pleasures of life; we may endeavor, if our motives are right, to establish our reputation, not only for virtue, but for talents; we may, to the widest extent, pursue our researches after knowledge: all this is allowed, not only by reason, but by revelation. Religion is not the enemy of one single excellence of the human character, nor opposed to any of the lawful possessions of the present world.

But the question to be decided is, *What is the chief end of man?* Now the definition which I would give of this is as follows: "It must be an object suited to the nature of man as a rational creature; an object which, if sought in a right manner, shall with absolute certainty be obtained; which shall not interfere with any of the necessary duties of the present state; which, when obtained, shall not only please but satisfy the mind; which shall prepare us for our eternal state of existence, and accompany us to the unseen world, as our portion for ever. All these things must enter into the chief good, the great end of life, the ultimate object of pursuit. There is but one thing in the universe to which this will apply, and to that one it will in all parts of the definition most strictly apply, and that is, *the salvation of the soul.*"

You are immortal creatures, lost sinners, capable of enjoying eternal happiness, yet exposed to the sufferings of eternal death; and what can be the chief end of an immortal being short of *eternal life*. Once admit that you are going on to eternity, and it would be idiotism to deny that any thing less than eternal happiness should be your great aim. The Assembly's Catechism has defined the chief end of man to be—"*To glorify God and enjoy him for ever.*" This is strictly true, and accords with what I have said: for, to glorify God is to believe in Jesus Christ for the salvation of the soul, and under the influence of this faith, to live soberly, righteously, and godly, in this present evil world: and thus glorifying God on earth, we shall be taken to enjoy him for ever in that state of ineffable felicity which he hath prepared for them that love him. The salvation of the soul is a good which suits our rational nature; it is absolutely certain to those who seek it in the right way: it rather ensures than interrupts all the other duties of life; it satisfies and delights the mind, giving consolation for its troubles, and contentment to its desires; it fits us for our eternal state, and goes with us to glory as our portion for ever.

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But there are few who deny this in theory, although they neglect it in practice, and therefore I must now exhort you *to keep this end of life constantly in view.* Every man, when he sets out on a journey or pursuit, should have a definite object, and constantly keep it in view. My dear children, you are setting out on the journey of life, you know the chief object of that journey, and now ever keep it before your mind. Let this conviction not only be written on your understanding, like a picture delineated on ice, or an impression produced on the snow, which thaws beneath the next sun; but be engraven on your heart, like characters on a rock, which nothing can efface—that your main business on earth is to obtain the salvation of your immortal soul. Let this conviction lie at the bottom of your whole character, let it be thoroughly wrought into the contexture of all your mental habits; let it be the main wheel in the whole machinery of your conduct. It is recorded of a pilgrim, on his way to Jerusalem, that in passing through Constantinople, when that city was in its glory, he met with a friend who, wishing to detain him in the eastern metropolis, took him about to see the beauties of that celebrated place. "Very splendid," exclaimed the pilgrim, "but this is not the holy city." So should we say to every thing which would limit and detain our hearts on earth, "Very good in its place, but it is not salvation."

Often inquire of yourselves and examine your hearts, whether you are keeping in mind this one thing needful. At the close of every division of your time, of your years, your months, your weeks, ask yourselves the question, "Is my eye upon the supreme summit of Christian desire and expectation; or am I beginning to lower my aim and sink my pursuit?"

Regulate all your feelings of admiration and pity, in reference to the conduct and situation of others, by this object. If you see the rich man accumulating wealth, the scholar increasing the stores of learning, the philosopher adding to the discoveries of science, the man of martial or literary renown gathering laurels to decorate his brow, but at the same time neglecting the claims and despising the blessings of religion, view them rather as objects of pity than of envy; and rank them amongst the individuals who are losing sight of the great end of a rational creature's existence. On the other hand, wherever you perceive an individual, however obscure in station, limited in acquirements, or afflicted in his circumstances, but who is yet glorifying God, and preparing to enjoy him for ever, there realize an individual who is keeping before him the great end for which God sent him into this world, and who is fairly entitled to your warmest congratulations.

Keep this in view in the selection of situations, and the forming of connections. Are you going out into life? Accept of no situation, however advantageous in a worldly point of view it might appear, where you are likely to be cut off from the means of grace, and the helps to a life of faith and holiness; bring the rule of life to it, and ask, "Will it help or hinder me in the pursuit of salvation?" Let this direct you in choosing the place of worship you attend, and the minister you hear. Inquire not where the people of fashion go, or who is the most eloquent preacher; but where the most instructive, awakening, and improving ministry of the word is to be enjoyed; and where you are likely to be kept most steadily in the pursuit of eternal life. In the profession of your religion, dwell most on the plain and obvious and important truths of the gospel, such as are most intimately connected with the life of piety in the heart; and turn not aside to novelties, speculations, and religious curiosities. In selecting your avocation in life, keep this in mind, and if there be any calling which in your judgment necessarily takes off the mind from religion, choose another in preference. In accepting or selecting a companion for life, let not this subject be put out of view, but consider how much you will be assisted or opposed in seeking eternal salvation, according as your nearest earthly friend shall be one with you in Christ. In pitching your tabernacle, inquire not only what is the air, the prospect, the facilities for trade or pleasure; but what are the means of grace, the helps to religion, the ministry of the word, the company, in the neighborhood. In short, let it appear in all you do, that *the salvation of your soul is the one thing needful, the chief business of life.*

Act, in reference to eternal salvation and the affairs of this life, as a man who most tenderly loves and ardently longs for his home, does upon his journey, in reference to that home: he provides as comfortable an inn as he can honestly obtain, he enjoys the prospects which present themselves to his eye, he is pleased with the company he meets with on the road, he gains as much knowledge as he can accumulate by the way, he performs the duties of his calling as diligently and secures as much profit as he equitably can, but still his eye and his heart are at home; for his comfort there and not his pleasure abroad, he is *supremely* anxious; so far as he can promote, or not hinder his prosperity at home, he is willing to gain knowledge, take pleasure, secure respect, abroad; but *home* is his great object; to reach that, and prepare for its increasing comfort, is his aim and his hope.

So act, my children, towards *the salvation of the soul.* THIS, THIS is the end of life: keep it constantly in mind; never lose sight of it. Gain all the knowledge, all the comfort, all the fame, all the wealth you can, in subordination to this *one great business;* but remember, that whatever subordinate ends you *may* pursue, the paramount object which you *must* seek, is to GLORIFY GOD AND ENJOY HIM FOR EVER.

CHAPTER XXV.

ON THE MEETING OF A PIOUS FAMILY IN HEAVEN.

THE strength of our social feelings, and the pleasure which we derive from the indulgence of them, has very naturally originated the question, "Will those who were known to each other on earth, renew their acquaintance in heaven?" The feelings which prompted the question have led us to answer it in the affirmative. It might, indeed, be enough to satisfy our hopes in reference to eternal happiness, to be assured that nothing should be present which could operate as an alloy—nothing be absent that shall be felt as a defect. We know that the manifold wisdom of God is employed under the impulse of infinite love, in *preparing* a place for us; and we are also assured, that God "is not ashamed to be called our God, because he hath prepared for us a city." All that is most essential to a state of perfect and everlasting felicity, is exhibited and promised in the word of God; the beatific vision of God and the Lamb; complete resemblance in body and soul to the Lord Jesus; the light of perfect knowledge; the purity of perfect holiness; the glow of perfect love; the eternal exclusion of sin and of the sinner; the company and converse of the spirits of just men made perfect, and the myriads of holy angels; the absence of pain and sickness, care and labor, sorrow and sighing, death and the curse; all of which are explicitly assured to the believer in the gospel of Christ—form a heaven which might entirely satisfy us, as a state of felicity seemingly incapable of addition. This is glory, honor, immortality, eternal life. And yet in the view of all this, our social nature often prompts that one more question, "Shall we know each other in the celestial world?"

The Scripture, I admit, has not, in so many words, replied to the question, nor relieved the solicitude

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which asks it; and in this very reserve we see a proof of the wisdom of God. Had the Scriptures been explicit and diffuse on such topics; had they said much about the social intercourse of the unseen world; had they represented its felicity as arising in a great degree from the renewal of those friendships which were formed on earth, but suspended by death, how many would have concluded, in the total absence of all religious feeling from their hearts, that *they* were meet for such an inheritance, as this. Whereas the Bible, by representing no part of the happiness of heaven but that which arises from sources strictly devotional, has given no countenance to delusion, nor furnished occasion for self-deception. None of the splendid visions which lie hid behind the veil are manifested, but such as tend to impress us with the conviction, that in order to behold and enjoy them, we must be holy, even as God is holy.

These considerations, while they account for the reserve which is maintained by the Scripture on this subject, do not, by any means, disprove the sentiment. Though I would not say with *Irenæus*, one of the earliest fathers of the church, that separate souls retain the likeness and figure of their bodies, so that they may be still known thereby in the other world; though I by no means pretend even to speculate on the precise manner or means whereby glorified immortals will attain a knowledge of each other; whether by revelation or information; by any resemblance being left on the newly raised body to what they formerly were, or by that intuition which will, no doubt, be the way in which many things will be known; yet still I think that, in some way or other, this knowledge will be obtained.

1. The enjoyments and occupations of heaven are uniformly represented as social: but where is the charm of society without mutual knowledge?

2. Heaven is uniformly represented as perfecting all our faculties; is it then probable that it will diminish *memory*, one of the most important of them? And if memory be still retained in full vigor, and it be perpetually employed, as it inevitably must be, on the past scenes of our earthly existence, is it likely that the friends and companions of that existence, inhabiting then the same celestial world with us, will be unknown to us?

3. The chief grace that will be increased in the regions of the blest, next to love to God, will be love to our companions in glory. But will not one of the most pure, elevated, and delightful exercises of this holy passion be wanting, if we are ignorant of our glorified relatives?

4. In the general judgment, which is appointed to vindicate the ways of God to man, it is nearly certain that individuals will be known to each other; and if this be the case, is it likely that their mutual knowledge will be immediately obliterated?

5. Is it likely that individuals whose names and labors bear such a close and extensive connection with the redemption and history of the church, as those of the prophets and apostles, will be unknown? And if they are known, may it not be inferred that others will be?

6. During our Saviour's abode upon earth, he afforded to the three favored disciples a glimpse of the heavenly glory: he himself was transfigured, and *Moses* and *Elias* descended in celestial brilliancy. These two eminent servants of God were known by the astonished apostles; and if known on Mount Tabor, is it not likely they will be known in the New Jerusalem?

7. Our Saviour, in one of the most impressive of his parables, represents the rich man in torments, as knowing Lazarus and Abraham in glory: now, though it be a parable, and though the whole scenery of a parable is not to be considered as conveying some moral sentiment, yet certainly nothing materially and obviously at variance with the truth is ever taught by even the appendages of the chief parabolic idea.

8. We find the apostle Paul very frequently consoling himself under the sufferings and persecutions which he had to endure, by the prospect of meeting in heaven those who had been converted by his ministry on earth. His address to the believing Thessalonians is especially in point. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming?" I do not see how these Christians could be Paul's crown of rejoicing in that day, if they were not known to him.

These are some of the reasons which lead me to suppose that in heaven the saints will know each other.

I am aware that it is felt by some as an objection to this sentiment, that if we shall know those of our friends who are present in glory, we shall, of course, know if any of our relatives are absent: and that if we derive pleasure from the former consideration, we shall experience as much distress from the latter. The only way of solving this difficulty is, to suppose that as a perfect knowledge of the Divine Being, and of the wisdom of all his schemes and operations, will constitute a chief part of the happiness of heaven, we shall be so convinced of the equity of his dealings towards the wicked, so divested of all the weakness of the passions, so absorbed in the love of what is right to be done, that our bliss will experience no interruption in the absence of our relatives from the world of glory. This, I acknowledge, is now hard to conceive. The day shall declare it.

Assuming then the fact, that saints will know each other in the celestial state, let us imagine, my dear children, if indeed the imagination is equal to the effort, what must be the joy attendant on the final meeting of a pious family in heaven. One of the most exquisite delights which we ever experience on earth, is the enjoyment which springs from the first interview with a friend from whom we have been separated; and this delight is in proportion to the length of time, and greatness of distance, and magnitude of danger, which have intervened between the separation and the meeting. What language can describe the thrill of transport, the almost agony of rapture, which the wife experiences in that moment when she receives a husband back again to her arms, who has been away from home for months, who has been separated from her by half the circumference of the globe, and threatened to be torn from her for ever, by the dangers of shipwreck or of battle? Or who shall set forth that scene of domestic bliss which is exhibited when the sailor-boy, after having been absent for years, returns from the dangers of the sea, and the horrors of captivity, to the bosom of his family, and exchanges extatic greetings with his parents, and his sisters, and his brothers, till all seem ready to dissolve with excess of joy? What then must be the meeting of these same relatives in heaven, after having been separated by worlds and ages: that meeting when a mother receives her children to the skies from this degenerate earth, and the father hails his offspring from the world of death to the region of life and immortality! Here imagination confesses its weakness. It is a scene we have never witnessed ourselves; nor have we ever conversed with one who has. My heart, while I write, seems to beat quicker at the thought; and the very anticipation, my dear children, raises a commotion of pleasurable feelings in my bosom, which no words could enable me to express.

Then remember this meeting is not for *a mere transient interview*, but for an eternal association. It is to take place in a world where adieus and farewells are a sound unknown. What an interruption does it now form to the enjoyment of domestic intercourse, that the different branches of the family cannot always live

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beneath the same roof, or in the vicinity of their parents. One member after another goes from the paternal abode, and settles at a distance, till counties and perhaps kingdoms separate them from each other.—Rarely does it happen, where the children are numerous and grown to maturity, that they can all meet together. Occasionally this does happen, perhaps on a parent's birth-day, or at the festive season of the year, and then home puts forth all its charms, and pours out in copious streams its pure and precious joys: such a circle is the resort of peace and love, where friends and dear relations mingle into bliss. The parents look with ineffable delight upon their children, and their children's children, and see their smiles of love reflected from the faces of the happy group. Piety gives the finishing touch to the picture, when, ere they part, they assemble round the domestic altar, and after reading in that Book which speaks of the many mansions in our Father's house above, where the families of the righteous meet to part no more; and after blending their voices in a sacred song of praise to Him who hath united them, both by ties of nature and of grace; they receive the benedictions, and join in the prayers of their saintly and patriarchal father, who over the scene that surrounds him feels a divided heart, one moment thinking he has lived long enough in that he has been permitted to witness it, but the next breathing an aspiration to heaven for permission to witness it a few years longer.

This scene, and it is not an uncommon one, is one of the purest to be found on earth. It is, as nearly as it can be, paradise restored; or if it be, as it certainly is, still without the gates of Eden, it is near enough to the sacred enclosure to receive some of the fruits which drop over the wall. What is wanting here? I answer, Continuance. It is bliss only for a season. It is a day that will be followed with a night. And the heart was often checked in the full tide of enjoyment, in the very meridian of its delights, by looking at the clock, and counting how rapidly the hours of felicity were rolling away, and how soon the signal of parting would be struck. But the meeting in heaven shall be eternal. The family shall go no more out for ever from the mansion of their Father above. Their interview shall not be measured nor limited by time. They shall meet for one day, but then that day will be everlasting, for "there is no night there." They shall spend eternal ages together. Neither the fear nor the thought of parting shall ever pass like a cloud over the orb of their felicity, nor let fall a passing shadow to disturb the sunshine of their breast. "We are met," shall they say one to another, "and we shall part no more. Around us is glory, within us is rapture, before us is eternity."

Then add to this, *the happy circumstances under which they meet*, and in which they will dwell together for ever.

They will meet as *spirits of just men made perfect.* The best regulated families on earth will sometimes experience little interruptions of their domestic enjoyment. We all have some imperfection or other, some infirmity of temper, or some impropriety of manner, from which, through want of caution on one part, or want of forbearance on the other, occasional discords will be heard to disturb the harmony of the whole. We see that others are not altogether perfect, and we feel that we are not so. We lament the failings of the rest, and still more lament our own. This prevents perfect domestic bliss; but in heaven we shall all be perfect. We shall see nothing in others to censure; feel nothing in ourselves to lament. We shall have all that veneration and love for each other which shall arise from the mutual perception of unsinning holiness. We shall mutually see reflected the image of God from our character. There will be every thing lovely to attract esteem, and the most perfect love to show it. Every one will possess the virtue which is loved, and the complacency by which it is beloved. Every one, conscious of unmingled purity within, approves and loves himself for that divine image, which, in complete perfection, and with untarnished resemblance, is stamped upon his character. Each, in every view which he casts around him, beholds the same glory shining and brightening in the circle of his parents, his brothers, and his sisters. Out of this character grows a series ever varying, ever improving, of all the possible communications of beneficence, fitted in every instance only to interchange and increase the happiness of all. In the sunshine of infinite complacency, the light of the New Jerusalem, the original source of all their own beauty, life, and joy, this happy family will walk for ever.*

The joy of that meeting will arise from seeing each other in the possession of all that happiness which God hath prepared for them that love him. In a family where genuine affection prevails, the happiness of one branch is the happiness of the rest; and each has his felicity multiplied by as many times as there are happy members in the circle. In heaven, where love is perfect, how exquisite will be the bliss of each, arising from being the constant witness to the bliss of all: where the parents will see the children basking in the sunshine of divine love; receiving the warmest expressions of the favor of Christ; shining in the beauties of unsullied holiness; and bounding in the fields of uncreated light; and where the children shall see the parents, and each other, in the same happy circumstances; where each shall see all the rest in the full possession of the inheritance, incorruptible, undefiled, and that fadeth not away; the exceeding great and eternal weight of glory.

How amidst all this unrevealed and inconceivable splendor will the joy be increased *by a recollection and enumeration of the benefits conferred by one party, and the obligations incurred by the other.* What must be the delight of parents in thus seeing the fruit of their prayers, instructions, and anxieties constantly before their eyes, in the honor and felicity of their glorified children. How happy and grateful will they feel that their solicitude on earth was chiefly exercised in reference to the spiritual and eternal welfare of their offspring, and not wasted upon trifles which had no connection with piety or immortality.

With what thrilling emotions of delight will they hear these children ascribing all their salvation, so far as instruments are concerned, to them; and giving a high place in their anthems of praise to the names of their father and mother. While on the other hand, it will raise the felicity of the children to the highest pitch, to see those parents near them, to whom they owe, under God, their possession of heaven. With what mutual interest will both parties retrace the winding ways of Providence which led to such a termination of the journey of life. How will they pause and wonder at those mysterious links, now invisible, but then plainly seen, which connected the events of their history, and united them into one perfect whole. Especially, with what intense excitement will they mark each effort of parental anxiety for the salvation of the children, and see the individual and collective results of all. The revolutions of empires, the fate of armies, will then have less to engage and charm the attention, than the influence of any one piece of advice which was delivered on earth, and which had the smallest influence in impressing the heart, awakening the conscience, converting the soul, or forming the character.

What felicity will arise from the *sublime converse and employment of such a state.* Conceive of a family even on earth, whereof all the numerous branches

* See Dwight's Sermon on Brotherly Love.

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of which it is composed, each one for dignity was a prince, for science a philosopher, for affection a brother, for purity a saint, for meekness a child, all meeting in sublime and affectionate discourse; all employed in exploring together the secrets of nature, and tracing the streams of knowledge; blending, as they proceeded, the ardor of love with the light of truth. But this, what is it, to the heavenly state, where, with minds inconceivably more capacious than that of Newton's, when he weighed the gravity and measured the distance of the stars; with hearts perfect in holiness, and ages endless as eternity, we shall converse on all the highest themes which the universe can supply. Think of studying together the laws of creation, the history of all God's providential dealings with mankind, the wonderful scheme of human redemption, the character of the great Jehovah, the person of Jesus Christ, with all that stands connected with the whole range of universal being, and the manifestation of the First Cause. What a view does it give us of the felicity of heaven, to think of parents and children engaged with millions all around them, in sounding the depth of that ocean of eternal truth, which is as clear as it is deep; and eternally employed in acts of worship, exercises of benevolence, and other pleasurable pursuits, now unknown, because unrevealed; and perhaps unrevealed, because not comprehensible by our present limited faculties.

But, after all, my dear children, I seem as if I were guilty of presumption, in thus attempting to describe that which is quite inconceivable. It doth not yet appear what we shall be. We now see through a glass darkly. The Scriptures tell us much of the heavenly state; but they leave much untold. They give us enough to employ our faith, raise our most lively hopes, and produce a joy unspeakable, and full of glory; but they offer nothing to satisfy our curiosity. They bring before us a dim transparency, on the other side of which the images of an obscure magnificence dazzle indistinctly upon the eye; and tell us, that in the economy of redemption, and the provisions of immortality, there is a grandeur commensurate to all that is known of the other works and purposes of the Eternal. They offer us no details; and man, who ought not to attempt a wisdom above that which is written, should be cautious how he puts forth his hand to the drapery of the impenetrable curtain, which God, in his mysterious wisdom, has spread over that region, of which it is but a very small portion that can be known to us.

In this state, amidst all this glory, honor, and felicity, it is my sincere desire, my ardent prayer, my constant endeavor, my supreme pursuit, that your journey, my dear children, and my own, should terminate. Every thing else appears, in comparison of this, as nothing. In the view of this, thrones lose their elevation, crowns their splendor, riches their value, and fame its glory; before the effulgence and magnitude of celestial objects, *their* grandeur dwindles to an invisible point, and their brightness is but as the shadow of death. Did we not know the depravity of our nature, and that the natural man knoweth not these things, because they are spiritually discerned, we must indeed wonder, and inquire what bewildering influence it is, that is exerted upon the human mind, by which its attention is so fatally diverted from things unseen and eternal, to the shadowy and evanescent form of things seen and temporal. It is only on this ground that we can account for the folly, the madness, of neglecting the great salvation, and seeking any thing in preference to eternal glory. Dreadful madness! which, though it indulges in the miscalculations of insanity, has none of its excuses. What but this moral insanity could lead men for any object upon earth, to neglect the pursuit, and resign the hope of eternal life?

My children! my children! whom I love with an affection which can be equalled only by that solicitude for your welfare to which it has given rise, and which never sleeps nor rests, receive my admonition, and make eternal happiness the end of your existence. Look at that heaven, which, though but partially revealed, is revealed with such pure brightness on the page of eternal truth, "on the description of which, so to speak, the Holy Ghost employs and exhausts the whole force and splendor of inspiration;" look at it, that state of inconceivable, infinite eternal honor and bliss, and is there aught on earth, aught of pleasure or of gain, for which you will deliberately resign that crown of unfading glory?

I am anxious, as I have already informed you, that you may live in comfort and respectability on earth. I would have your mind cultivated by learning and science; your manners polished by complaisance; your industry crowned with success: in short, I should be thankful to see you living in comfort, respected and respectable: but above every thing else, I pray, I desire, I long that you may partake of that "faith, without which it is impossible to please God;" and that "holiness, without which no man shall see the Lord." I have fixed my aim for you high as heaven; and covet for you everlasting life. I love your society on earth, and wish to enjoy it through eternity in the presence of God. I hope I am travelling to that goodly land, of which God hath said, he will give it to us for an inheritance, and I want you to accompany me thither. Reduce me not to the mere consolation of David, who said, Although *my house* be not so with God, yet hath he made with *me* an everlasting covenant, which is ordered in all things and sure. Rather let me have to say with Joshua, "As for me, *and my house*, we will serve the Lord."

May it be granted me to see you choosing the way of wisdom and piety, and remembering your Creator in the days of your youth: giving to all your virtues that stability and beauty which can be derived only from religion; first receiving by faith, and then adorning by holiness, the doctrine of God your Saviour.—Then will my highest ambition, as a parent, be gratified, my most painful solicitude relieved. I shall watch your progress amidst the vicissitudes of life, with a calm and tranquil mind, assured that your piety will be your protector amidst the dangers of prosperity; or your comforter amidst the ills of adversity. If called to follow your bier, and weep upon your sepulchre, I shall only consider you as sent forward on the road to await my arrival at your Father's house; or if called, according to the order of nature, to go down first into the dark valley of the shadow of death, I shall find the agonies of separation assuaged, and the gloom of the dying chamber irradiated by those bright visions of glory, which connect themselves with the prospect of *the meeting of a pious family in the heavenly world*.

THE END.

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SIMEON.

(AN EXTRACT FROM EVANS' "SCRIPTURE BIOGRAPHY.")

It is difficult for the most lively imagination, however well supplied with the food of facts, and however excited by their singular grandeur, to depicture adequately the situation of the whole civilized world, about the time of our Saviour's birth. The Jew saw lying in ruins the third monarchy prophesied by Daniel. He counted the seventy prophetic weeks, and they were fast running out. His countrymen, scattered in large bodies throughout the cities of Asia and Africa, communicated to the heathen their curiosity and agitation, so that the whole eastern world was standing up in breathless and throbbing expectation, and looking out for him who was to come. The notions of the heathen were of course but vague and carnal. But among the Jews they were of very different degrees of spirituality. The gross and blind vulgar looked to but a carnal deliverer from their carnal subjection to the infidel. The priesthood would naturally contain two extreme parties, both the most carnally minded, and the most spiritually minded of these expectants. Being the appointed mediators between God and the Jew, the interests of the priests were especially concerned. If the Messiah was to be in any way a temporal deliverer, then would they be his nobles and satraps. If he was to be a purely spiritual Saviour, it followed by no obscure deduction that their occupation would be at an end. When we consider the dreadful degeneracy of the Jews at this time, we may readily conclude, and the whole tenor of the Gospels confirms the conclusion, that the latter was a very small party indeed, and kept under, and held down with a curb of silence by the violence of the other. The precise nature of the opinions of this minority it is difficult to determine. But the exceeding soreness which the other party always manifested upon any expression which bore upon the continuance of their temple,* seems to show that this had been disputed and denied: and the prophecies which led to the spiritual view would carry on their readers to that unpopular opinion. The song of Simeon gives us the only trace of these spiritual notions among the Jews. Nor need we wonder. They could not be openly propounded among men who looked for the Messiah to set his seal upon their corrupt tradition and practice: who deemed that the Prince of Peace should give them peace by putting to peace every mouth that should dare to open against their corruptions, and give peace to earth by turning the land of the Gentiles into a desert: who were thus prepared, even before he came, for crucifying the Lord of glory.

So little, and so affrighted was the flock to which Simeon belonged. It was the only flock of God upon earth. It alone was alive in the spirit. All the rest of the nation was dead in the letter. They did not ruminate over the political slavery of their country, and call for a deliverer. They felt the oppression of the yoke, and the festering of the rankling chains of sin. They did not gaze at the huge foundations of the temple, and admire it as built for the palace of an everlasting Prince. They did not number its offerings and count its treasures. They did not cast an ambitious eye at the vast bodies of their countrymen planted already like armies throughout the fairest regions of the heathen, and prepared to raise the banner at the moment of the Redeemer's appearance. But they thought of spiritual temples, of spiritual treasures, of spiritual companies of preachers. Daily they resorted to the temple where Malachi had promised the appearance of him whom they looked for. There they put up their prayers for the coming of the consolation of Israel, and as the fated term came nearer they redoubled their watching and prayer. The more deeply they meditated, and the nearer the time came, the more they felt the want and the desire. Their prayers were a delightful expression of confidence in God's promises, to which on their wings they soared, and apprehended them. Daily they thus laid hold of them, and daily thus prepared their minds for his coming, that he may find them a people ready equipped for his service.

In such expectation and preparation the faithful Simeon had now passed a long life. He was not impatient for the day of the Lord, yet he earnestly desired to see it. His term of life seemed now likely to coincide with the accomplishment of the prophecy, and he naturally felt an intense wish to see the hope of a long life realized before he died. There was nothing carnal in this. The best men like to behold with their own eyes those who have been long the object of their thoughts. They long to see their benefactor personally. They delight to pour out their whole heart in blessing and thanksgiving in his presence, to kindle their love afresh at the light of his countenance, to hang upon the mouth which speaks such comfort and gladness, to look into the eyes which beam with such love and kindness, and to kiss the hand which hath wrought for them such wondrous salvation. However assured by faith, which is the hope of things not seen, yet it is most comfortable to see the seal of ratifications set to that hope. No one ever hoped for a thing which he did not wish to be present. Who does not at this day earnestly wish that the coming of the kingdom of the Lord for which he daily prays, may be in his own lifetime? and the greater reason which he has for thinking it near at hand the more ardently does he desire it, and long to see it before he die; the more does he grudge the loss of that short interval which may elapse between his own departure and the Lord's coming. It will indeed be all one and the same when the grave shall have closed over him; then at any rate he will see his Lord and Master face to face, and enjoy that palpable communion which was denied him on earth. Yet neither can he nor should he forego that natural feeling. Heartiness is a fundamental quality in the gospel. While we are in the flesh we must obey its natural impulses, only regulating them by the gospel. Cold philosophical abstraction is widely different from Christian spirituality.

While he was one day thus looking forward with anxious hope, the Holy Ghost announced to him that he should not see death before he saw the Lord's Christ. How great must have been the joy of this faithful servant at so gracious an annunciation. It was a seal set of approval upon his long and unwearied expectation. He had kept his loins girt and his lights burning, and was to receive his Master at last. Perhaps the Holy Spirit, in imparting to him this prophetic grace, revealed to him, as to the most favored prophets of old, a more spiritual view of the nature of the kingdom of Christ. How unsubstantial then would all things appear around him. All the rites at which he assisted were but as the voice of a person unseen indeed, but approaching. Still more eager did they make him for his arrival, and more closely than ever would he keep

* Matth. xxvi. 61. Acts. vi. 14.

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his watch in the temple for his coming. It is impossible to conceive a more happy or honorable station than that which the Holy Spirit had now assigned to Simeon. He was the last link of a chain of prophetic saints which stretched from Adam. They all saw at a distance, but he was to touch. Their song spake of the Christ to come, but his should hail Christ already come, and offer him the first-fruits of the homage of the saints to the end of the world.

The promised day came at last; the Holy Ghost again visited Simeon, and advertised him that the Lord, for whom he was looking, had come to his temple: he immediately arose, and full of the Spirit entered the temple. There Mary was waiting with her child to offer up the customary sacrifice, and to present him to the Lord. In that child he immediately recognized the Saviour of the world, and taking him up into his arms, burst forth into a hymn of praise and thanksgiving. He blessed God for having allowed him to see his Saviour, and professed his willingness to die now that he had seen him. With a heavenly comprehension of view, with which the Spirit afterwards especially interfered to endow the apostles, he acknowledged the Christ to be not only the glory of Israel, but also a light for the enlightening the Gentiles. He saw in him the Redeemer of the whole world, and foretold to Mary his rejection by many in Israel, his being made a public mark for reproach and mockery, and obscurely hinted his sufferings and death, in assuring her that "a sword should pierce through her own soul, that the thoughts of many hearts may be revealed."

With this hymn this faithful servant and unwearied waiter upon his Lord quits the stage of history. A tradition says that with this he quitted life too. In his last strain this prophet has bequeathed to the Church a song, which has often been repeated from the mouths of dying martyrs, and by saintly men who deeply felt the inestimable privilege of having lived under the gospel. Of this privilege our Church reminds us, by putting this very hymn into our mouths after we have heard the reading of the word of eternal life in Jesus Christ. O that we could ever bear it in mind, and take it uninterruptedly to heart; that we could steadily discern the distinctness of our calling, and strive to make it sure by being chosen. For are we not called, who are so few out of the whole mass of mankind? Could we count the number of those who have died, who are living, and who shall be born to live without the knowledge of the gospel, we, who have heard its blessed tidings, would appear in the comparison but as a little knot of persons, like Simeon and Anna amid the unbelieving throngs of Jerusalem. May we be then like Simeon and Anna in their esteem of the blessedness to which we have been called. Who are we, that we should have been so highly favored, and that to our eyes and ears should have been revealed things which Abraham, and David, and the prophets, were not allowed to witness, vehemently though they desired it? Who are we, that to us should be manifested in all the fulness of accomplished redemption, in his sacrifice on the cross, in his resurrection from the dead, in his ascension to heaven, in the assurance of his intercession there by the descent of the Holy Ghost, that Saviour whom Simeon beheld but as a helpless infant, and was thankful that he had seen so much? Great indeed is our blessedness, great indeed our responsibility. Let us, like the author of this hymn, humbly and cheerfully in our respective stations await the coming of the Lord, in whatever shape it may appear, whether by the intervention of sorrow or of joy, at whatever time, whether at even, or at midnight, or at cock-crowing, or in the morning,* that we be not found sleeping, but ready, so that with our last breath we may be enabled to cry out, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Simeon sang the first hymn with which mortal lips saluted the Redeemer's arrival. It followed the song of the angels. It will gain force and signification with every fresh unfolding of the veil which yet remains upon the fortunes of the Church, and will only lose its application at that awful day, when the quick shall see the coming of the Son of Man in power and great glory to raise the dead, and judge mankind, and the song of angels shall once again be heard upon earth, singing Hallelujah, never again to be succeeded by song of mortal man. For there shall be no more departure from life, and all eyes shall see their Saviour face to face, never to lose the sight of him again, but to gaze upon him, and enjoy the brightness of his glory for ever.

* Mark xiii. 35.

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THE

MENTAL ILLUMINATION

AND

MORAL IMPROVEMENT

OF

MANKIND:

OR, AN INQUIRY INTO THE MEANS BY WHICH A GENERAL DIFFUSION OF KNOWLEDGE AND MORAL PRINCIPLE MAY BE PROMOTED.

ILLUSTRATED WITH ENGRAVINGS.

BY THOMAS DICK, LL. D.

AUTHOR OF THE CHRISTIAN PHILOSOPHER, PHILOSOPHY OF RELIGION, &c.

NEW-YORK:

THOMAS GEORGE, JR. 162 NASSAU STREET.

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PREFACE.

THE train of thought which runs through the following work has been familiar to the author's mind for upwards of twenty-six years. Nearly twenty years ago he intended to address the public on this subject; but he is now convinced that, at that period, the attempt would have been premature, and, consequently, unsuccessful. He took several opportunities, however, of suggesting a variety of hints on the necessity of new-modelling and improving the system of education—particularly in the London "Monthly Magazine," the "Edinburgh Christian Instructor," the "Christian Recorder," the "Perth Courier," and several other publications, as well as in several parts of his former volumes. Of late years the attention of the public has been directed to this subject more than at any former period, and even the British Legislature has been constrained to take into consideration the means by which the benefits of education may be more extensively enjoyed. It is therefore to be hoped, that the subject will now undergo a deliberate and unbiassed consideration, corresponding to its interest and importance.

In endeavoring to establish a new system of education—although every requisite improvement could not, in the first instance, be effected—yet nothing short of a comprehensive and efficient system should be the model after which we ought to copy, and to which all our arrangements should gradually approximate. To attempt *merely to extend* the present in many respects inefficient and limited system, without adopting those improvements which experience and the progress of society have rendered necessary, would be only to postpone to an indefinite period what *must* ultimately be established, if society is expected to go on in its progress towards perfection.

In the following volume the author has exhibited a brief outline of the whole series of instructions requisite for man, considered as an intelligent and moral agent destined to immortality—from the earliest dawn of reason to the period of manhood. But it is merely an *outline*; for the subject, considered in all its bearings, is the most *extensive* and interesting that can occupy the attention of mankind.—Should the present volume, however, meet with general approbation, some more specific details in reference to the subjects here discussed, and to other topics connected with the improvement of society, may afterwards be presented to the public.

Several excellent works have lately been published on the subject of education, some of them recognizing the leading principles which are here illustrated. But the author has, in every instance, prosecuted his own train of thought, without interfering with the sentiments or language of others, unless where it is acknowledged. Some of the works alluded to he has not had it in his power to peruse; and the same current of thought will sometimes occur to different writers on the same subject. The greater part of this work was composed before the author had an opportunity of perusing the excellent treatise of Mr. Simpson, entitled "Necessity of Popular Education;" a work which abounds with liberal and enlightened views, and which recognizes the same general principles which are here illustrated. But the two works do not materially interfere; and the one may be regarded as a supplement or sequel to the other, both having a bearing on the same grand object.

It was originally intended to offer a few remarks on classical learning, and on the system of education which prevails in our colleges and universities, but the size to which the volume has swelled has rendered it expedient to postpone them to a future opportunity. For the same reason, the "Miscellaneous Hints in reference to the Improvement of Society," and the remarks on "Mechanics' Institutions," have been much abridged, and various topics omitted which were intended to be particularly illustrated.

The author intends proceeding with his promised work "On the Scenery of the Heavens," as soon as his present engagements will permit.

BROUGHTY FERRY, NEAR DUNDEE,
November, 1835.

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MORAL IMPROVEMENT OF MANKIND.

INTRODUCTION.

BEFORE we attempt to accomplish any great and extensive enterprize, it is requisite to ascertain, in the first place, whether the object we propose be attainable, and, in the next place, whether, if attained, it would be productive of beneficent effects. If these points are not ascertained previous to our engaging in any undertaking, we may exert our intellectual faculties and active powers, and spend our time, our wealth, and our labor to no purpose, and in the end meet with nothing but disappointed expectations.—The history of the world, and even the annals of science, would furnish hundreds of facts to corroborate this position. The object of the alchemists was to transmute earthy substances and the baser metals into gold, and by the fortunate labor of some happy day, when the stars were propitious, to realize vast treasures of wealth, to enable them to live in splendor and opulence during the remaining period of their lives. In this visionary pursuit, which, for several centuries, occupied the attention of princes, statesmen, ecclesiastics, physicians, and experimenters of various descriptions, thousands of fortunes were irretrievably wasted, and the dupes of this fallacious science kept in perpetual anxiety, and amused with vain and unfounded expectations. Even although such schemes had been practicable, which experience proves they are not, it would not be difficult to show, that, had they been successful, they would have produced more misery than happiness among mankind. The study of the heavens, with the view of foretelling future events, and the destinies of men, from the different aspects of the planets and the signs of the Zodiac, was another scheme which, for many ages, absorbed the attention of kings, legislators, popes, cardinals, and even men of science, as well as that of the illiterate vulgar; and, in numerous instances, no public affair of any importance was undertaken, without first consulting the stars. This fallacious art has likewise been proved impracticable and inconsistent with the peace and happiness of mankind. The researches which were long made after the *panacea*, or universal remedy for all disorders—the search for an universal menstruum and ferment—the search for a medicine which will confer immortality even in this world—the attempts to discover mines by means of divining-rods—and to cure palsies, inflammations, obstructions, and other disorders, by animal magnetism and metallic tractors—and above all, the attempt to conduct mankind to happiness by discarding the idea of a Divine Being and every species of religion from the plans proposed—with hundreds of similar schemes—may be regarded nearly in the same light as the foolish arts of astrologers and alchemists, and could easily be shown to be equally unprofitable and vain.

In endeavoring to promote a general diffusion of knowledge among the various ranks of society, it becomes us likewise to inquire, whether the attempt would be accompanied with such beneficial effects as to warrant the labor and expense which must necessarily attend such an enterprize; and, whether any insurmountable difficulties stand in the way of its accomplishment. There are not wanting, even amidst the light of science which is now shining around us, many individuals in the higher classes of society who are bold enough to insinuate, that an increase of knowledge would be injurious to the lower ranks of the community—that its accomplishment is both undesirable and impracticable—that the moral world will proceed onward as it has hitherto done—that there is no possibility of meliorating the condition of the great mass of mankind—and that it is altogether Utopian to attempt to direct the moral and intellectual energies of the human race into any other channel than that in which they have hitherto been accustomed to flow. Such insinuations evidently flow from a spirit of misanthropy, and are intended, if possible, to fix the *moral* world in a quiescent state, as the *material* world was supposed to be in former times, and to damp every exertion that is now making to promote the improvement and the happiness of our species. They are likewise inconsistent with the dictates of Divine Revelation, which plainly declare that "the knowledge of Jehovah shall cover the earth, as the waters cover the channels of the seas," and that "all shall know him, from the least to the greatest."

In a work lately published, I have endeavored to illustrate, at considerable length, some of *the advantages which would result from a general diffusion of knowledge*, which, I presume, will tend to substantiate the position, that an increase of knowledge among all ranks would be productive of an increase of enjoyment. If a more extensive diffusion of knowledge would have a tendency to dissipate those superstitious notions and false alarms which have so long enslaved the minds of men; to prevent numerous diseases and fatal accidents; to accelerate the improvement of the physical sciences; to increase the pleasures and enjoyments of mankind; to promote the progress of the liberal and mechanical arts; to administer to the comforts of general society; to prepare the way for new inventions and discoveries; to expand our views of the attributes and moral government of the Deity; to advance the interests of morality; to prepare the mind for the pleasures and employments of the future world; to promote a more extensive acquaintance with the evidences, facts, and doctrines of Revelation; to prepare the way for the establishment of peace and harmony among the nations, and to promote the union and the extension of the Christian church: if such positions can be fairly proved, every philanthropist and every rational and well directed mind will readily admit, that a more general cultivation of the human intellect, and a more extensive diffusion of rational information, are highly desirable, and would be productive of the most auspicious and beneficial results, in reference both to the present interests and the future prospects of mankind.

With regard to the *practicability* of this object, no rational doubt can be entertained if the moral machinery requisite for its accomplishment were once thoroughly set in motion. *Whatever man has hither-*

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to achieved, man may still accomplish. If minds once feeble and benighted, and ignorant as the wild ass's colt, have, by proper training, been raised near the highest pitch of moral and intellectual attainments, other minds, by similar training, may be elevated to the same degree of perfection. If nations, once rude and ignorant, as the Britons formerly were, have been raised to a state of civilization and refinement, and excited to cultivate the arts and sciences, the same means by which this object was accomplished may still be employed in other cases to produce the same effect. If several portions, however small, of any civilized community, have been brought to a high state of intellectual improvement, it is evident, that the greater part, if not the whole, may be advanced into a similar state. It only requires that the means of instruction be simplified and *extended*, and brought within the reach of every one whose faculties are capable of cultivation. That this object has never yet been effected, is not owing to its impracticability, or to any insuperable obstacles which lie in the way of its accomplishment; but because the attention of mankind has never yet been thoroughly directed to it; and because the means requisite for promoting it have never been employed on a scale proportionate to the extent and magnitude of the enterprise. The influential classes of society in every country, have been more absorbed in the pursuits of avarice, ambition, war, devastation, and sensual gratifications, than in meliorating the physical and moral condition of their species. The tenth part of the treasures which have been wasted in the prosecution of such mad and immoral pursuits, had it been properly directed, would have been more than sufficient to have brought the means of instruction within the reach of every individual of the human race, and to have transformed the barren wastes of every country into the appearance of a terrestrial paradise. There is no government under heaven, so far as we are acquainted (if Prussia and the United States of America be not excepted) where the instruction of the great mass of the people forms a prominent and specific object in its administration. On the contrary, in several instances, even within the limits of Europe, it is well known, that the intellectual instruction of the lower orders is prohibited by law.* Even in Great Britain, where the light of science shines with peculiar effulgence, the exertions of philanthropists have been damped in their attempts to diffuse knowledge among the people; heavy *taxes* have been imposed on the means of its diffusion; men of knowledge have been persecuted and neglected, while men devoted to war and bloodshed have been loaded with wealth, and exalted to the highest stations of dignity and honor; no national scheme supported by the state, has ever yet been devised for its universal propagation among all ranks, and no sums set apart for this purpose, while the treasures of the nation have been wasted in extravagance, and, in too many instances, devoted to the support of vice, tyranny, and intolerance.

But we trust that the breath of a new spirit is now beginning to animate the councils of the nation and the great body of the people;—and when the means within our power of extending the blessings of knowledge shall be employed with energy and judgment, we may expect, ere long, to behold a generation rising up, in intelligence and moral action, superior to all the generations that have gone before it—improving the soil, adorning the landscape, promoting the progress of the useful arts, enlarging the boundaries of science, diffusing the blessings of Christianity over the globe, giving an impulse to every philanthropic movement, counteracting the spirit of war, ambition, and licentiousness, cultivating peace and friendly correspondence with surrounding nations, and forming an impregnable bulwark around every government where the throne is established in truth and in righteousness.

To state and illustrate the various means by which a more extensive diffusion of knowledge may be effected, and the general improvement of society promoted, is the main object of the following pages, in which the state of education in our country, and the principles on which it ought to be conducted, shall occupy our first, and our chief attention.

* For example: A royal Sardinian edict, published in 1825, enjoins, "that henceforth no person shall learn to read or write who cannot prove the possession of property above the value of 1500 livres," or about £62 10s. sterling. And it is well known, that the greater part of the lower classes in Russia, Austria, and Poland are, from their situation, debarred from the benefits of instruction.

PART I.

ON EDUCATION.

PRELIMINARY REMARKS.

THERE is, perhaps, nothing of more importance to the human race, and which has a more direct bearing on the happiness of all ranks, than the cultivation of the mental faculties, and the acquisition of substantial knowledge. Whether we consider man as a transitory inhabitant of this lower world, or as in a state of progression to another region of existence—it is of the utmost importance, that he be thoroughly acquainted with the Great Author of his existence, with the general structure of the universe in which he is placed, with the relations in which he stands to his fellow-men, and the other beings which surround him, with the duties he ought to discharge to his Creator, and to his own species, with the nature of that eternal world to which he is destined, and with that train of action and of contemplation which will prepare him for the enjoyments of a future and eternal state. All the other objects which can employ the attention of the human mind must evidently be viewed as in some degree subordinate to these. For, on the acquisition of the knowledge to which we allude, and the corresponding course of conduct to which it leads, depends the happiness of man, considered both as an individual, and as a member of the great family to which he belongs—his happiness both in the present life, and in the life to come.

Nothing, however, appears to have been more overlooked, in the general arrangements of society, than the selection of the most proper means by which such important ends are to be accomplished. In those nations and societies which, in their progress from barbarity, have arrived at only a half-civilized state, the acquisition of the means of subsistence, and of those comforts which promote their sensitive enjoyment, forms almost an exclusive object of pursuit; and it is not before they have arrived at a certain stage of civilization, that moral and intellectual improvement becomes an object of general attention. And, even in those nations which have advanced farthest in the path of science and of social refinement, the cultivation of the human mind and the details of education are not considered in that serious light which their importance demands. Almost every thing else is attempted to be accurately adjusted, while the moral and intellectual improvement of the mass of the community is left either to the direction of chance, or to the injudicious schemes of weak and ignorant minds. Every one who has

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acquired a smattering of English grammar and arithmetic, and who can write his own name, conceives that he is qualified to conduct the intellectual improvement of the young; the most illiterate and superficial pedants have intruded themselves into the office of teachers; those who have never had the least experience in the art of teaching, nor have studied its principles, have assumed the prerogative of dictating the arrangements and discipline of a school; and hence, the office of a teacher of youth, which is one of the most important and respectable in the social system, has frequently been considered as connected with the meanest talents, and with the lowest gradations in society.

Great Britain has long held a distinguished rank among the nations of Europe in the scale of science and of civilization, and on account of the numerous seminaries of instruction which have been established in every quarter of the island. Excepting Prussia, the United States of America, and the mountains and vales of Switzerland, there are few countries in which education is more generally appreciated and more widely diffused than in the Northern district of Great Britain; and the effects produced by our literary and scholastic establishments are apparent in the desire for knowledge, and the superior intelligence which characterize the different ranks of our population. When we compare ourselves in this respect with the Russian boors, the Laplanders, the Calmucs, the Cossacks, or the Tartars, or even with the inhabitants of Naples, of Spain, or of Portugal, we seem to stand on an eminence to which they can scarcely hope to approach for a lapse of ages. On the other hand, when we compare ourselves with what we ought to be, as beings possessed of rational natures, and destined to immortality, and as surrounded with the light of science and of revelation,—we shall find, that we are, as yet, but little more than just emerging from the gloom of moral depravity and mental darkness.—When we consider the mass of depravity which is still hovering around us, the deplorable ignorance, the superstitious notions, the false conceptions in regard to many important truths, the evil passions, and the grovelling affections which so generally prevail, we must acknowledge, that much, *much indeed*, remains to be accomplished, before the great body of the people be thoroughly enlightened in the knowledge of all those subjects in which they are interested, as rational, accountable, and immortal beings, and before they can be induced to give a decided preference to moral pursuits and intellectual pleasures. And, if this is the case in a nation designated civilized and enlightened, how thick must be the darkness which broods over the inhabitants of other regions of the globe, how deep the moral debasement into which they are sunk, and how many vigorous efforts must be requisite, ere they can be raised to the true dignity of moral and intellectual agents! If ever this important object is to be accomplished—which the predictions of ancient prophecy leave us little room to doubt—it is now high time that we arouse ourselves from our slumbers, and engage with increased activity and zeal in the work of reformation and of rational instruction. Let us not imagine, that the preaching of the gospel, in the dull and formal manner by which it is at present characterized, will effectuate this great object, without the use of all the efficient means of juvenile instruction we can devise. While we boast of the privileges of our favored land, of the blessings of Divine Revelation, and of the enlightened era in which we live; and while we are endeavoring to impart to distant nations the blessings of science and of the Christian religion;—let us not forget, that there are thousands of the young generation around us under the show of having obtained a good education, rising up in life, in a state of ignorance and vice, in consequence of the superficial and injudicious modes by which they have been tutored, and which prevent them from profiting by the instructions of the ministers of religion.

While the great body of mankind must necessarily be engaged in manual employments, and while it is essential to their happiness, as well as to their bodily subsistence, that a portion of their time be thus employed,—it would be a highly desirable object to induce upon their minds a taste for intellectual pursuits, and for those pure enjoyments which flow from a contemplation of the works and providence of the Creator, and of those moral laws and arrangements which he has ordained for promoting the social order and the eternal happiness of mankind, in which those hours not devoted to worldly business might be occasionally employed. As man is a being compounded of a corporeal organized structure, and a system of intellectual powers, it evidently appears to have been the intention of the Creator, that he should be frequently employed both in *action* and in *contemplation*. But when his physical powers only are set in motion, and the principal object of his activity is to supply the wants of his animal frame, he can be considered as little superior to the lower orders of animated existence, and must, in a great measure, frustrate the end of his Creator in bestowing upon him the faculties of his rational nature.

In order to raise mankind from the state of mental darkness and moral degradation into which they have fallen it is essentially requisite, that the utmost care be bestowed on the proper direction of the youthful mind, in its *first* excursions in the physical and moral world; for when it has proceeded a certain length, amidst the mists of ignorance and the devious ways of vice, it is extremely difficult, if not impossible, to recall it from its wanderings to the path of wisdom and felicity. Instructions, not merely in reference to sounds and accents, and accurate pronunciation, but also in relation to important facts, and the various properties and relations of objects around them, must be communicated at an early age; and not merely the *names*, but the *ideas*, of the most interesting objects in the physical and intellectual world, must be conveyed by a succession of well-defined mental imagery, and sensible illustrations, so as to arrest and impress the juvenile mind, and excite its energies and affections in the pursuit of knowledge and virtue. Without an attention to this important object, the business of elementary instruction appears to regard man rather as a mere machine than as a rational and immortal being, and seems to be little short of an insult offered to the human understanding. The ultimate object of all scholastic instruction ought undoubtedly to be, to convey to youthful minds substantial knowledge, to lead them gradually into a view of the nature and qualities of the objects with which they are surrounded, of the general appearances, motions, and machinery of external nature, of the moral relations in which they stand to the Great Author of their existence, and to one another, and of the various duties which flow from these relations,—to direct their affections, tempers, and passions, in such a channel as will tend to promote their own comfort, and the harmony of general society, and to prepare them for the nobler employments of an immortal existence. Such moral and intellectual instructions ought to go hand in hand with the acquisition of the various combinations of sounds and syllables, and with the mechanical exercises of writing and cyphering; otherwise the beneficial consequences, which should result from instruction in the common branches of education,

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will be few and unimportant. Whether the prevailing modes of education in this country be calculated to promote the ends now stated, will appear, when we come to investigate the range of our elementary instruction, and the circumstances connected with the manner of its communication. Before proceeding to this investigation, I shall take a rapid view of the present state of education in different civilized nations.

CHAPTER I.

PRESENT STATE OF EDUCATION IN DIFFERENT COUNTRIES.

For a long period, even after the introduction of Christianity among the nations of Europe, the education of the young seems to have been in a great measure neglected. The records of history afford us no details of any particular arrangements that were made either by the church or the state for promoting this important object. During the long reign of Papal superstition and tyranny, which lasted for nearly a thousand years, the instruction of the young appears to have been entirely set aside, or, at least, to have formed no prominent object of attention.—The common people grew up, from infancy to manhood, ignorant of the most important subjects, having their understandings darkened by superstition, their moral powers perverted, and their rational faculties bewildered and degraded, by an implicit submission to the foolish ceremonies and absurdities inculcated by their ecclesiastical dictators; and even many in the higher ranks of life, distinguished for their wealth and influence in society, were so untutored in the first elements of learning, that they could neither read nor write. Ignorance was one of the foundations on which the splendor and tyranny of the Romish hierarchy were built, and therefore it would have been contrary to its policy, and the schemes it had formed of universal domination, to have concerted any measures for the diffusion of knowledge and the enlightening of mankind.—We read of no nation or community, during the dark ages, that devised plans for the rational and religious instruction of youth, excepting a poor, oppressed, and despised people, "of whom the world was not worthy"—the pious and intelligent, but *persecuted Waldenses*. It appears that a system of instruction prevailed among these inhabitants of the valleys of Piedmont, seven hundred years ago, more rational and efficient than has yet been established in the British Isles.

It was not till the era of the Reformation that seminaries for the instruction of the young began to be organized and permanently established. Prior to this period, indeed, colleges and universities had been founded in most of the countries of Christendom; but the instructions communicated in those seats of learning were chiefly confined to the priestly order, and to the sons of the nobility who aspired after the highest and most lucrative offices under the hierarchy of Rome. Their influence was scarcely felt by the mass of the people; and the origin of the earliest of these seminaries cannot be traced much beyond the beginning of the thirteenth century. These new establishments, however, with the academical honors they conferred on proficients in knowledge, gave a powerful impulse to the study of science, and greatly increased the number of those who devoted themselves to the pursuits of learning. It is said, that, in the year 1262, there were no less than ten thousand students in the university of Bologna, although Law was the only science taught in it at that time; and that in the year 1340, there were thirty thousand students in the university of Oxford. But the education of the middling and lower classes of society was still miserably neglected. Even in those countries which have since been distinguished for scholastic establishments, a universal apathy seems to have prevailed, in regard to the acquisition of knowledge, and of the first elements of education. In the year 1494, a few years before Luther began to assail the Romish Church, it was enacted by the Parliament of Scotland, "that all barons and substantial freeholders throughout the realm should send their children to school, from the age of six to nine years, and then to other seminaries, to be instructed in the laws, that the country might be possessed of persons properly qualified to discharge the duties of sheriffs, and other civil offices." Those who neglected to comply with the provisions of this statute, were subjected to a penalty of twenty pounds Scots. This enactment evidently implies, that even the influential classes of society, at that period, paid little attention to the education even of the male branches of their families, and, of course, that those in the lowest ranks must have been generally, if not altogether deprived of this inestimable privilege. It was only after the passing of this act, as Dr. Henry remarks, that several individuals began to be distinguished for their classical acquirements, and that learning was much more generally diffused throughout the country.

At the time of the revival of learning, soon after the reformation, a new impulse was given to the human mind, a bold spirit of inquiry was excited in the laity, when the vices of the Romish clergy were exposed, and their impositions detected; the absurdity of many tenets and practices authorized by the church was discovered; the futility of the arguments by which illiterate monks attempted to defend them was perceived; the mystic theology of the schools was set aside, as a system equally unedifying and obscure; the study of ancient literature was revived; the attention was directed to the sacred Scriptures, as the only standard of religious truth, the legendary tales of monkish superstition were discarded, a taste for useful knowledge was induced,—and from that period, seminaries for the instruction and improvement of the juvenile mind, began to be gradually established in many of the countries of Europe; —although they are still miserably deficient both in point of number, and in the range of instruction which they profess to communicate. The following is a brief view of the present state of education in various countries:—

United States of America.—Although the system of education has never yet arrived nearly at perfection, in any nation, yet the inhabitants of the United States may be considered, on the whole, as the best educated people in the world. With a degree of liberality and intelligence which reflects the highest honor on their character, they have made the most ample provision for the elementary instruction of all classes; and most of their arrangements, in reference to this object, appear to be dictated by disinterested benevolence, and by liberal and enlarged views of what is requisite to promote the moral improvement of society. In the New States, *one* square mile in every township, or one *thirty-sixth* part of all the lands, has been devoted to the support of common schools, besides seven entire townships for the endowment of larger seminaries. In the older States, grants of land have frequently been made for the same purposes; but in New England all sorts of property are assessed for the support of the primary schools, which are established in every township.—The following extract from a speech of Mr. Webster, a distinguished member of Congress, in a convention held at Massachusetts in 1821, displays the principles and practical operation of this system,

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and the grand design it is intended to accomplish:—"For the purpose of public instruction," said this illustrious senator, "we hold every man subject to taxation in proportion to his property; and we look not to the question, whether he himself have or have not children to be benefited by the education for which he pays; we regard it as a wise and liberal system of police, by which property and life, and the peace of society, are secured. We hope to excite a feeling of respectability, and a sense of character, by enlarging the capacities and increasing the sphere of intellectual enjoyment. By general instruction, we seek, so far as possible, to purify the moral atmosphere; to keep good sentiments uppermost, and to turn the strong current of feeling and opinion, as well as the censures of law, and the denunciations of religion, against immorality and crime. We hope for a security beyond the law and above the law, in the prevalence of enlightened and well-principled moral sentiment. We hope to continue and to prolong the time, when, in the villages and farm-houses of New England, there may be undisturbed sleep within unbarred doors. We do not indeed expect all men to be philosophers or statesmen; but we confidently trust, that by the diffusion of general knowledge and good and virtuous sentiments, the political fabric may be secure, as well against open violence and overthrow, as against the slow but sure undermining of licentiousness. We rejoice that every man in this community may call all property his own, so far as he has occasion for it to furnish for himself and his children the blessings of religious instruction, and the elements of knowledge. This celestial and this earthly light he is entitled to by the fundamental laws. It is every poor man's undoubted birthright—it is the great blessing which this constitution has secured to him—it is his solace in life—and it may well be his consolation in death, that his country stands pledged, by the faith which it has plighted to all its citizens, to protect his children from ignorance, barbarity, and vice."

These are noble sentiments and views, worthy of being adopted and reduced to practice by every government under heaven; and we trust the period is not far distant when the British senate, and every other legislative assembly in Europe, shall have their attention directed to the arrangement of *a system of universal education*, on an expansive and liberal scale, and with such generous and disinterested objects in view.

There are no States in the Union, nor perhaps in any country in the world, so amply provided with the means of instruction, as the States of New York and New England. In New York, in 1829, there were no less than 8609 common schools, affording education to 468,205 young persons, which was rather more than a *fourth* part of the entire population! and it is probable, that, since that period, the number has considerably increased. In Scotland, which is reckoned one of the best educated countries in Europe, it is found, that only one in eleven, out of the entire population, has the benefit of education. —In New England, free schools have been endowed by benefactions from different individuals,—and the funds thus bequeathed by charity, or public spirit, have not been devoured by the cormorants of a grasping oligarchy, but prudently and carefully administered.—The education given at these schools, too, is vastly superior to what is obtained at our parish schools. "The general plan of education at the public free schools here," says Mr. Stuart,* "is not confined to mere reading, writing, arithmetic and book-keeping, and the ancient and modern languages, but comprehends grammar, mathematics, navigation, geography, history, logic, political economy, rhetoric, moral and natural philosophy.—These schools being, as stated in the printed regulations, intended to occupy the young people from the age of four to seventeen, and to form a system of education, advancing from the lowest to the highest degree of improvement which can be derived from any literary seminaries inferior to colleges and universities, and to afford a practical and theoretical acquaintance with the various branches of useful education. There are at present in Boston, 68 free schools, besides 23 Sabbath schools, in all of which the poorest inhabitant of Boston may have his children educated, according to the system of education now specified, from the age of four to seventeen, without any expense whatever. The children of both sexes are freely admitted. The funds of those schools are derived from funds and bequests from individuals, and grants from the legislature and corporations; and enable the trustees, consisting of twelve citizens elected by the inhabitants of each of the twelve wards of the city, with the mayor and eight aldermen, to give the teachers' salaries, varying from 2500 to 800 dollars a year. The assistant teachers have 600 dollars. The trustees elect their teachers, and vote their salaries yearly, and *no preference is given on any principles but those of merit or skill*. No expense whatever is incurred in these schools for the children, except in books. The richer classes in Boston formerly very generally patronized teachers of private schools, who were paid in the usual way; but they now find that the best teachers are at the head of the public schools, and in most cases prefer them—the children of the highest and lowest rank enjoying the privilege, altogether invaluable in a free state, of being educated together.

"In the adjoining State of Connecticut, it has been ascertained by actual reports, that *one-third* of the population of about 275,000, attend the free schools. The result of the recent inquiry into the state of education in the State of New York, which adjoins New England, and is almost equal to it in population, is very much, though not entirely the same.—It is proved by actual reports, that 499,434 children, out of a population of 1,900,000, were at the same time attending the schools, that is, a *fourth* part of the whole population. Although the public funds of New York State are great, these schools are not entirely free; but free to all who apply for immunity from payment. The amount of the money paid to the teachers, by private persons, does not, however, amount to one-third of the whole annual expense, which is somewhat less than a million of dollars."

Besides the seminaries appropriated to the instruction of the mass of the population, the United States contain no less than *seventy* colleges, in which the ancient and modern languages, the mathematical sciences, Natural Philosophy, Chemistry, Logic, Christian Theology, and other branches, are regularly taught, as in the European universities; but with more attention to the *moral and religious* conduct of the students. About the time of the American Revolution, in 1775, there were 10 colleges; from 1775 to 1800, 13 were established; from 1800 to 1814, 11 were added; and from 1814 to 1834, no less than 36 colleges have been established. In these colleges, 5500 students are prosecuting their education, in the different departments of Literature and Science.—The *American Education Society* is just now educating 912 young men for the ministry; the *Presbyterian Education Society* has 612 students under its charge; the *Northern Baptist Society* has 250. The whole number at present educated by these Societies, including the Episcopalian, German, Lutheran, &c. is 2000. These are exclusive of a very large number who are paying the expenses of

* "Three Years' Residence in North America."

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their own education, and who are equally pious and promising.

It is to the numerous establishments of education —the extensive range of instruction they embrace —the opportunities of instruction afforded to the lowest classes of the community—the superior degree of comfort they enjoy—and to the elevation of character promoted by their free institutions, that we are to attribute the non-existence, in most parts of the United States, of what is usually termed a mob or rabble, and that depredations are less frequent, and property more secure, than in other countries. In the *Southern* States, indeed, the means of education are not so extensive, nor has society advanced to such a state of moral and mental improvement, as in the Northern. The reason is obvious. These States, with *a most glaring inconsistency*, still continue the abettors of *slavery*, in its most disgusting forms. More than one-half of their population consists of slaves, who are deemed unworthy of enjoying the blessings even of a common education. A spirit of haughtiness and domination prevails among the influential classes, barbarous amusements among the lower; and Christian morals, the finer feelings of humanity, and intellectual acquisitions, are too frequently disregarded.

Silesia.—This country, in consequence of the exertions of Frederick the Great, is now richly furnished with scholastic establishments. Prior to 1765, Silesia, like the rest of Europe, was but wretchedly provided either with schools or with teachers. In the small towns and villages, the schoolmasters were so poorly paid, that they could not subsist without practising some other trade besides their occupation as instructers; and they usually united the character of the village fiddler with that of the village schoolmaster. Frederick issued an ordinance, that a school should be kept in every village, and that a competent subsistence should be provided for the schoolmaster by the joint contribution of the lord of the village and the tenants. Felbiger, an Augustine monk, belonging to a convent at Sagan, travelled to different countries to obtain an acquaintance with the best modes of teaching. After spending some years at Berlin, to obtain a perfect knowledge of the best method of instruction in the schools of that city, he returned to Sagan, and made the convent to which he belonged a seminary for candidates as schoolmasters. Pattern schools were established at Breslaw, Glatz, and other places, on the principles he had adopted, and all candidates for the office of teachers, were obliged to attend these seminaries, and to practise the method in which they were there instructed. The clergy, no less than the teachers, were required to go through this process, because the superintendence of the teachers was to be committed to them. After these preparatory matters had been carried into effect, an ordinance was published in the year 1765, prescribing the mode of teaching, and the manner in which the clergy should superintend the system. The teachers were directed to give plain instruction, and upon subjects applicable to the ordinary concerns of life; not merely to load the memory of their scholars with words, but to make things intelligible to their understanding, to habituate them to the use of their own reason, by explaining every object of their lesson, so that the children themselves may be able to explain it, upon examination. The school tax must be paid by the lord and tenants, without distinction of religions.—The boys must all be sent to school from their sixth to their thirteenth year, whether the parents are able to pay the school tax or not. For the poor the school money must be raised by collections. Every parent or guardian who neglects to send his child or pupil to school, without sufficient cause, is obliged to pay a double tax, for which the guardians shall have no allowance. Every curate must examine, weekly, the children of the school of his parish. A general examination must be held annually, by the deans of the districts, of the schools within their respective precincts; and a report of the condition of the schools, the talents and attention of the schoolmasters, the state of the buildings, and the attendance of the children, made to the office of the vicar-general, who is bound to transmit all these reports to the royal domain offices, from which orders are issued to supply the deficiencies of the schools, and to correct any abuses that may be found to prevail. If one school sniffice for more than one village, neither of them must be more than half a German mile, or two and one-fourth British miles distant from it in the flat country, nor more than half that distance in the mountainous parts.

This system had at first many difficulties to struggle with, from the indolence of the Catholic clergy, and their consequent aversion to the new and troublesome duty imposed upon them. Their zeal was alarmed at the danger arising from this diffusion of light to the stability of their church. They considered the spirit of innovation and the spirit of inquiry as equally their natural enemies; and the system still finds a certain degree of resistance from the penurious economy and the stubborn love of darkness, which still prevail in some parts of this province. But in so far as it has been acted upon, its operation has proved a blessing to multitudes. As a proof of its extensive effects, the number of schools, in 1752, amounted only to 1559; but in 1798, their number was more than 3500; and many other facts, equally clear, attest the progressive increase of knowledge, and a desire for improvement. Before the seven years' war, there had scarcely ever been more than one periodical journal or gazette published in Silesia at one time; but in 1801, there were no less than seventeen newspapers and magazines, which appeared by the day, the week, the month, or the quarter; many of them upon subjects generally useful, and containing valuable information and instruction for the people. At the former period, there were but *three* booksellers, and all these at Breslaw; but in 1801, there were six in that capital, and seven dispersed in the other cities. The number of printing presses, and of bookbinders, had increased in a similar proportion. Agriculture and manufactures, too, have been vastly improved and extended; so that Silesia is, at this moment, one of the most flourishing districts of the Continent. The habits of the people have been signally improved; and they have become among the most intelligent, orderly, and industrious, in Europe.*

Wirtemberg, Baden, Bavaria, &c.—In Wirtemberg, during the last thirty years, the system of education has been very greatly extended and improved. A public school is established in every parish, and, in some instances, in every hamlet. The master receives, as in Scotland, a fixed salary from the parish, exclusive of a small fee from the pupils, varying according to their age and the subjects in which they are instructed. The fees are fixed by government, and are every where the same. Exclusive of the salaries and fees, the masters are furnished with a house, a garden, and, in most instances, a few acres of ground, corresponding to the *glebes* of the Scottish clergy. The law requires that the children should be instructed in reading, writing and arithmetic; and it is specially enacted, that they shall be instructed in the principles of German grammar and composition. The books used in the schools of Wirtemberg and Baden, are very superior to those

* See President Adams' *Letters on Silesia*, *Quarterly Journal of Education*, and *Glasgow Geography*, vol. iii.

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used in similar establishments in this country. They consist of geographical, biographical, and historical works, and elementary treatises on moral science, natural history, and the principles and practice of the most important and useful arts. In all the large schools, the boys and girls are kept separate. The girls, in addition to reading, writing and arithmetic, are taught all sorts of needlework, the knitting of stockings, the making of clothes, &c.; receiving at the same time lessons in the art of cookery, the management of children, and other departments of domestic employment. The supervision of the schools is entrusted, in every parish or *commune*, to a committee, consisting of a few of the principal inhabitants; the clergy of the parish, whether Protestants or Catholics, being always *ex officio* members of the committee.. This body is intrusted with the duty of inspecting the school, and is bound to see that the master performs his duty, and that the children attend. No particular system of religion is allowed to be taught in any of the schools of Wirtemberg, and most of the other Germanic States. The tuition of this important branch is left entirely to the clergy and the parents of the children, so that the sons and daughters of Catholics, Lutherans, Calvinists, Quakers, &c., frequent the schools, and live in the utmost harmony.

The greatest desire prevails among the lower classes that their children should enjoy the advantages of the excellent education provided for them; but the government, not trusting entirely to this feeling, has enacted regulations by which *every individual is compelled to send his children to school, from the age of six to fourteen years.* The public functionaries transmit regularly to government, once every six months, a list of the children in their respective districts who have attained their sixth year; and they are bound to see that they are sent to school. In the event of the parents being unable to pay the school fees, a statement to that effect is prepared by the parochial authorities, and the fees are paid by the public.

In *Bavaria*, the beneficial consequences resulting from the establishment of a system of national education, have been more apparent than in any other European country. Half a century ago, the Bavarians were the most ignorant, debauched and slovenly people between the Gulf of Genoa and the Baltic; but, during the last thirty years, no people has ever made a more rapid advancement than they have done, in the career of knowledge and of civilization. The late and present kings of Bavaria have not only swept away myriads of abuses, and established a representative system of government, but they have laid the only sure foundations of permanent and real improvement, in the organization of an admirable system of national education. A school has been established in every parish, to which every one is obliged to send his children, from the age of six to fourteen; Lyceums, Colleges and Universities, have also been instituted, for the use of those who are desirous of prosecuting their studies; and every facility is afforded for the acquisition of the best instruction, at the lowest price. The following is a summary view of the principal seminaries in this country:—Three universities, seven lyceums, eighteen gymnasia, twenty-one colleges, thirty-five preparatory schools, sixteen houses of education, seven for higher branches, two boarding schools for girls, seven normal schools, one school for foreigners, two schools of law, two veterinary schools, two schools of midwifery, and two royal schools. The public, or national schools, amount to 5394; the inspectors to 286; the teachers to 7114, and the pupils, of all classes, to about 498,000; and since the population of Bavaria is about four millions, it follows, that not less than *one-eighth* of the entire population is at school, which is a higher proportion than what attends the schools in Scotland.

Mr. Loudon, the talented editor of the "Gardener's Magazine," who travelled over most parts of Wirtemberg, Bavaria and Baden, in 1828, bears the most unqualified testimony to the excellence and efficiency of the system of public instruction adopted in these countries, and the beneficial effects which have resulted from its operation. "From what I have seen," says he, "of Wirtemberg, I am inclined to regard it as one of the most civilized countries in Europe. I am convinced that the great object of government is more perfectly attained here, than even in Great Britain; because, with an almost equal degree of individual liberty, there are incomparably fewer crimes, as well as far less poverty and misery. Every individual in Wirtemberg reads and thinks; and to satisfy one's self that this is the case, he has only to enter into conversation with the first peasant he meets, to observe the number and style of the journals that are every where circulated, and the multitude of libraries in the towns and villages. I did not meet with a single beggar in Wirtemberg, and with only one or two in Bavaria and Baden. The dress of the inhabitants of Wirtemberg, as well as those of a great part of Bavaria and Baden, appeared to me to indicate a greater degree of comfort than I had ever observed in any other country, with the exception, perhaps, of Sweden, and the lowlands of Scotland."

The above sketches were written two or three years ago. Since that time, M. Victor Cousin's "Report of the state of Public Instruction," has been published, and translated into English by Mrs. Austin. This Report, which fills nearly 340 pages, contains a very full, but rather dry detail, of the whole machinery of education in Prussia. From this document it appears that, in 1831, there were 22,612 schools, and 27,749 schoolmasters and mistresses—that the total number of children under fourteen years of age was 4,767,072; the number between seven and fourteen years, 2,043,030, out of which, the number of children attending school was 2,021,421, or nearly a sixth part of the whole population, which is estimated at about twelve and a half millions. It does not appear, from this report, that infant schools are established in Prussia, or any institutions for the instruction of young persons from the age of fourteen to twenty, or upwards; nor can we learn, from any thing stated in it, that an *intellectual* principle is uniformly acted upon in the details of education. The system presents too much of a military spirit and character, throughout all its departments, corresponding to the nature of a despotic government; and it would require a very considerable modification before it could, with propriety, be adopted in a republic or a limited monarchy. Many *deficiencies* in the system likewise require to be supplied. Yet, notwithstanding all its defects, it has already produced a benign influence on the knowledge and moral conduct of the inhabitants of that country; and, in a short time, if Britain does not immediately bestir herself in the cause of education, the Prussian population will be among the most enlightened inhabitants of Europe.

France.—Notwithstanding the numerous scientific characters which have appeared in this country, and the discoveries and improvements they have made in the physical and mathematical sciences—the provision for public instruction, particularly in the southern departments, is very defective. The Revolution of 1789 annihilated almost every existing institution, and those for public instruction among the rest. For a period of nearly five years, a whole nation of thirty millions of people remained without any regular education. It was, indeed, enacted by a law of the 13th September, 1791,

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"That a system of public instruction should be organized; that the public schools should be open to every one; and that no fees should be charged for the elementary branches." But, amidst the commotions and demoralizing scenes of that period, this law, like many others, was never carried into effect; and, at this moment, France, with the exception of Spain and Portugal, is worse provided with the means of elementary instruction, than any other countries in Europe. In the "*Bulletin des Sciences Geographiques*," vol. xiv. for 1828, it is stated, that "in France, the number of children of an age to frequent primary schools is nearly 6,000,000. Of this number scarcely a million and a half receive instruction." Thus, without adverting to the circumstance of ten millions of adults who can neither read nor write, according to a recent calculation—there are four millions and a half of young Frenchmen, who do not receive even the first rudiments of education. The children at school, in the thirty-two departments of the north, are reckoned at 740,846; and in the fifty-four departments of the south, only 375,931, which is little more than *one-thirtieth* of the population. In Paris there are to be distinguished two populations,—the population already enlightened, which comprehends, at most, about 100,000 souls; and the population which still remains to be enlightened, which amounts to nearly 800,000. Societies and individuals at Paris and other populous towns, exerted themselves to supply so great a want; but their efforts being openly opposed by the clergy, and secretly by the late government, were not so successful as they might otherwise have been. Schools, upon the Lancasterian plan, were introduced by the government at Paris, and other large towns; but the benefits of the system were extended only to professed Catholics;—none but Catholic teachers were employed, and the Protestants were left to educate their children the best way they could. In consequence of this deficiency of instruction, ignorance and superstition, irreligion and immorality, prevail over a large portion of the kingdom, even amidst the light of literature and science with which they are surrounded; and a considerable period must elapse before the mental darkness can be dispelled, and the moral mischief it has produced be completely eradicated. It is to be hoped, now that the influence of the Catholic priests has been diminished, and liberal measures of policy introduced, that a more extensive system of elementary instruction will be established; and we are happy to understand that the attention of the Government of Louis Philip has been directed to this object, and that measures have been brought forward in order to its accomplishment. In the year 1831, M. V. Cousin was sent as a deputation to Prussia from the government of France to acquire a knowledge of the details and regulations connected with the Prussian system of education. Since his return, numerous schools have been established on the principles of the Prussian system, and there is now a prospect, that, in the course of a few years, an efficient system of education will be established in that country.—According to the latest statistical accounts, the number of children who are learning to read now amounts to 2,000,000; the number of primary elementary schools is 35,007; of superior primary schools, 370; of private schools, 9092: total, 44,269. The number of boys attending these schools is, 1,175,248: and of girls, 731,773. The total expense of primary instruction is 10,162,706 francs, or about £423,446. Of this expense there is paid by the Communes, 7,693,793 fr.; by the Departments, 2,063,072fr.; and by the State, 405,841 fr.; or about £16,910—a very paltry sum when compared with the magnitude and importance of the object.

Spain.—"In this country there are few establishments for the diffusion of the first rudiments of knowledge. The lower classes seldom learn to read or write; those above them are as seldom instructed in any thing but those two accomplishments, and the elements of arithmetic. Such as are intended for the learned professions attend a Latin school for three or four years; and since the expulsion of the Jesuits, these schools are not numerous. Some private establishments, for the instruction of the boys in Latin, were rising at the time of the French invasion, and a desire of improvement in the method of teaching was showing itself among the teachers."* When we consider that the education of youth in this country is committed chiefly to monks, we may rest satisfied, that, in general, its plan and objects are very limited and defective. Nor is the system much improved, when the student proceeds to the university. He is there taught little else but the logic and natural philosophy of Aristotle, and the theology of Thomas Aquinas. If a Spaniard, therefore, attain to any thing like true knowledge, he must either leave his country in the search, or teach himself in the best way his fancy may devise. The same remarks, with a slight modification, will apply to the neighboring kingdom of *Portugal*, where Papal superstition and tyrranny exist in all their fulness and rigor. As the numerous swarms of priests, monks and friars, that infest this country, are almost universally ignorant, and not unfrequently vicious,—as they are bigoted in the extreme to the established religion and its childish ceremonials,—and as the general diffusion of knowledge would strike at the foundation of their ecclesiastical system,—it cannot be supposed that they will show much zeal either in making their scholars liberal and intelligent, or in enlarging and improving the general system of instruction. Several generations must elapse, and numerous and important changes be effected, before we can expect that the great body of the Spaniards and Portuguese can become enlightened and moralized.

Russia.—It is only of late years that the attention of the Russian government has been directed to the promotion of education throughout that extensive empire; and several ages will be requisite, before its half-civilized inhabitants be raised from the state of mental debasement in which they have been so long immersed. During the reign of the late emperor Alexander, Lancasterian schools and other seminaries were established in different parts of European Russia, and Bible societies, for distributing the Scriptures among the lower orders, were patronized by the Emperor, Prince Gallitzin, the archbishops, and other distinguished characters. It appears that in the beginning of 1830, the emperor Nicholas gave his sanction to certain regulations, providing for the establishment of primary schools in the several villages appertaining to the crown. The object of these seminaries is to diffuse useful knowledge among the peasantry, and to furnish the villages with individuals who may act as writers. Gratuitous instruction is to be afforded in these schools to youths of not less than eight years of age, in the catechism, reading books and written documents, writing, and the first four operations of arithmetic. The lessons are to open after their return from labor, and to continue until it be resumed; with the exception of Sundays and festivals, they are to occupy four hours a-day. Permission is, however, given to the teacher to assemble his pupils for the purpose of repeating their lessons, even whilst they are working in the fields; but this cannot take place without the consent of the villagers. The expenses of these schools are to be defrayed out of the territorial income of the villages, and the

* Quarterly Journal of Education, vol. i.

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first essays are intended to be made in the governments of St. Petersburg and Pscov.

Switzerland.—This country, remarkable for the sublimity of its mountain scenery, the fertility of its vales, and the beauty of its expansive lakes,—is no less remarkable for the means of education it possesses, and the consequent intelligence and moral order of its inhabitants. In this respect, it is scarcely inferior to the best educated countries in Europe. The proportion of the inhabitants undergoing the process of instruction is greater than that of either France, England or Scotland. In the *Pays de Vaud*, this proportion amounts to *one-eighth* of the population, which is more than the average of the other countries of Europe, where systems of instruction have been established; so that the inhabitants of this district of Switzerland, have generally been considered by travellers as the most intelligent and the best educated among the European nations.

The celebrated school of *Pestalozzi* at Yverdun, in the Pays de Vaud, has been visited and celebrated by every traveller. This was among the first seminaries in which the intellectual system was introduced, in which the *rationale* of every subject taught is explained and illustrated, and the intellectual faculties stimulated and brought into exercise. It embraces also the plan of mutual instruction, as exemplified in the schools of Bell and Lancaster. The establishment of the School of Industry of M. Fellenberg at Hofwyl, in the Canton of Berne, has also been deservedly celebrated. The object of this seminary is to combine scholastic education with industrious habits, and a knowledge of the best manner of performing mechanical and agricultural operations. Although, at Hofwyl, the principles and practice of *Agriculture* are the chief objects of attention, yet the general principles of the institution and the mode of instruction might, in towns, be successfully applied to mechanical operations and manufacturing processes of every description. It has given a great impulse to education throughout the country, and has produced some very eminent scholars. Not only the lower classes, but pupils of the highest rank come to this seminary, from Germany, France, England, and other parts of Europe. In most of the cantons, education is a matter of state, persons of the greatest respectability are engaged in the business of instruction, and the arrangements of the system of tuition are under the immediate direction and protection of the government.

CHAPTER II.

STRICTURES ON THE MODE IN WHICH EDUCATION HAS GENERALLY BEEN CONDUCTED.

There are few subjects which have so frequently engaged the attention of the literary public as the instruction of the young; and yet there is no subject about which so many vague and erroneous notions generally prevail. No term in our language has been more abused and misapplied than that of *education*. By the great majority of our countrymen it is considered as consisting merely in the acquisition of pronunciation, spelling, and grammar—of writing, casting accounts, and the knowledge of languages; and these acquisitions are considered of value chiefly as they prepare the individual for engaging in certain *secular* employments, and are instrumental in procuring his subsistence. By others it has been confined to the communication of the elements of thought, and the improvement of the intellect; and, by a comparatively small number, it has been regarded chiefly as the formation of character and the cultivation of moral habits. But, to neither of these objects is education to be *exclusively* confined. It consists of a comprehensive and harmonious combination of them all, including every mean and every mode of improvement by which intelligent beings may be trained to knowledge and virtue—qualified for acting an honorable and respectable part on the theatre of this world, and prepared for that immortal existence to which they are destined.

It is deeply to be regretted, that, up to the present hour, with a very few exceptions—in an age deemed liberal and *enlightened*—the system on which education has generally been conducted is repugnant to the dictates of reason, inefficient for enlightening and meliorating the human mind, and is little short of an insult offered to the understandings of the young. While almost every initiatory book has for its motto, and every teacher can readily repeat the following lines of Thomson,—

> "Delightful task! to rear the tender thought
> *To teach the young idea how to shoot,*
> And pour the fresh instruction o'er the mind,"

the great objects which education ought to promote have been miserably neglected. A farrago of *words* has been substituted in the place of *things*; the elements of *language* have been preferred to the elements of *thought*; the *key* of knowledge has been exhibited instead of *knowledge* itself; and the youthful mind, at the termination of the common process of instruction, is almost as destitute of *ideas* as at its commencement. At that period of life when the minds of the young are beginning to expand—when they ardently thirst after novelty and variety—when they are alive to the beauties and sublimities of nature, and listen with delight to the descriptions of other countries, and the tales of other times—instead of being gratified with the exhibition of all that is interesting in the scenes of creation and the history of man—they are set down in a corner to plod over unknown characters and strange sounds—no pleasing objects are exhibited to inspire them with delight—their memories are burdened, and even *tortured*, while their understandings are neglected; and, after many painful efforts, intermingled with cries and tears, while the detested lash is hanging over their heads, they are enabled to repeat, like a number of puppets, their medley of grammar rules, their psalms, their hymns, their catechisms, and their speeches from the English and Roman classics, pouring out their words with a velocity like water bursting from a spout, *without a single correct idea connected with their exercises*, "understanding neither what they say, nor whereof they affirm."—Hence, it has too frequently happened, that the school-room has been viewed as a prison, their teachers as a species of tyrants, and the scholastic exercises in which they engaged as repugnant to their natural vivacity, and subversive of their youthful pleasures. Hence they have frequently been driven to the village school, like sheep to the slaughter, and like criminals to a jail, or carried on the shoulders of their companions, amidst cries, and lamentations, and forebodings of punishment.

In seminaries of a higher order than those to which I now allude, five or six years are generally spent in learning the declension of nouns, the conjugation of verbs, and the rules of syntax, and in acquiring a smattering of the Roman classics; while, at the close of this tedious, and to the pupil, *revolting* process, he retires from the seminary to the shop, the counting-house, or the university, nearly as ignorant of the common phenomena of nature, of the sublime discoveries of modern times, of the principles of the arts and sciences, and the laws of moral action, as if he had been born in

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Patagonia, or the centre of New Holland. If he has acquired any thing at all, which may be denominated *knowledge*, it consists chiefly in a jumble of notions about the squabbles of heathen gods and goddesses, detached fragments of Roman history, the Metamorphoses of Ovid, the fictions of Pagan mythology, and the revengeful encounters of destroying armies and ambitious despots. While his mind is familiar with the absurdities and impieties of ancient superstition and idolatry, he not unfrequently quits the scene of instruction as ignorant of the character and attributes of the true God, of the doctrines of the Christian religion, and of the tempers which it inculcates, as if he had been tutored in a Pagan land.

Even in those seminaries which are devoted to the *religious* instruction of the young, the same absurd and inefficient system to which I have alluded is too frequently acted upon. Instead of exhibiting to the understandings of the young the character and perfections of the Deity, and the truths of Christianity, by familiar and popular illustrations deduced from the economy of nature, and the *facts* of revelation, a great proportion of their Sabbath-school exercises consists in repeating, with a disgusting flippancy and vociferation, their catechisms, psalms, paraphrases, hymns, and Scripture passages, assigned them as *tasks*, and in listening to the crude expositions of certain abstract theological dogmas, to which they can attach no precise or well-defined notions, and which do not enter into the essence of the Christian system. In certain schools of this description, I have witnessed the attention of the children almost exclusively directed to the *mere repetition* of the shorter Catechism, and other compends of Divinity, and that, too, in a most inaccurate, irreverent, and vociferous manner, without a single attempt being made to convey any *idea* to the understanding of the nature of the truths repeated—while the catechumens seemed to be much gratified and relieved in having got their memories disburdened of the ungracious tasks imposed upon them. In other schools, where the teachers had acquired a smattering of systematic theology—after the memorial tasks were despatched—I have listened to a series of crude dissertations addressed to the young respecting the covenant of works and of grace, predestination, absolute and conditional decrees, faith, the Trinity, and similar topics, together with long-winded exhortations, occasionally intermingled with boisterous and unhallowed threats and denunciations, because the young did not yield a profound attention to such abstract speculations. Yet all this goes by the name of *religious* instruction; and, when it is found to produce little influence on the moral conduct of the young, the effect is attributed solely to the corruption of human nature, and to the withholding of the influences of Divine grace,—a sentiment which goes far to attribute to the "Only wise God" those effects which are produced by the folly and the injudicious schemes of men. As it is painful to exercise the memory to any extent on words unconnected with ideas, so it frequently happens, that a disrelish for religion and its services is induced, in consequence of the labor and drudgery with which they are thus associated. In these seminaries, too, the duties, of Christian morality are too frequently thrown into the shade. Christianity is not a mere theory, but a *practical system*; for all its historical details, its doctrines and precepts, its promises and threatenings, have an ultimate reference to the regulation of the temper and affections, the direction of the conduct, and to the general renovation of the moral powers of man, in order to his preparation for a higher state of moral and intellectual excellence. And, therefore, it ought to be one of the grand objects of religious instruction to cultivate the moral powers, to direct the temper and affections, and to show, by familiar illustrations taken from the scenes of active life, how the principles of Christianity ought to operate in all the diversified circumstances and relations of society. But, leaving this topic, in the meantime, let us attend a little more particularly to the range of instruction in our common initiatory schools.

After a knowledge of the characters of the alphabet and of the principal elementary sounds is acquired, the scholar is led through a series of dry and uninteresting lessons and spelling exercises, in which his memory and his faculty of pronunciation are solely exercised. The New Testament is next put into his hand, and, after reading a portion of it with great difficulty and awkwardness, and before he is capable of reading one sentence with ease and accuracy, he is introduced to such books as "Barrie's Collection," and "Tyro's Guide," and "Scott's Beauties of Eminent Writers," in which there is scarcely one selection interesting to a youthful mind, or level to its comprehension. But this circumstance seems to be considered by many as a matter of no importance; for it is seldom or never that an attempt is made to convey to the minds of youth the *ideas* contained in the lessons they read and commit to memory. During these reading exercises, the Shorter Catechism is put into their hands, in order that its vocables may be committed to memory; and that, too, at so early a period, that they find the greatest difficulty in mastering the pronunciation of the long and technical terms with which it abounds. Through this ungracious task they struggle, with the greatest reluctance, and generally, too, without annexing a single idea to any of the answers they repeat. They are soon after, perhaps before they are seven years of age, introduced to the study of English Grammar; and, after feeling much apathy and not a little disgust at this abstract science, and experiencing many days and hours of ungrateful labor, they are able to repeat a few of its rules, definitions, and declensions. Like so many parrots, they can tell us by rote, what is a verb, an adverb, or a preposition, or that "conjunctions which imply contingency require the subjunctive mood," without understanding what they say, or annexing a clear idea to any of the rules or definitions they repeat. By turning over Scott's or Fulton's Dictionary, they learn that *virtue* is a *noun*, because *n* is annexed to it—that, *to write* is a *verb*, because *v* is annexed to it—and that *from* is a *preposition*, because *pre* is annexed to it; but, beyond such reasons they seldom attempt to aspire; and after two or three years' training in such exercises, they know little more of the subject, or of the application of its rules to composition than when they first commenced.—The principal acquisition made, is a facility in finding out words in a dictionary, without any attention being paid to their meaning—an object which may easily be accomplished in a few days. The useful art of *writing* is next attempted to be taught; and, in most instances, a far greater degree of importance is attached to the acquirement of an "elegant text," or a "fine running hand," than to the cultivation of the moral and intellectual powers, and the acquisition of substantial knowledge. *Arithmetic* follows in the rear, and the scholar, after hurrying through its four fundamental rules, without any *sensible illustrations* of the different operations, is exercised in calculations respecting Tare and Tret, Interest and Annuities, the Square and Cube Root, Exchange, Discount and Equation of Payments, before he has the least knowledge of the nature of these transactions; and, consequently, like one walking in the dark, is unable to perceive the drift and tendency of most of his operations, or the foundation of the rules by which he calculates; and hence it happens that,

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when he actually engages in the business of real life, he has almost the whole of his arithmetical processes to study over again, and to re-investigate the foundations, objects and principles, of his operations, in their applications to the transactions in which he is engaged.

In fine, during the whole of the process now described, the moral powers of the young are in a great measure overlooked, and the business of *moral tuition* shamefully neglected. To improve their tempers and affections, and to bend them into that direction which will tend to promote their own happiness and that of others, is considered as a matter of inferior moment, in which teachers are very little, if at all, interested. It forms, at least, no *prominent* object, in our schools, to meliorate the tempers of the young, to counteract the principles of malice, envy, and revenge—to inspire them with kindness and benevolence—and to train them to moral excellence. On the contrary, the mode in which they are treated has frequently a tendency to produce *obstinacy, dissimulation*, superstition, pride, *hatred*, and *disaffection*. The spirit of unchristian emulation, contention, and revenge, is indirectly fostered by the books they read, the discipline by which they are trained, the amusements in which they indulge, the false maxims and Pagan sentiments which are interwoven through the whole course of their education, and by the admiration which is attempted to be excited in their breasts of barbarous heroes and the butchers of mankind. The active powers of the young being thus allowed to take the natural bent of their depraved inclinations, selfishness, pride, malice, and other malignant passions, are allowed to spring up and flourish, without feeling the force of those salutary checks which might impede their progress, or destroy them in the bud; and thus perverse habits and dispositions are induced, which "grow with their growth, and strengthen with their strength," till at length they display themselves with diabolical energy in the scenes of domestic life, and on the theatre of the political world, amidst the contentions of communities and "the tumults of the people."

Such is the amount of the education which the great mass of our population receive prior to their entrance on the scene of active life. To affirm that it is attended by no beneficial effects, would be to fly in the face of all observation and experience. It prepares the mind, in some measure, for certain avocations in civil society, and for the reception of knowledge in after life, should it ever be exhibited in a more judicious and intelligent manner; and, in some instances, when combined with judicious domestic instruction, it will assist and direct the pupil, in the pursuit of knowledge and of mental enjoyments. But, considered by itself, as a system of culture for rational and immortal beings, in order to the developement of their moral and intellectual powers, and as a preparation for a higher state of existence, it is *miserably deficient*, both in the means which are employed, in the range of instruction, and in the objects which it is calculated to accomplish. To illustrate this position is the object of the following remarks.

1. In the first place, one glaring defect which runs through the whole system of initiatory instruction (except in very rare instances) is, *that no attempt is made to convey ideas to the youthful mind, along with the elementary sounds of language and the art of pronunciation*. Provided children can *mouth* the words, and vociferate with alacrity the different sentences contained in their lessons, it appears to be a matter of little importance in the eyes either of teachers or of parents, whether or not they appreciate the meaning of any one portion of the sentiments they read. Although the great object of education is "to teach the young idea how to shoot," it is almost the only object which is thrown into the shade; and those scholastic exercises which are only the *means* of education, are almost exclusively attended to as if they were the *end*. The young are thus treated as if they were only so many puppets, placed on a stage to exhibit a series of mechanical movements, and as if they were not possessed of the smallest portion of intellect, and were entirely destitute of affections and passions. Yet, it is undeniable, from fact, that children, at a very early age, are capable of receiving a variety of ideas into their minds, and of exercising their reasoning powers respecting them. Present an engraved landscape to a boy of four or five years of age, especially as exhibited through the *Optical Diagonal Machine*, where he will see every object, in its true perspective as it appears in nature—he will at once recognise and describe, in his own way, the houses, the streets, the men, the women, the roads and carriages, and the land and water of which it is composed, and express his opinion respecting them. Present well-executed engravings of a horse, a cow, a lion, an elephant, or a monkey, and he will soon learn to distinguish the one from the other, and will feel delighted with every new exhibition that is made to him of the objects of nature or of art. And, therefore, if sensible objects, level to his capacity and range of thought, and with which he is in some measure acquainted, were uniformly exhibited in his first excursions in the path of learning, his progress in knowledge would nearly correspond to his advancement in the art of spelling and pronunciation. The absurdity of neglecting the cultivation of the understanding, in the dawn of life, and during the progress of scholastic instruction, however common it may be, is so obvious and glaring, that it scarcely requires a process of reasoning to show its irrationality, if we admit that the acquisition of knowledge ought to be one of the great ends of education. What important purpose can be gained by a number of boys and girls spending a series of years, in pronouncing, like so many parrots, a number of articulate sounds, to which they annex no corresponding ideas or impressions, and which cost them so much pain and anxiety to acquire? What is the use of the art of reading, if it be not made the medium by which knowledge and moral improvement may be communicated? And, if we neglect to teach youth to apply this mean to its proper end, while they are under regular tuition, how can we reasonably expect, that they will afterwards apply it, of their own accord, when a sufficient stimulus is wanting? By neglecting to connect the acquisition of useful information with the business of elementary instruction, we place the young nearly in the same predicament as we ourselves should be placed, were we obliged, from day to day, to read and repeat long passages from the writings of Confucius, the Koran of Mahomet, or the Shasters of Bramah, in the Chinese, the Turkish and the Hindoo languages, while we understood not the meaning of a single term. And how painful and disgusting should we feel such a revolting exercise!—The consequence of this absurd practice is, that, instead of exciting desires for further acquisitions in learning,—in a majority of instances, we produce a disgust to every species of mental exertion and improvement; instruction becomes unpleasant and irksome, both to the teacher and the scholar; the child leaves school without having acquired any real knowledge, and destitute of any *relish* for it, and seldom afterwards makes any use of the instructions he received for the further cultivation of his mind in wisdom and virtue. To this cause, perhaps, more than to any other, is to be attributed the deplorable ignorance which still pervades the mass of our population, notwith-

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standing the formal process of instruction they undergo, and the little relish they feel for devoting their leisure hours to the improvement of their minds, and to those pursuits which are congenial to rational and immortal natures.

II. Another defect which pervades the whole system of scholastic instruction in our country, and of which the former is a native consequence, is, *that there is scarcely one of our elementary books adapted to the capacities of youth, and calculated to excite their attention and affections, by its interesting and instructive details.*

Not to mention the dry and uninteresting lists and details contained in most of our spelling-books, and the vague and sombre moral instructions they exhibit—let us fix our attention, for a moment, on the general train of subjects contained in "Barrie's Collection," and "Tyro's Guide," and in "Scott's Beauties of Eminent Writers,"—the books most commonly used in the parochial and other schools in this country,—and we shall soon perceive that they are every thing but calculated for the purpose intended. These works (which, like some others of the same fry, seem to have been constructed by means of the scissors) chiefly contain extracts illustrative of the beauties of sentiment and composition:—Speeches on political subjects formerly delivered in the Roman, Grecian, and British Senates—Characters of Pope, Dryden, Milton, or Shakespeare—Descriptions of the battles of Poictiers, Hastings, Agincourt and Bannockburn—Abstract eulogiums on virtue, oratory, and the art of criticism—prosing dissertations on the cultivation of taste—on happiness, retirement, and meditation—Speeches and Epilogues of stage-players, political disquisitions, foolish tales, parables and allegories—Falstaff's encomiums on sack—Hamlet's advice to players—Epilogue of Garrick for the benefit of decayed actors—the Drunken Knight and his Brawling Lady appeased—Speeches of Quinctius Capitolinus, of Romulus to his citizens, of Hannibal to Scipio, and of Galgacus to his army—East India Company's address on the junction of Spain and France—Mr. Walpole and Mr. Pitt's Parliamentary debates—Extracts from the Poems of Akenside, Thomson, Milton and Young—Speech of Sin to Satan—Speech of Satan in his infernal palace of Pandemonium—Molock's speech to Satan—Belial's speech in reply—Satan's soliloquy—the combat of the Horatii and the Curiatii—Captain Bobadil's method of defeating an army—Clarence's dream—Norval and Glenalvon's revengeful encounter—Lord and Lady Randolph, Sir Charles and Lady Racket—Sempronius' speech for war—Description of Queen Mab—Ossian's address to the Sun—Soliloquy of Dick the apothecary's apprentice—Alexander's Feast—Blair's Grave—Young's Life, Death, and Immortality—Queen of the Fairies—the Wolf and the Crane—the Town Mouse and the Country Mouse—the Tailor and the Conjuror—the Old Man and his Ass—with a multifarious medley of pieces of a similar description.

These comprehend a fair specimen of the prominent subjects selected, in our common school-books, *for the purpose of training the youthful mind in knowledge and virtue.* I have no hesitation in asserting, that more unsuitable subjects, consistent with common decency, could scarcely have been selected, and that they are little short of a direct insult offered to the youthful understanding. The compilers of such collections, either suppose, that the juvenile mind, at the age of eight or nine years, when such selections are put into their hands, has embraced a range of thought and contemplation far beyond what it is capable of, in ordinary cases, or they wish to insult their imbecile minds, by offering them stones instead of bread, or they rake together their extracts at random, without considering whether they are at all suited to the class of persons to whom they are addressed. For there is not one lesson out of twenty which is level to the range of thought, and to the capacity of the youthful mind, in its first outset in the path of science, even although parents and teachers were to attempt an explanation of the passages which are read: as they embody descriptions and allusions respecting objects, events, and circumstances, which cannot be duly appreciated without a previous course of study; and they abound with a multitude of abstract speculations which can never convey well-defined ideas to the understandings of the young. What ideas can a boy of seven or eight years' old form of the Parliamentary debates of Mr. Pulteney, Mr. Pitt, or Sir Robert Walpole; of the speech of Marcus Valerius on a dispute between the Patricians and Plebeians concerning the form of government; of dissertations on the art of Criticism; of Belial's speech to Moloch; or even of Blair's Grave, or Young's Life, Death, and Immortality;—or what interest can he be supposed to feel in such themes and discussions? I appeal to every one of my readers, if, at the age now specified, they ever understood such selections, or felt gratified and improved by perusing them. It is an absurdity, at once perceptible, that the beauties of sentiment and composition which are appreciated and relished by persons of refined taste, at the age of twenty or thirty, will be equally relished and admired by children of eight or ten years of age; and yet, from an examination of our initiatory school-books, it is undeniable, that, on a false principle of this kind, almost all our elementary works have been constructed.

But, it is farther to be regretted, that this is not the only fault that can be charged upon these productions. They exhibit scenes and sentiments which ought not to be familiarized to the minds of children, and which are repugnant to the spirit and practice of genuine Christianity. In almost every page, both of the prosaic and poetic extracts, the *war gong* is ever and anon resounding in our ears, and "the confused noise of the warrior, with garments rolled in blood." The Cæsars, the Alexanders, and the Buonapartes, of ancient and modern times, instead of being held up to execration as the ravagers and destroyers of mankind, are set forth to view as glorious conquerors and illustrious *heroes*, whose characters and exploits demand our admiration and applause. And if, at any time, the minds of the young *imbibe the sentiments* which pervade their lessons, it is generally when they breathe a *warlike spirit*, and exhibit those desolations and ravages which ambition and revenge have produced in the world—and when they themselves are trained to *spout* at an examination, and, arrayed in warlike habiliments, with guns, or spears, or darts, to *ape* the revengeful exploits of a Norval and a Glenalvon.—I have beheld the young, when engaged in such exhibitions, eulogized and applauded by their examinators, and surrounding spectators, more than on account of all the other scholastic improvements they had acquired. To this cause, doubtless, as well as to others, is to be attributed the spirit of warfare and contention which still reigns on the theatre of the political world, and which has desolated, and disgraced, and demoralized, every nation under heaven. I have known a teacher who has turned over page after page, in some of the works now referred to, in search of a passage worthy of being committed to memory by his pupils, and who could not in conscience fix upon any one, in a long series of extracts, on account of its being imbued with this anti-christian spirit. In addition to this striking characteristic of our school-collections, and in perfect accordance with it—it may also be stated, that Pride, Ambition, Revenge, and other Pagan virtues, are some-

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times held up to view as the characteristics of a noble and heroic mind; and swearing, lying, brawling, and deceit, are frequently exhibited in so ludicrous a manner, as almost to win the affections, and to excite approbation.

But, in fine, although the selections to which I allude were level to the comprehensions of the young, and untinged with antichristian sentiments—what is the amount of all the knowledge and instruction they contain? They embrace no perspicuous system of interesting and useful information,—scarcely any thing that bears on the cultivation of Christian dispositions,—no exhibitions of the scenes of Nature and Art in which the young may afterwards be placed,—little information respecting the works of God, the revelations of his word, or the useful inventions of men. The beauties which adorn the scenery of nature, the wonders of Creating Power, as displayed in the earth, the air, the ocean, and the heavens; the displays of Divine wisdom and goodness, which every where surround us; the mild and pacific virtues of Christianity, which ought equally to adorn the prince and the peasant; the avocations and amusements of domestic life; the scenery of the country, the city, and the village, or the important facts contained in the Sacred history,—are seldom or never detailed, with interesting simplicity, in this class of publications. And, are a few extracts from old plays and novels, romances and fables, Pagan mythology and Parliamentary debates—from the speeches of Roman orators and the epilogues of stage-players, to be considered as the most agreeable and substantial food for the youthful intellect, and as the most judicious process for imbuing it with useful knowledge, and preparing it for the employments of an immortal existence? Are the absurd opinions of Roman and Grecian poets and warriors, respecting their gods, their heroes, and their religion, and the polluted streams of heathen morality, to be substituted in the room of the simple and sublime delineations of revelation, the pure principles of the gospel, and the noble discoveries of modern science? If so,—then let us not boast of imparting to our children a rational and a *Christian* education.

I have alluded more particularly to the works above mentioned, because they are most frequently used in our borough and parochial schools; but I know no works of this kind, published in this country, with the exception of two or three volumes, to which the above strictures will not, in a greater or less degree, apply. I do not, however, condemn such books, in so far as they contain sentimental extracts, for the use of advanced students of elocution, or considered as miscellanies for the amusement of persons advanced in life, (though even in this last point of view they cannot be held in high estimation,)—my main objection rests on the ground of their being unfitted to interest the minds of the young, and to convey to them the outlines of knowledge and virtue, unmingled with the rubbish of false maxims and antichristian sentiments.*

III. Another error which runs through our scholastic instruction is, that, while the cultivation of the judgment is neglected, *the memory is injudiciously, and often too severely exercised.* The efforts of memory, in most cases, especially when exercised in the retention of mere sounds and terms, are generally attended with painful sensations; and, when these sensations are long continued, they frequently produce a disgust at the objects and employments of education. Long passages from Homer, Shakespeare, Milton, or Pope, are given out for recitation to the young, while they are still incapable of appreciating the meaning of a single sentiment in the task prescribed; and the facility with which they can recollect and vociferate a number of jingling sounds is considered by many as the best evidence of their progress in the paths of instruction. The period has not long gone by (if it have yet passed) when the repetition of the first chapter of the first book of Chronicles, of the tenth chapter of Nehemiah, of the hundred-and-nineteenth Psalm, or of half a dozen chapters in the New Testament, by a schoolboy,—with a disgusting vociferation, and a uniform velocity, like water dashing over a precipice, was regarded, both by parents and teachers, as an evidence of extraordinary genius, and as an achievement in education of far greater importance than if he had drawn an outline of universal history, or sketched the geography of the globe. Of all the exercises of memory to which the young tyro is accustomed, there is none more injudicious and more painful to the pupil, than that by which he is constrained to get by rote the Shorter Catechism, at the early age at which it is generally prescribed. At the age of five or six, before he is capable of understanding a single sentiment of the system of Divinity, and even before he can read with ease any one of its questions and answers—he is set to the ungracious task of committing its vocables to memory, as if he were a mere machine, formed solely for mechanical movements and the emission of sounds. The reluctance with which this task is generally engaged in; the painful sensations which accompa-

* The above remarks were written in the year 1821, and published in the "Christian Instructor." Since that period several school-books have appeared, compiled on more rational and Christian principles than most of their predecessors,—particularly, M'Culloch's "Course of Elementary Reading in Science and Literature," "The National School Collection," "The American Reader," by Merriam, and several others; but they are chiefly adapted for the higher classes in schools, and for young people who have nearly finished their course of instruction in reading, and they have been introduced into comparatively few of our schools, and in many parts of the country are altogether unknown. Several useful compilations have likewise of late been published in England and America, but they are more adapted to the use of families and domestic instruction than to public seminaries. I am acquainted with no book for the juvenile classes, comprising useful information, and compiled in such a manner as to render knowledge and morality perspicuous, fascinating, and interesting to the young, and calculated to give full scope to their rational and active powers. About a year after the publication of these remarks in the "Christian Instructor," its Editor, the late Rev. Dr. A. Thomson, compiled a school-collection, and sent me a copy of it, for my inspection. My opinion of this compilation having been requested, at the next personal interview I had with the Doctor, I told him, that I considered the book free of any antichristian sentiments, calculated to make a good impression on the minds of the young, and that it contained a considerable number of instructive and entertaining selections; but that a number of the selections, however good in themselves, were too didactic and *sombre* to engage the attention of the juvenile mind. The Doctor admitted the justice of the last remark, and said, that, in another edition, he intended to throw out the pieces alluded to, and substitute, in their place, more entertaining selections. Dr. Thomson's Collection is, on the whole, a good one; but, like the others mentioned above, is chiefly adapted to the higher classes. The plan of all the school-collections hitherto published is susceptible of much improvement; and I shall afterwards take an opportunity of adverting to this subject in a subsequent part of this volume.

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ny it; the correction which follows its neglect; the ludicrous blundering; and the complete destitution of ideas with which it is generally attended—all conspire to show the absurdity of the practice. I am fully persuaded, that the unpleasant associations connected with this task, have, in many instances, produced a lasting disgust, both at the pursuits of learning, and the instructions of religion. Yet, there are few school-exercises to which parents in general attach a greater degree of importance. To omit the teaching of this catechism by rote, even although other and more perspicuous instructions were given on divine subjects, would be considered as arguing a certain degree of *irreligion* on the part of the teacher; and even respectable clergymen and others consider this exercise as a *sine qua non* in religious instruction—just as if the mere terms and definitions of this excellent summary were to produce a *magical* effect on the moral and intellectual faculties. The common argument in favor of this practice, "that it is laying in a store of religious vocables for after reflection, and that the answers will be perfectly understood in riper years,"—when considered in connection with what has been now said, is extremely futile and inconclusive. The blundering manner in which persons advanced in life frequently repeat this catechism—mistaking, for example, the answer to "What is Justification?" for that which relates to "sanctification," or what is *forbidden* for what is *required* in any of the commandments, and without being at all conscious of their error—plainly indicates, that correct ideas are seldom attached to whatever has been learned by mere rote, and that the rational faculty is seldom exerted in such exercises. In short, I have little hesitation in laying it down as a maxim that will generally hold true, that "whenever the words of a proposition are committed to memory without being understood, their meaning will afterwards be seldom inquired after, or perceived." I am convinced, that a careful perusal of this catechism, or any other similar system, accompanied with proper explanations, at the age of fourteen or sixteen, will convey more real information than can be acquired by all the painful labor and drudgery endured by committing it to memory at the usual age at which it is prescribed.

Let it not, however, be imagined that I wish to throw the least reflection on the Shorter Catechism, as a summary of Christian doctrine and duty. On the contrary—without admitting every sentiment it contains as perfectly correct, or necessary to be embodied in such a synopsis of theology—I consider it, on the whole, as one of the most comprehensive compends of divinity ever published, which, with a very few retrenchments and modifications, might form a *basis of union* to almost all the religious bodies in this country. But the very thing in which its chief excellence consists, constitutes an argument against its being used as a first catechism. It is so *comprehensive*, that almost every word includes an important meaning, and has an allusion to those profound views of the Christian system, and to those controverted points in divinity, which are chiefly recognised by professed divines. It is not by endeavoring to convey *general* and *abstract* views of Christian doctrine, or by cramming the memories of young persons with a multiplicity of theological terms and doctrinal-opinions, that instructions in religion will be successful in arresting their attention and impressing their minds; but by particular explications, and familiar illustrations borrowed from sensible objects, of a few of the most prominent truths of the Christian system, that impressive and well-defined ideas will be communicated to the youthful mind. And perhaps too little care is exercised in communicating, in a vivid and impressive manner, the fundamental truths of *natural religion*, which form the groundwork of the different parts of the Christian superstructure. I conceive that it is time enough to commence the regular study of the Shorter Catechism, at the age of twelve or thirteen, when its answers should be minutely analyzed, and its terms, doctrines, and moral injunctions familiarly explained and elucidated by instructors, who have accurate and enlarged views of the truths it conveys; and, when employed in this way, it will be found a useful synopsis of Christian faith and practice. Prior to the period to which I now refer, some of Dr. Watts' first catechisms might be used; or perhaps it might be possible to construct a catechism more simple and interesting, and containing more striking illustrations of natural and revealed religion, than any that have yet appeared; or perhaps without adopting the form of a catechism, we might directly refer to the positive declarations of Scripture, in reference to its facts, doctrines and precepts, accompanying the passages we extract with short comments and familiar elucidations. The truths contained in such catechisms might be learned with ease, and even with pleasure, by the young, if they were accompanied with a few hints from the parent or teacher, to elucidate the facts and doctrines exhibited to their view; and especially, were they compiled on such a plan, as to give occasional exercise to the curiosity and the judgment in finding out the proper answers.

In throwing out such remarks as the above, I am aware that I am treading on delicate ground. But far more convincing arguments than any I have yet heard must be brought forward, before I can see reason to alter the opinion now stated. If it be once admitted that the communication of *ideas* ought to form the great object of all instruction—that the young, at an early age are capable of being the recipients of knowledge, and that education should be rendered as pleasant and agreeable as the nature of the exercise will admit—I will not fear to face any argument that may be presented on this subject. I am far from wishing to insinuate, that the memory ought not to be exercised in the process of education; for it is one of the powers or instruments conferred on us, for the purpose of making intellectual acquisitions; but I contend that its exertions, in the first instance, ought to be gentle, easy and rational, and employed chiefly in relation to those objects about which the young are capable of forming some distinct and agreeable conceptions, and not merely on sounds and terms, and abstract propositions, to which no precise meaning is attached.

IV. In our schools and seminaries, as presently conducted, *grammar is attempted to be taught at too early an age*. Grammar is an abstract branch of the philosophy of mind; and, therefore, to enter with intelligence and interest into its spirit, the foundation of its rules and their application, requires some degree of knowledge, observation, and maturity of judgment, not generally possessed by juvenile minds; and consequently to attempt to teach it to infants, *in a systematic form*, seems almost as preposterous as it would be to attempt to instruct them in the Newtonian philosophy, or in the Hutchinsonian system of metaphysics. The little urchin of six or seven years of age may, indeed, be taught to repeat the definitions of all the parts of speech, and of all the moods and tenses of verbs—the inflections of nouns and verbs, and even the whole of the rules of syntax; but such exercises are always accompanied with a certain degree of labor and disgust, which tend to sour the mind in its progress through such scholastic instruction. And after all the mental anxiety and toil endured in such mechanical exercises, they acquire not, perhaps, a single correct idea on the subject, especially in the abstract and superficial manner in which it is taught in our com-

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mon schools, and are unable to appreciate any one useful purpose to which such exercises are subservient. To distinguish a *noun*, or the *quality* of a noun, or the nature of a *verb*, and to correct a simple sentence in which a verb disagrees with its nominative, are exercises which children may be taught at an early period, by familiar examples, and which might be rendered both amusing and instructive, without the formality of technical terms, complex rules, or abstract systems; but to proceed much farther than such easy exercises, before the intellectual powers are somewhat matured, appears to be wasting time and money, and mental anxiety, to no purpose. Even the elements, or the more popular parts, of natural history, geography, astronomy, and experimental philosophy, could be taught with much better effect at such an early period, than the abstract study of verbs and adverbs, conjunctions and declensions, and metaphysical rules, the foundation of which no child can comprehend; because, in those departments of knowledge, sensible objects and pictorial representations can be presented to the view of the juvenile mind as elucidations of the facts and principles inculcated.

That the opinions now stated may not appear altogether singular, I shall quote a sentence or two from the writings of the learned *Mr. Smellie*, the well-known translator of "Buffon's Natural History." In his work on "The Philosophy of Natural History," vol. ii. p. 453, he remarks—"Premature studies are uniformly *painful*, because young minds are incapable of comprehending the principles, and far less the application of them to arts or sciences. *Grammar*, the first science obtruded upon, I may say, *infantine* intellects, is one of the most abstract and intricate. To attain even a tolerable knowledge of grammar, whatever be the language, (for the general principles are and must be the same,) presupposes a considerable range of intuitive facts, as well as of acquired ideas." Again, speaking of the absurdity of "journeymen shoemakers, tailors, weavers, bakers, carpenters," &c., sending their children for years to Latin and grammar schools, he remarks—"During the hours of recess from scholastic discipline, nature resumes her empire, and, by her irresistible power, obliges the children to frisk and romp about, and to enjoy those various and pure pleasures which result from activity and amusement. But these enjoyments are no sooner over, than the abhorred ideas of unnatural confinement, and of a constrained attention to *jargon*, which to them is completely unintelligible, instantly recur, and harass and terrify their imaginations. The *fruitless* and *painful* labors which such preposterous conduct in managing the early education of youth produce, are immense and truly ridiculous." P. 448.

V. In regard to the art of *writing*, which is chiefly a mechanical exercise, the quality of which depends somewhat on the taste of the pupil, a great degree of fastidiousness exists, and *by far too much importance is attached to the acquisition of an "elegant hand."* To so disgusting a degree has this predilection been carried, on certain occasions, that all the qualities of a good teacher have been considered as concentrated in this one acquirement; and persons have been selected to superintend the instruction of youth, who were destitute of almost every other qualification, merely because they could write "a fine text," or "an elegant running hand." The art of communicating our thoughts by writing, is one of the most useful accomplishments, which every person from the highest to the lowest ranks of society ought to possess. To attain a certain degree of neatness and regularity in writing, is highly desirable; and where a taste for elegance in this art exists, it should be encouraged, though not at the expense of more substantial acquirements. To write *straight*, to attend to the proper use of capital letters, and to arrange the subject of writing into distinct sentences and paragraphs, so as to render the writing easily legible, and the sentiments perspicuous to others, should be considered as the great object of this art; and such qualities of writing are undoubtedly of more importance, in the practical purposes to which it may be applied, than the acquirement of the most elegant "dashes" and "flourishes" of penmanship. I have, indeed, known but few individuals who have prided themselves in such showy accomplishments, who were not extremely superficial in their other attainments. It is a very odd circumstance, and shows to what a ridiculous length a fastidious taste for elegant writing may be carried, that most of the higher ranks, who have been taught by the first writing-masters, now consider it as *fashionable* to write an illegible scrawl, which is nothing else than a *caricature* of good plain writing—which is the pest of merchants, printers, editors, and every other class of correspondents—which costs them a world of trouble before it can be read; and, in many cases, the very names of the writers can scarcely be deciphered. This is *elegance* with a witness; it is carrying it to its highest pitch of perfection, by rendering the art of writing almost useless for the purpose for which it was intended. I do not mean, by these remarks, to insinuate that care and attention should not be bestowed, in order to acquire a neat and accurate mode of writing; but merely to modify that undue degree of importance which is attached to the accomplishment of "fine writing," and to impress upon the mind this sentiment, that a man may be possessed of very slender attainments in this art, in respect to elegance, and yet prove a good general teacher; while another may excel in all the ornamental flourishes of penmanship, and at the same time be altogether unqualified for directing the young mind in knowledge and virtue. I have known parents and guardians who seemed to consider the most useful and substantial accomplishments of youth as of little value, while their children remained in the smallest degree deficient in the flimsy *ornaments* of writing, and the higher elegances of penmanship. In a word, to arrest and record the useful ideas which pass through our minds, to communicate them to others in such well-defined characters, and with such external neatness and order as may be most perspicuous and easily legible—to acquire a certain degree of facility and rapidity in forming characters and words—and to state mercantile accounts with taste, accuracy and precision—should be considered as the great objects of the art of writing, beyond which it is of little importance to aspire; though, at the same time, no individual should be discouraged from indulging a taste for elegance in this department, when it does not absorb the attention from more important pursuits.

VI. With regard to our mode of teaching *Arithmetic*, a variety of strictures might be made. This department of scholastic instruction, like all the rest, is generally conducted in too abstract a manner—too much detached from the objects of sense, and from the pursuits of science and the business of human life, to which it has a reference. As all our notions on any branch of human knowledge are originally derived from *sensible* objects, so our ideas of numbers and their various relations and combinations, must be derived from the same source; and consequently, without a reference to the original objects and ideas whence the notion of numbers is derived, no accurate impression of their signification and use can be made on the juvenile mind. A boy may be taught to distinguish the character 9 from the rest of the digits, and yet may remain devoid of a dis-

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tinct conception of the *idea* for which it stands; and, in the same manner, he may be taught by rote, that 9+8=17; that 16—9=7; that 7 times 8 are 56; and that the quotient of 84, divided by 14, is equal to 6, without attaching any definite conception to such arithmetical processes.—By neglecting to illustrate the fundamental rules of arithmetical computation, in a familiar and amusing manner, by presenting to the eye the precise objects or ideas which numbers represent, we leave the young arithmetician to grope in the dark, and to a vagueness and confusion of conception in all the subsequent operations of this useful study.

In most of our elementary arithmetical works, the questions for exercise in the different rules are not so simple and interesting to young minds as they might be rendered. The practical use of the various operations—the commercial transactions to which they refer, and the extent and capacity of the weights and measures about which their calculations are employed, are seldom appreciated with any degree of precision, for want of the original ideas denoted by the terms employed, and for want of those models and representations of money, weights, and measures, by which they might be illustrated. In many instances, too, there is a studied brevity and obscurity, and a tendency to puzzle and perplex, instead of rendering the operations of arithmetic simple and perspicuous.—While a young person may easily be made to perceive the object and meaning of such questions as the following—"What is the price of 30 lemons at twopence a-piece?" or, "If one pair of shoes cost 5s. 6d., what will 7 pair of shoes cost?"—he is quite puzzled to conceive what is the precise meaning of scores of questions arranged in columns in the following manner—497865 *a* 1-4*d.*—7643984 *a* 3 3-4*d.*—46794 *a* 4*s.* 7 1-2*d.*—444766 *a* 15*s.* 11 3-4*d.*, &c. &c. Even although he may happen to perform mechanically the operations intended, he frequently knows nothing at all of the principle and object of his calculations. It is true, indeed, the teacher is expected to explain the nature and design of such questions; but in a crowded promiscuous school he cannot afford time to give the necessary explanations to every individual. And why should it be requisite? Why should not every book on arithmetic be so perspicuous and explicit as to render the meaning and object of every question clear and well defined even to the youthful understanding? And why should not questions, circumstances, and objects, be selected as arithmetical exercises, which are familiar to the young, and calculated to awaken their curiosity and attention? In short, the greater part of our arithmetical treatises, like our "School Collections," "English Readers," and "Beauties of Eminent Writers," are calculated for men of advanced years, instead of being adapted to the capacities and the range of thought possessed by boys and girls of from eight to twelve years of age. I might have enlarged to an indefinite extent on this topic; but several additional remarks may be introduced more appropriately in the sequel, when I shall take an opportunity of throwing out a few hints for the improvement of the present system of education.

In addition to the above remarks, I shall now briefly state a few *miscellaneous circumstances* which have a tendency either to impede the education of the young, or to render it disagreeable and irksome.

1. In the first place, in most of our schools both in town and country—*there is a deplorable want of ample accommodation, and of convenient school furniture.* In many cases, a hundred children are compressed into a space scarcely sufficient for the easy accommodation of one-third of that number, and closely huddled together like a flock of sheep pent up in a narrow pen. Scarcely a passage can be obtained for moving from one place to another; and when one class is about to retire, and another is called up, a noise, and jostling, and hubbub ensue, which throws the whole school into confusion. The narrow and unsteady forms on which the scholars are obliged to sit—the awkward tables—the confined air—and the press and general disorder which frequently occur, all conspire to render the hours devoted to instruction tedious and unpleasant, and to make the school partake something of the nature of a jail.* Besides, in most of our cities and towns, the school-rooms are generally situated in dark closes or narrow lanes, where there is a sufficiency neither of light nor of pure air, nor of space for the occasional amusement of the children; so that learning, instead of being connected with cheerful and enlivening objects, becomes associated with every thing that is gloomy, dirty, and disagreeable. A school has generally been considered as a "noisy mansion;" and, as presently conducted, it is next to impossible it should be otherwise. There is nothing which produces greater annoyance to a teacher, than the hum and the frequent clamors of a hundred tongues assailing him on every side; and wherever such noisy turbulence daily prevails, it is impossible that a train of rational instructions can be successfully carried forward. Of the many causes of noise and confusion in schools, I am persuaded this is none of the least—the want of space and proper accommodation for the various movements, classifications and arrangements, which the business of instruction requires—and the want of separate apartments, or of an ample enclosed area around the school, into which a portion of the children, even during school-hours, might occasionally be sent, either for amusement, or for the preparation of their lessons, so as to prevent the general annoyance of the teacher.

2. Another circumstance which tends to make learning disagreeable to the young, is, that *they are in general confined too long in school.* When a boy is first sent to school, he is kept in a confined posture for two or three hours at a time, and generally for five or six hours in a day. His direct attention to his lesson, during all this time, does not perhaps exceed fifteen or twenty minutes. During the whole of the remaining hours he receives no instruction, and either sits as stiff as a poker, or becomes restless and noisy, or sinks into sleep. He dares not speak to his companions for fear of punishment, he cannot, without assistance, apply his attention to the unknown characters and sounds he is set to learn, he cannot amuse himself with his windmills and whistles, and, consequently, he feels himself in a state destitute of enjoyment. Can it then be wondered at that young people should so frequently feel an aversion to school, and require to be driven to it as slaves to their task-work, or as culprits to a jail? In such a case as I have now supposed, there is no reason why a child should be confined to school beyond half an hour at any one time; and it is a piece of absurdity, and even of cruelty, to prolong their confinement a moment beyond the limits which are essentially requisite for their instruction; and yet many parents are so foolish as to think that the progress of their children ought to keep pace with the number of hours they are immured within

* It may be proper to state, that in these, and the preceding and subsequent remarks, there is no particular allusion to Grammar-schools and other public seminaries for instruction in the higher branches of education; but chiefly to those schools both in town and country where the mass of the community is attempted to be instructed in the common branches of education.

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the walls of the school-room. Children are not mere machines, whose movements may be regulated by weights and springs; they must give scope to their natural vivacity and desire for activity, and must feel, like all other animals, when they are confined to unnatural attitudes, and cramped in their movements. The tongue—that "unruly member" among all ranks and ages—cannot be restrained; the space of twelve inches square, allotted them for their seat, they will not be confined to; their feet and limbs will not remain in that precise mathematical position which order is supposed to require; neither will their hands remain in the same unvaried posture as those of a marble statue, but will occasionally be pushing, first towards one side, and then towards another for the benefit of their companions. Hence arise noise, dissension, altercation, and disorder—the chief circumstances which render corporeal punishment at all expedient in public schools.

To confine a little boy in school, contrary to his inclination, when no useful purposes can be served by it, and when it is productive of so many inconveniences to the teacher, to the general interests of the school, and to the boy himself—appears to be the height of folly and imprudence, and must present to the juvenile mind a forbidding prospect of the path which leads to the temple of knowledge. Even when children have advanced to that stage in their education where they are capable of preparing their lessons by themselves, it appears improper to confine them longer than their attention can be fixed to their scholastic exercises. Fifteen or twenty minutes of unremitting application to their lessons before and after having been heard by their teacher in their respective classes, would be of more importance, in promoting their progress in learning, than two or three hours spent in yawning over their books, or devoted, as is usually the case, to noisy prattle and impertinence. Those scholars who are farther advanced, or are engaged in arithmetical or other processes, may remain during all the hours usually allotted to scholastic instruction. In throwing out these remarks, I do not mean to insinuate, that teachers should have much less confinement in public schools than they now have; I only propose it as a principle, which should generally be acted upon, that children should never be confined to school a minute longer than is absolutely necessary for their instruction. And, if this principle were generally recognised, promiscuous schools would no longer present a scene of idleness and impertinence, of noisy bustle and confusion. But, whatever may be the opinion of teachers on this head, the majority of parents in the present age are generally in opposition to all such arrangements.

3. *The exercise of undue severity towards the young, and the want of a disposition to bestow commendation where it is due*—is another circumstance which retards the beneficial effects of education. In every rank and department of human life, mankind are too much disposed to find fault with the opinions and conduct of others, and to pass a harsh sentence on the minor delinquencies of their neighbors; while they are slow in bestowing their commendation on those actions and qualities which are laudable and excellent. This disposition, we have reason to believe, is too frequently displayed in public seminaries of instruction. In many instances, trivial faults are magnified into great offences; corporeal punishment is inflicted for slight inadvertencies; the terms, blockhead, scoundrel, villian, ass, dunce, numskull, and other degrading epithets, are liberally applied to the youthful group, because they occasionally give way to their playful humors, or because they do not thoroughly comprehend what has never been clearly explained to them. When their conduct is unimpeachable, they are simply screened from punishment; but the meed of praise for diligence and improvement—which has so obvious a tendency to cheer and animate the youthful mind—is slowly and reluctantly bestowed. Those endearing appellations to which they are accustomed under the domestic roof are seldom heard in the village school; and scolding, threatening, and the detested lash, are too frequently "the order of the day." While they are sometimes exercised in writing the following sentiment on their copy-books, "*Commendation animates the mind*," the voice of praise and commendation is seldom heard resounding from the desk, because, forsooth, they have not yet attained to perfection in their behavior, or in any of their scholastic exercises. Imperfections attach themselves to the performances of every human being; but where should we find a person grown up to manhood, who would not feel indignant at being perpetually found fault with in all his operations, and who would not be discouraged in the prosecution of his plans, when that portion of praise to which he is justly entitled is studiously withheld? An assemblage of children in a school is a republic in miniature, animated materially by the same principles, passions, and interests, as those which appear in action on the theatre of the great world, only directed to inferior objects and pursuits. They must, therefore, feel indignant at the epithets, the threatenings, and the blustering, with which they are so frequently assailed, and must also feel that injustice is done them, when every trivial fault and oversight is magnified into a crime. And, on the other hand, we know by experience, that nothing contributes more to cheer and stimulate the juvenile mind than to receive the merited approbation of guardians and instructors.

4. Another circumstance prejudicial to an accurate and enlightened education, is *the practice of hurrying children too rapidly from one book to another*. In the "Statistical View of Education in Scotland," published in the Christian Instructor, during the year 1819, it is stated by most of the teachers, that the children at their several schools can read the New Testament by the time they have been *one* year at school. Nay, some of them assert, that they can read it in six months, and even during the second and third quarters.* That the New Testament is put into the hands of children at the periods now stated, and that they are allowed to stammer through it in the best manner they can, is doubtless a fact, and a fact which is much to be regretted; but that a child that goes to school at the age of four or five, is able, in ordinary cases, to read the New Testament with any tolerable degree of accuracy and ease, in six, nine, or even in twelve months, is altogether incredible. There are many passages in this book as difficult to be read as the writings of the generality of English authors; and, if a boy or girl can once read it with propriety and ease, a very little additional practice will suffice to enable him to read any other English work. The statements to which I refer, however, show that the practice of hurrying children from one book to another, is too prevalent in many of the parochial schools of this country, and must, consequently, be attended with a train of pernicious effects. I have seen children sent to school with a Testament in their hand, as a class-book, who could not read a single verse, and could scarcely pronounce two or three of the easiest vocables without pausing to spell almost every word that occurred, and who, at the same time, appeared deficient in their knowledge of the characters of the alphabet. Before children can read such a book as the New Testament, with any degree of ease and fluency,

* See Christian Instructor for August and November, 1819, pp. 561 and 768.

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they must be trained to the exercise of spelling, and of reading a variety of appropriate lessons accommodated to their capacities, till they can read a sentence or a paragraph without blundering or hesitation. But how is this proficiency to be acquired?—how can a child, with propriety, be transferred from one spelling-book to another, and from one series of reading-lessons to another, in the space of six or eight months? The practice to which I refer seems almost to imply, that they are conducted at once from a twopenny Primer to the Evangelical History or the Acts of the Apostles. A pupil should be able to read with ease every initiatory book that is put into his hands before he is transferred to another. For, by passing with a rapid transition from one book to another, and to lessons which are too difficult for his articulation and comprehension, he will be apt to acquire a hesitating and a blundering habit of reading; he will be discouraged in his progress; he will seldom attempt to aim at accuracy and perfection; he will appreciate few of the ideas contained in his lessons; he will seldom acquire even the elements of accurate spelling and pronunciation, and will be apt to continue through life, an awkward, an incorrect, and an injudicious reader.

5. The last circumstance I shall mention, in the meantime, as prejudicial to an accurate and enlightened education, is—*the attempt to teach three or four branches of education at the same time.* The principle of the division of labor, and its utility when applied to the various departments of art, science, and commerce, are now fully appreciated and realized; and to this circumstance is to be attributed many of the improvements of modern times. In cities and large towns this principle has also been applied successfully to the art of teaching. But it is well known that in the majority of schools, especially in the country, an attempt is made to teach reading, grammar, writing, arithmetic, book-keeping, mathematics, Latin, French, and other branches, in the same school, by the same teacher, and at the same time. The consequence is, that none of them is taught with efficiency and accuracy—which can only be obtained by allotting separate hours for each distinct department of knowledge, and, if possible, having separate teachers for every branch of scholastic instruction. Before this principle, however, can be followed out to its full extent in country schools, a variety of arrangements require to be made, a variety of difficulties and obstructions removed, and a variety of new scholastic institutions established—the details of which I shall postpone to a subsequent section of this work.

Such is a brief sketch of some of the evils and defects connected with the system of instruction which has so long prevailed in this country. It treats rational beings as if they were mere machines—it presents the *form* of education without the *substance*—it expends its energies on *words* instead of *things*—it rests in the *means* of knowledge, without prosecuting the *end*—it stimulates the *memory*, and even *tortures* it, by cramming its compartments with sounds instead of sense, but permits the *understanding* to remain in darkness and desolation—it indirectly fosters *malignant* passions, but leaves the *benevolent* affections waste and uncultivated—it throws a gloom over the enjoyments of the young, instead of inspiring them with delight at the prospect of being introduced to the sublime and interesting scenes presented in the temple of knowledge—it conveys a jumble of confused notions into their minds, but leaves them ignorant of all that is grand and ennobling, and interesting to man as a rational and immortal intelligence. In proof of these positions, we need only look around us on the various ranks of society. Where is there one individual out of twenty to be found, who has his mind enlightened in the knowledge of those subjects with which every human being, considered as a rational, social, and immortal being, ought to be acquainted? Where is there even to be found a *relish* for useful information and intellectual improvement, among the majority of those who have gone the round of the usual course of education? And where are to be seen the *moral effects* of our scholastic training on the stage of social and active life? Is not ignorance still a prominent trait in the great mass of our population? Do not vice and immorality very generally prevail? And are not selfishness and avarice, envy and revenge, sensuality and other grovelling affections, still the distinguishing characteristics of the majority of the lower orders, and even of the higher ranks of society, notwithstanding the scholastic process through which they have passed? If any individuals in our times have been excited to the prosecution of rational and scientific pursuits, the stimulus has been derived from other quarters, from other circumstances, and from other institutions. The greater part of the benefit derived from the existing system, consists in a considerable portion of our population having acquired, to a certain degree, the art of reading, and, consequently, the capacity of rendering it subservient to the acquisition of knowledge, *when certain peculiar and favorable circumstances in after life conspire to stimulate their mental activity, and to produce a relish for rational enjoyments.* But, it may be affirmed, without the least hesitation, that there is not one out of twenty of the population who is stimulated, in this way, to rise superior to his grovelling associates in the scale of intelligence.—Such considerations evidently show, that the system of instruction hitherto adopted is glaringly defective and inefficient for the improvement of society in knowledge and virtue; and must be subverted and new-modelled, if ever we expect to see mankind raised to that rank which they ought to hold in the scale of moral and intellectual excellence. Till this object be accomplished, I verily believe, that, notwithstanding the instructions delivered from a thousand pulpits, very little change to the better will appear on the face of general society; for the public instructions of religion are neither understood nor appreciated by the one half of our church-going population, owing to the deficiency of their moral culture in the early periods of life. That such a futile and inefficient system of tuition should have so long prevailed in this enlightened age, as it is generally termed, and that no powerful and general exertions should have been made for its improvement, is little short of a libel on the common sense and the Christianity of our country.

In throwing out the preceding hints on the errors and deficiencies of the present system of education, let it be carefully remembered, that I am far from attaching blame indiscriminately to that respectable body of men who superintend the parochial and other seminaries in this country. It is indeed to be regretted, that there are too many persons employed as teachers who consider themselves as sufficiently qualified for the office, if they can write a tolerably good hand and cast accounts. But, on the other hand, it is one of the pleasing signs of our times, that the characters and qualifications of teachers are rapidly advancing in respectability, and our public schools are in general filled with men of learning and talent. It is to the *system* of teaching,—and not to the respectable individuals who act under it,—that these strictures more particularly refer. I am fully aware of the difficulties and the opposition which teachers have to encounter when they deviate from the common mode—arising from prejudices in favor of established practices, the ignorance of parents, and the foolish and unchristian modes by which many children are trained under the domes-

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tic roof. Many of our intelligent teachers perceive the evils of the present system, but they are *obliged*, in the mean time, to act under it. In their individual and insulated capacity, unsupported by public patronage, they cannot remove its essential defects, nor attempt any material or important improvement, in consequence of the current of popular opinion; and their deviation from established practices would, in certain cases, tend to injure their pecuniary interests. I have known instructors of youth who have attempted improvements similar to some of those above hinted at, who were afterwards constrained to throw them aside, owing to the causes now specified. I knew one in particular, who selected the most simple and interesting reading-lessons, and caused his pupils to give an account of every leading idea contained in them—who likewise attempted to explain the meaning of every question, Psalm, and passage, which was to be committed to memory, and consequently, a very small portion only was prescribed, that it might be clearly understood and accurately repeated. But this plan could not be endured by those who estimate the quantity of instruction by the number of unmeaning lines and vocables which their children can vociferate. Such persons consider the repetition of three or four pages of mere words without ideas, as of far more importance than the communication of a hundred well-defined notions. He also caused the children, after their lessons were prepared and rehearsed, to write upon slates—letters, triangles, parallelograms, and other mathematical figures and diagrams, in order to keep them fully employed while in school; and occasionally permission was granted to scratch whatever they pleased on their slates—men, horses, houses, windmills, or any other fancy, as a reward for the attention they had previously bestowed. But he was obliged to desist from the prosecution of these and other plans, in consequence of "the hue and cry" which was raised about such "trifling modes of tuition."

It is, therefore, pretty obvious, that no general or extensive improvement in the system of education can be expected, till a *strong conviction* be produced in the minds of the intelligent public of the *necessity* of a more rational and efficient system being adopted, and till a powerful and simultaneous movement take place among all classes, in order to the erection and endowment of seminaries calculated to produce a *moral* and an *intellectual* education. For many of the principles which pervade the present mode of tuition require to be *completely reversed*, and a system organised which shall form the foundation of the future progress of the human race—which will bear the test of succeeding and enlightened ages—which will render the acquisition of knowledge pleasant and desirable to the young—and which will embrace every thing that is interesting to man as an intellectual being, as a member of society, and as a candidate for a blessed immortality.

In the meantime, I am fully convinced, (however extravagant and paradoxical the sentiment may appear,) that the great majority of our youth acquire more real and *substantial knowledge*, during their play hours, and in their various amusements and intercourses with each other, than they acquire during the formal process of teaching while in school. At these times they acquire a rude knowledge of the appearances and qualities of various objects; of some of the laws of Nature and its general scenery; of the forms, economy, and varieties of vegetables, —of the habits and instincts of animals; of the application of several mechanical powers; and of the various modifications of human temper and action. Their games at shuttle-cock, nine-pins, marbles, balls and tops—their exercises in swimming, running, climbing, swinging and jumping—their visits to museums, menageries, and other exhibitions of natural and artificial curiosities—their views of the shipping, and the operations connected with it in seaport towns—their occasional excursions to the delightful and romantic scenes of the country, and the daily spectacle of the ebbing and flowing of the sea, of the sun shining in his glory, and of the moon walking in brightness among the host of stars—convey to their minds fragments of useful knowledge, more diversified and practical, than any thing they acquire from their catechisms, spelling-books, grammars, and "English Readers," in the manner in which they are generally taught. In school they acquire, indeed, the *means* of knowledge, in being taught the arts of reading, writing, and arithmetic; but as they are seldom taught to apply these means to their proper ends little knowledge is thereby acquired; and, in the majority of instances, they depart from school, and pass the remainder of their lives, without ever thinking of making the further cultivation of their minds even a subordinate object of pursuit—glad that they are at length released from the confinement and drudgery connected with scholastic discipline. As a proof of this I need only appeal to the ignorance, the prejudices, the foolish opinions and the wayward passions which still pervade the greater portion, of the inferior ranks of our population, and even of the middling and higher classes—and the disinclination which so generally exists to rational investigations, and to prosecuting the path of mental improvement.

Much has of late been said on the subject of *abolishing corporeal punishment* in schools; and it is certainly a highly desirable object, which we should endeavor to promote by every means in our power. But we can have little hope that this will ever be fully attained while the present plan of education continues in operation, and while the majority of children are so injudiciously trained, as at present, by their parents and guardians. If, however, the evils complained of in this chapter were removed; if the books which are put into the hands of children were interesting and level to their comprehension; if they were taught to understand the lessons they read and commit to memory; if the understanding and the affections were as frequently exercised as the memory; if the mechanical drudgery of grammar were postponed to a period when they could enter into its spirit and applications; if the processes of arithmetic were more frequently illustrated by sensible objects and representations; if interesting experiments and representations, calculated to illustrate the operations of nature and art, were frequently exhibited; if ample and agreeable accommodation were furnished, both within and without doors; if they were not too long confined in school; if a spirit of conciliation on the part of teachers, and a disposition to bestow merited commendation, were generally exercised; if every branch of education were taught at separate hours, and the attention of the pupil completely engaged while in school; and if a system of moral training were to form a *prominent* object in the business of education—we have good reason to believe that corporeal punishment might be almost, if not altogether superseded; and the employment of teaching in crowded promiscuous schools—instead of resembling Paul's "fighting with beasts at Ephesus," might become a rational, interesting, and delightful employment, both to the teacher and to the scholars.*

* The preceding strictures, chiefly written in 1831, were published in the Edinburgh Christian Instructor, for March 1832, and February 1833. The Author has good grounds for stating, that they proved a stimulus to the active mind of its learned

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CHAPTER III.

HINTS IN REFERENCE TO A COMPREHENSIVE AND IMPROVED SYSTEM OF EDUCATION.

THE *education* of human beings, considered in its most extensive sense, comprehends every thing which is requisite to the cultivation and improvement of the faculties bestowed upon them by the Creator. It ought to embrace every thing that has a tendency to strengthen and invigorate the animal system—to enlighten and expand the understanding—to regulate the feelings and dispositions of the heart—and, in general, to direct the *moral* powers in such a manner as to render those who are the subjects of instruction happy in themselves, useful members of society, and qualified for entering on the scenes and employments of a future and more glorious existence. The series of instructions by which these ends are to be attained, ought to be continued, not merely for five or six years, or less than the tenth part of the period of human existence—but *during the whole of that interval which lies between the cradle and the grave.*

It is a very common but absurd notion, and has been too long acted upon—that the education of our youth terminates, or should terminate, about the age of thirteen or fourteen years. Hence in an article on this subject, in one of our Encyclopedias, Education is defined to be "that series of means by which the human understanding is gradually enlightened, between infancy and the period when we consider ourselves as qualified to take a part in active life, and, *ceasing to direct our views to the acquisition of knew knowledge or the formation of new habits*, are content to act upon the principles we have already acquired." This definition, though accordant with general opinion and practice, is certainly a very limited and defective view of the subject. In the ordinary mode of our scholastic instruction, education, so far from being *finished* at the age above stated, can scarcely be said to have *commenced*. The *key* of knowledge has indeed been put into the hands of the young; but they have never been taught to unlock the gates of the Temple of Science, to enter within its portals, to contemplate its treasures, and to feast their minds on the entertainments there provided. Several moral rules and maxims have been impressed on their memories; but they have seldom been taught to appreciate them in all their bearings, or to reduce them to practice in the various and minute ramifications of their conduct. Besides, although every rational mean were employed for training the youthful mind till near the age of puberty, no valid reason can be assigned why regular instruction should cease at this early period. Man is a progressive being; his faculties are capable of an indefinite expansion; the objects to which these faculties may be directed are boundless and infinitely diversified; he is moving onward to an eternal world, and, in the present state, can never expect to grasp the universal system of created objects, or to rise to the highest point of moral excellence. His tuition, therefore, cannot be supposed to terminate at any period of his terrestrial existence; and the course of his life ought to be considered as nothing more than the course of his education. When he closes his eyes in death, and bids a last adieu to every thing here below, he passes into a more permanent and expansive sphere of existence, where his education will likewise be progressive, and where intelligences of a higher order may be his instructors; and the education he received in this transitory scene, *if it was properly conducted*, will form the groundwork of all his future progressions in knowledge and virtue throughout the succeeding periods of eternity.

There are two very glaring defects which appear in most of our treatises on education. In the first place, the *moral* tuition of youthful minds, and the grand principles of religion which ought to direct their views and conduct, are either entirely overlooked, or treated of in so vague and general a manner, as to induce a belief that they are considered as matters of very inferior moment; and, in the business of teaching, and the superintendence of the young, the moral precepts of Christianity are seldom made to bear, with particularity, upon every malignant affection that manifests itself, and every minor delinquency that appears in their conduct—or to direct the benevolent affections how to operate in every given circumstance, and in all their intercourses and associations. In the next place, the idea that man is a being destined to an immortal existence, is almost, if not altogether overlooked. Volumes have been written on the best modes of training men for the profession of a soldier, of a naval officer, of a merchant, of a physician, of a lawyer, of a clergyman, and of a statesman; but I know of no treatise on this subject which, in connection with other subordinate aims, has for its grand object to develope that train of instruction which is most appropriate for man considered as a candidate for immortality. This is the more unaccountable, since, in the works alluded to, the eternal destiny of human beings is not called in question, and is sometimes referred to

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editor, the late Dr. A. Thomson, in exciting to those arrangements which were afterwards made in St. George's Parish, over which he presided, for establishing schools on a more enlightened system, both for the children of the higher and the lower ranks, within that district. In the autumn of 1823, the author had several conversations with the Doctor, by special request, in reference to this subject, in which he unfolded his leading ideas on what he considered the true principles of education and the improvements that required to be introduced, which in general met the Doctor's approbation, and appeared to coincide with the views he had lately adopted on the subject. He showed the author, at the same time, a variety of natural and artificial objects, which he had partly purchased, and partly received as donations from certain benevolent ladies, with the view of introducing them as part of an improved system of tuition which he intended soon to establish; and urgently requested him to continue his disquisitions on education, in the Christian Instructor, at certain moderate intervals between the appearance of the different essays, in order that the subject might be kept for some time before the view of the public. The intended communications, owing to certain circumstances, were never published; but the substance of what was then intended to be communicated will be found in the following pages. The schools established by Dr. Thomson, alluded to above, along with the Edinburgh Sessional school, under the superintendence of Mr. Wood, are material improvements on the usual mode of scholastic instruction, and though deficient in many important particulars, approximate in a considerable degree, to the true intellectual mode of tuition.

The strictures thrown out in the preceding pages, more particularly apply to the parochial and other schools in Scotland, for the instruction of the middle and lower classes; but most of them are likewise applicable to the general modes of tuition in England. Since the period stated above, when they were first written, a few schools, on more improved plans, have been established; but their number does not, perhaps, exceed twenty or thirty throughout the whole of North Britian; so that the preceding remarks will still apply to the modes of instruction generally practised in our country.

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as a general position which cannot be denied—yet the means of instruction requisite to guide them in safety to their final destination, and to prepare them for the employments of their everlasting abode, are either overlooked, or referred to in general terms, as if they were unworthy of particular consideration. To admit the doctrine of the immortality of the human soul, and yet leave out the consideration of it, in a system of mental instruction, is both impious and preposterous, and inconsistent with the principle on which we generally act in all other cases, which requires, that affairs of the greatest moment should occupy our chief attention. If man is only a transitory inhabitant of this lower world, if he is journeying to another and more important scene of action and enjoyment, if his abode in this higher scene is to be permanent and eternal, and if the course of instruction through which he now passes has an important bearing on his happiness in that state, and his preparations for its employments —every system of education must be glaringly defective which either overlooks, or throws into the shade, the immortal destination of human beings.

If these sentiments be admitted as just, the education of the young must be a subject of the highest importance—and there cannot be an object more interesting to Science, to Religion, and to general Christian society, than the forming of those arrangements, and the establishing of those institutions, which are calculated to train the minds of all ranks to knowledge and moral rectitude, and to guide their steps in the path which leads to a blessed immortality. In this process there is no period of human life that ought to be overlooked—we must begin the work of instruction when the first dawning of reason begins to appear, and continue the process through all the succeeding periods of mortal existence, till the spirit take its flight to the world unknown.

In the following cursory observations, I shall, in the first place, offer a few general remarks on the proper training of the young during the earlier stages of life, and afterwards illustrate some of the modes of instruction which may be proper to be adopted in the more advanced stages of human existence. It may be proper, however, to premise, that I have no intention of presenting to the reader a detailed system of education, but only a few general hints in reference to the outlines of this important subject, and to the principles on which a system of rational tuition ought to be conducted.

Section I.—*On the Education of the Young during the Period of Infancy.*

At the moment a child is ushered into the world, and first draws into its lungs the atmospheric air, it may be said to commence its education. What its sensations are, when it has emerged from the watery fluid with which it was surrounded, and inhales this new element, it is impossible to determine; but from the sounds which it utters, we may reasonably conjecture that they are attended with pain. It struggles and cries—hunger produces an uneasy sensation—it feels a want—that feeling opens its lips, and makes it seize and greedily suck the nourishing breast of its mother. At this period its eyes are generally dull and languid; it seems to keep them fixed and idle; they want that lustre which they afterwards acquire; and if they happen to move, it is rather an accidental gaze, than an exertion of the faculty of seeing. But, after some months have elapsed, its vision becomes distinct, its organs are fortified, and it becomes susceptible of various impressions from surrounding objects. Then the senses of seeing, hearing, tasting, touching, and smelling, begin to act with a certain degree of vigor; all the avenues to the mind are thrown open; the objects of nature and art rush in crowds to their respective organs of sensation, and engrave an indefinite assemblage of ideas upon the mind, though perhaps with a certain degree of irregularity and confusion. In this first stage of existence, the various sensations it feels, and the multifarious external objects it perceives, may be considered as so many instructors conveying the rudiments of knowledge to the infant mind.

As the infant advances in its new career, multitudes of objects of various descriptions begin to solicit its attention. A thousand sounds, of different degrees of intensity, and variously modified, strike its ears, producing various indescribable emotions; a thousand visible objects of diversified forms and colors present themselves to its visual organs, producing pleasure or pain, desire or aversion. By insensible degrees it learns to see and to hear—to mark the difference between one sound and another, and between one object of vision and another—to distinguish the form and countenance of its mother from those of other individuals, and to take an interest in some of the objects which compose the surrounding scene. Being uniformly struck with the same sensations and emotions in the presence of the same objects, its memory begins to be exercised, and it acquires a more accurate idea, and a more distinct remembrance of them, in proportion to the frequency with which these objects are presented to view. Its body, in the meantime, gradually expands, and becomes more firm, vigorous and alert. It crawls along the nursery or parlor, below tables and chairs, examining every object that falls in its way, and appears delighted in exerting its muscular powers. It tries to stand erect, and at length to walk; it tumbles and rolls on the floor, uttering screams of pain and disappointment. Numberless and repeated falls lead to more caution, and teach it to endeavor to preserve the equilibrium of its body, and to stand firmly on its legs; and the more frequent and painful the falls, the more instructive they prove, to teach it to balance its body, and to walk with adroitness and ease. Having acquired, after repeated exertions, a certain firmness of step, it runs from one place to another, eagerly intent upon new objects and pursuits, and feeling a delight in proportion as the range of its perceptions is increased. It tries to climb a stair, and, after repeated efforts, and exertions of hands and feet, succeeds in the attempt; but, when arrived at the top, and wishing to descend, it looks down to the bottom, and, remembering the falls it formerly experienced, feels a sense of danger, and screams for assistance.

The child (whom we shall now distinguish by the masculine pronoun) now runs about through the garden or in the fields, and perceives a variety of objects and operations. He sees a stone thrown into the water, and sink to the bottom; he sees a piece of wood or the leaf of a tree fall into the same water, and yet float on the surface; he amuses himself with numberless experiments of this kind, and from these he gradually acquires his first ideas of the specific gravity of bodies. If he take the stone and the wood out of the water, and by chance they fall upon his feet, he learns that the heavier body falls with more force than the lighter, from the unequal degree of pain occasioned by the fall, and has his mind impressed with the idea of their unequal hardness and weight. He strikes a table with a stick, and soon after, a pane of window glass with the same weapon; he perceives the glass broken to shivers, while the table remains as before, and thus learns the difference between substances that are hard, and those that are brittle, and that some bodies are broken with a blow which others can resist. He views with pleasure a brilliant light, and ventures to put his fingers to the blazing hearth, or to

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the flame of a candle, but feels a sudden sensation of acute pain, which warns him of the danger of using too much familiarity with fire, notwithstanding its alluring aspect. He sees a cow, a dog, or a cat, and is told its name, and, after frequent repetitions, he learns to connect the sound with the object which it is intended to represent. He sees a horse walking along a road, and afterwards its figure as represented in an engraving, and soon learns to recognise the resemblance of the one to the other. In short, every person with whom he is acquainted, every individual object of which he becomes fond—his rattles and his bells, his drums and his whistles, his little coaches and his jumping Jacks, may all be considered as so many instructors conveying lessons to his opening mind. In acquiring the information such objects are calculated to afford, *repeated exertions of the understanding* must necessarily be made. The knowledge of any particular object, as to its powers and qualities, cannot be supposed to be attained without an effort similar to that which an adult person must exert, when investigating the laws of Nature, and the general economy of the universe. For, every thing a child sees or hears, in the first instance, all the marks and characters of Nature, and the qualities and operations of surrounding objects, are as much unknown to him as the sciences of Philolgy, Mathematics and Astronomy, to the untutored savage; and, consequently, require a certain degree of attention and reasoning before the knowledge of them can be acquired.

The little student, however, prosecutes his observations and studies with apparent pleasure, and with evident marks of industry, and soon acquires pretty correct notions of the nature and relations both of the inanimate and of the living world. He learns to correct the illusions to which he was at first exposed—to distinguish one object from another, and to exert his memory so as to know them again, and to recognise their general forms and qualities. It is amazing what a degree of knowledge a child has thus acquired before he arrives at the age of two years, or even twenty months. By this time he has made a thousand experiments on an indefinite variety of objects, all which he has arranged in his mind, and distinctly remembers. Light and heat, the properties of fire and flame, of water and air, the laws of projectiles and moving bodies, things sweet and bitter, soft and hard, rough and smooth, articulate sounds and the objects they denote, sounds soft or loud, agreeable or terrible; horses, cattle, dogs, asses, sheep, ducks, birds, butterflies, beetles, worms, the clouds, the sun, moon, stars, and numerous other objects—are all distinguished, and many of their properties and relations indelibly imprinted on the mind. He has acquired more real knowledge during this short period, than he generally does, on the present plan of instruction, throughout the eight or ten succeeding years of his life; and it is a striking instance of the benevolence of the Creator, and a prelude of the vast extent of knowledge he is afterwards capable of acquiring, that all these acquisitions are not only made without pain, but, in the greater number of instances, are accompanied with the highest pleasure and enjoyment.

In the process of instruction, now described, during the first two years of human existence,—although Nature is the principal instructress, yet she frequently requires to be guided by the hand of Art; and much is left to the judicious attentions of parents and guardians, that her benevolent designs may not be thwarted, and that her efforts may be conducted to their proper ends. In throwing out a few hints on this point, our remarks may be arranged under the following heads—Physical, Moral, and Intellectual Education.

1. *The Physical Education of Infants.*

The influence of physical education during infancy, on the future happiness of the individual, is much greater, and more extensive in its consequences, than is generally imagined. A proper attention to food, climate, cleanliness, air and exercise, may have an important effect, not only in developing the different parts of the body, and strengthening the animal system, but also in invigorating, and calling forth into exercise, the powers of the mind. We find, in advanced life, that the state of the body as to health or sickness, has a powerful influence on the vigor of the intellectual faculties; and we have reason to believe that the same connection between the physical system and the development of mind exists in the most early period of life. A certain writer has observed that, "As the manifestations of mind depend on organization, it is conceivable why even talents and moral feelings depend on the influence of climate and nourishment."—In throwing out a few cursory remarks on this subject, I shall attend, in the first place, to

The food of infants. As soon as an infant is ushered into the world, Providence has provided for it food exactly adapted to its situation. The milk of the mother is at first of a thin, watery consistence, fitted to evacuate the meconium, and no other substance is found to be so efficacious for this purpose. Syrups, wines, oils, honey, or rhubarb, which have been so frequently administered to new-born infants, by midwives and nurses, are repugnant to nature, and are condemned, except in extraordinary cases, by every medical practitioner. Children require very little food for some time after birth; and what they receive should be thin, weak, light, and of a cooling quality. After a few days the mother's milk becomes thicker and more nutritious, and should form the principal nourishment of the child during the first three months. It appears to be the dictate of nature, that every mother ought to suckle her own child, since she is furnished with the proper nutriment for this purpose; and nothing but downright necessity should prevent her from undertaking the task, or induce her to have recourse to a substitute. We might tell the mother who, without necessity, throws the care of her issue upon a stranger, that the admirable liquor which the God of Nature has provided for her child, may become mortal to her for want of a discharge, diffuse itself within, gather and stagnate, or, at least, bring on a dangerous fever—that there is a natural proportion between the blood that runs in the veins of a child, and the milk it receives from its mother—that to receive the caresses, to enjoy the smiles, and to mark the gradual progress of her child towards maturity, would be more than a compensation for all the fatigues she would undergo in watching over its infant years—that the mutual affection of a mother and her child depends, in no inconsiderable degree, on the child's spending the period of its infancy in its mother's arms—and that, when she substitutes another in her place, the child naturally transfers its affection to the person who performs the duties of a mother. But, before such considerations can have much weight with the higher classes of society, who chiefly indulge in this practice, their general system of education must be altered and reformed. The daughters of the nobility and of opulent citizens, must be more accustomed to the open air and rural employments, and their bodies trained to the bearing of burdens, the endurance of severe heat or intense cold, and to the resisting of danger and fatigue;—in short, they must be educated like the daughters of *Bethuel* and of *Laban*—the nobles of ancient times—who did not disdain to "keep their father's sheep," and to go

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"to the well of water, with their pitchers on their shoulders."

As the child advances, he may be gradually accustomed to other food besides the milk of his mother—beginning with liquids, such as milk and sugar, broth, boiled biscuits, thin milk pottage, and similar aliments, and then going on to more solid nutriment, according to the strength of his digestive powers. The younger the child, the less nourishment should be given at one time, and the oftener repeated; older children may take more food at once, and at longer intervals. All high-seasoned, salted, and smoke-dried provisions, tough, heavy, and fat meats, unripe fruits, sweetmeats, wines and spirituous liquors, are injurious to children. Few things are more so than the common practice of *sweetening* their food, which entices them to take a greater quantity than is necessary, and makes them grow fat and bloated. All cramming of their stomachs, pampering them with delicate meats, and guzzling of ale and other fermented liquors, ought to be carefully avoided. Pure water for drink, plain and simple food—which will never induce them to take more than enough—and abstinence from physic, except in very critical cases, will be found the most judicious means for preserving and confirming the health of children, and invigorating their mental powers.

No less attention ought to be paid to the *air* they breathe, than to the food with which they are nourished. Pure atmospheric air is indispensable to the existence of every sensitive being; for where it is greatly corrupted or exhausted, animals languish or die. It may be regarded as a universal medicine and restorative, and as the principal pabulum of life. Wherever it is confined for want of circulation, and impregnated with the deleterious fumes of sulphur, putrid substances, smoke, dunghills, excrements, and other noxious exhalations, it acts as a slow poison, induces diseases, and gradually undermines the human constitution. Hence the propriety of rearing children in apartments where the air is clear and dry, uncontaminated with the steam arising from cooking victuals, and from ironing linen, and from the breath and perspiration of persons crowded into a narrow room—and the necessity of frequently leading them abroad into the open air, to enjoy the light of heaven and the refreshing breeze. Hence the impropriety of crowding two or three children's beds into one small apartment—of covering a child's face when asleep, and wrapping him up too close in a cradle, by which means he is forced to breathe the same air over and over again, all the time he sleeps. In great towns, where the poorer class of inhabitants live in low, dirty, confined houses, and narrow lanes, where pure air has seldom access, the want of wholesome air often proves destructive to their offspring; and those of them who arrive at maturity are most frequently weak and deformed. In the improvements now going forward in society, it would be of vast importance to the health and comfort of the laboring classes, that such dwellings were completely demolished, and for ever prevented from again becoming the habitations of men.

In connection with air, the influence of *light* ought not to be overlooked. Almost all organized bodies require the influence of light for their health, and the full development of their parts and functions.—It changes the color of plants and animals, and the complexion of man. As plants when deprived of light grow pale, and insects confined to dark places remain white, so those who spend their lives in their closets, or in gloomy apartments, acquire a pale and yellowish complexion, and many sickly persons become worse about sunset, and during the continuance of night. Hence the propriety of nursing children in light and cheerful apartments, and of carrying them frequently into the fields, to enjoy the full influence of the radiant sun. And hence it follows, that dark habitations, close and narrow lanes, houses sunk beneath the level of a street, small windows, sombre walls, trees immediately in the front of dwellings, and whatever intercepts the light of heaven from the habitations of men, must damp the animal spirits, and prove noxious to the vigor of the human frame. Whereas, a full and uninterrupted view of the beauty, the variety, and the lively colors, of the scenes of nature, has the happiest effects on the temper, and a tendency to exercise and invigorate the powers of the mind;—for there can be little doubt, that the faculties of the understanding, and the dispositions of the heart, which characterize the individual in the future part of his life, acquire their particular bias and distinguishing features from the circumstances in which he is placed, and the objects with which he is surrounded, in early life.—It may not be improper to add, that, as the eyes of very young children are delicate, they should not at once be exposed to a strong light; and, when they advance, as they are eager to stare at every thing, particularly at a brilliant light, their eyes should be turned so as to have the object in a straight line before them, or their backs turned directly to it. To allow them to look at it sideways, or with one eye, would teach them a habit of *squinting*.

Few things are of more importance to the health and comfort of children than *cleanliness*. The functions of the skin are of peculiar importance in the animal system, and have a great influence in preserving the health and vigor of the corporeal frame. Through its millions of pores, the insensible perspiration is incessantly flowing, and more than the one-half of what we eat and drink is in this way discharged. Hence the danger that must arise from frequent obstruction of this essential function from wet, excrements, dirty linens, and every kind of uncleanliness. From want of attention to this circumstance, various diseases of the skin, eruptions, catarrhs, coughs, the itch, obstructions of the first passages, and even many fatal disorders, derive their origin. It is injurious both to the health and the virtue of man; it stupifies the mind, sinks it into a lethargic state, deprives him of animal enjoyment, and of the esteem and regard of others. Whereas cleanliness promotes both health and virtue, clears the understanding, encourages to cheerfulness and activity, prevents many loathsome maladies, and procures the attachment and esteem of associates. Hence the incessant and minute attention which ought to be paid to this circumstance by parents and nurses, in the rearing of the young. Cleanliness in domestic life, may be considered as one of the cardinal virtues, as an essential requisite in the physical education of children, and perhaps the only province of parental care in which they can never do *too much*. The pores of the skin should be kept open by washing the body, and changing the clothes and linen whenever they are unclean. In the first instance, children may be bathed in lukewarm water, and afterwards with water of a colder temperature, as they are able to bear it. Some parts of the body, such as the interior of the legs, the folds of the neck, the arm-pits, and the parts behind the ear, which are liable to be inflamed, demand particular attention. The nose, likewise, should be occasionally washed and thoroughly cleaned; it having been found that the unpleasant smell peculiar to some infants, is owing to the habitual neglect of cleaning that organ. Great attention ought to be paid to children in regard to their evacuations; and every thing that may occasion dampness, and every kind of offensive matter that might adhere to the skin, should be speedily removed. As children are liable

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to perspire more than adults, frequent change of their linen is a matter of some consequence; and all parents who can afford it, should give them clean dry linen *every day*. It is as much the duty of parents to wash and clean their children, as it is to feed and clothe them; and children that are frequently washed and kept clean, gradually improve in health and vivacity; cleanliness becomes familiar to them, their spirits are enlivened, and they grow up virtuous, polite and happy.

The Russians, with all their ignorance and rusticity of manners, are said to be superior to the more refined English, French and Germans, both in a delicate sensibility of cleanliness, and in the practical use of the bath. A foreign gentleman, travelling in Russia, had hired one of the natives as his groom or postilion. After having travelled several days together in very sultry weather, the semi-barbarian, upon his knees, requested his employer to grant him leave of absence for two or three hours, to refresh himself with the luxury of a bath, which to him was indispensable, and the want of which he had long felt. In Russia almost every house has its bath; and the peasants in that country possess a refinement of sense, with respect to the surface of the body, with which the most elegant ladies in other countries seem totally unacquainted. Even the American Indians, who cannot change their furs so frequently as we can do our clothes, put under their children the dust of rotten wood, and renew it as often as it becomes damp.

The *clothing* of children likewise requires some degree of skill and attention. This, indeed, is so simple a matter, that it is surprising that persons living in civilized countries should ever have erred so egregiously in regard to it; and yet it is a fact, that many children have been rendered deformed, and others have lost their lives, by the pride and folly of their parents in respect to this circumstance. The time has not long gone by, (if it have yet passed,) since a poor child, as soon as it breathed the vital air, had as many rollers and wrappers—sometimes ten feet in length—applied to its body, as if every bone had been fractured in the birth; and these were often drawn so tight as to gall its tender frame, and even obstruct its vital organs—a piece of folly so repugnant to the dictates of nature, that even the most savage nations never commit it; and hence deformed children are seldom or never found among them. By the weight and pressure of stays, bandages, heavy and tight clothes, children, who were well-proportioned at their birth, have afterwards appeared with flat breasts, high shoulders, crooked spines, and other deformities. For when a child is cramped in its clothes, it naturally shrinks from the part that is hurt, and puts its body into unnatural postures; and every part of it, even the bones themselves, being soft and flexible, deformity, of some kind or other, is the natural result. To this cause physicians have ascribed the numerous instances of children dying of convulsions soon after their birth.

The general rule which reason suggests in regard to the clothing of children, is "That a child have no more clothes than are necessary to keep it warm, and that they be quite easy for its body." In conformity to this rule, the dress of children should be simple, clean, light and cheap—free, wide and open, so as neither to impede the vital functions, nor the free and easy motions of the body, nor prevent the access of fresh air, and be easily put on or taken off. The following cut exhibits the simple dress of a little girl. Pins should be used as little as possible, and the clothes chiefly fastened with strings, which would prevent the occasional scratching of their tender skins, and those alarming cries which so frequently proceed from this cause. Such a light and simple dress would induce children to live with less restraint in the society of each other; and check that silly pride which leads them to ape the fashions of their superiors, and to value themselves on account of the finery of their clothes. During the first months, the head and breast may be slightly covered; but as soon as the hair is sufficiently long to afford protection, there appears little necessity for either hats or caps, unless in seasons of rain or cold. By keeping the breast and neck uncovered, they acquire more firmness, are rendered hardier, and less susceptible of being affected with cold. Besides, a child has really a more interesting aspect, when arrayed in the beautiful simplicity of nature, than when adorned with all the trappings which art can devise. The following anecdote, related by Herodotus, illustrates the advantage connected with a cool regimen of the head. "After the battle fought between the Persians, under *Cambyses*, and the Egyptians, the slain of both nations were separated; and upon examining the heads of the Persians, their skulls were found to be so thin and tender, that a small stone would immediately perforate them; while, on the other hand, the heads of the Egyptians were so firm, that they could scarcely be fractured by the largest stones." The cause of this remarkable difference was attributed to the custom of the Egyptians shaving their heads from earliest infancy, and going uncovered in all states of the weather; while the Persians always kept their heads warm by wearing heavy turbans.

Attention ought likewise to be paid to the proper covering of the *feet*. It is scarcely necessary for children to use shoes before they are a year old; or if they do, the soles should be thin and soft. The form of the human foot is such, that at the toes it is broad, at the heel narrow, and the inside of the foot is longer than the outside—a form which is evidently intended by Nature to enable us to stand and walk with firmness and ease. It is therefore a dictate of Nature, that shoes should be made in the same form as the feet, and be sufficiently roomy for the toes to move with ease; and in order to this, they must be formed upon two separate lasts, corresponding to the right and the left foot. How shoes came at first to be made tapering to a point at the toes, almost like a bodkin—how high heels became the darling fashion of the ladies—and how a small foot

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came to be reckoned *genteel*—I pretend not to determine; but certainly nothing can be more absurd and preposterous. Such opinions and practices, along with many others which abound, particularly in the fashionable world, have a direct tendency to counteract the benevolent intentions of Nature, and are nothing short of an attempt to arraign the wisdom of the Creator, in his arranging and proportionating the different parts of the human frame—as if puny man, by his foolish whims, were capable of improving the workmanship of Infinite Intelligence. The following figures (taken from Dr. Faust) plainly show the absurdity of the shapes which have been given to shoes. Fig. 1. shows the original shape of the sole of the left foot. Fig. 3. shows how the sole of the left shoe ought to be formed; and Fig. 2. shows clearly that the shoes usually worn, and made on one last, cannot correspond to the natural shape of the foot. If they taper towards a point, the large toe, and some of the small ones, must be crushed and pressed against each other, causing pain to the wearer, and producing corns. The simplest and most accurate mode of taking the true measure and form of shoes, is to place each foot upon a sheet of paper, and then draw its shape with a pencil, to which two separate lasts should nearly correspond, after having ascertained the curve of the upper part of the foot.

With regard to the clothing of children, in general, it is the opinion of Dr. Faust, that from the beginning of the third to the end of the seventh or eighth year, "their heads and necks must be free and bare, the body clothed with a wide shirt, and frock with short sleeves, the collar of the shirt to fall back over that of the frock, with the addition of a woollen frock, to be worn between the shirt and the linen frock, *during winter*, and that the feet be covered only with a pair of socks, to be worn in the shoes." Such a cheap and simple dress, if generally adopted, would undoubtedly be beneficial to mankind in general, and tend to promote the strength, beauty, and graceful attitudes of children, and at the same time check the foolish propensity of parents to indulge their children in flimsy ornaments and finery, beyond what their means can afford. At present children are frequently muffled up with caps, hats, bonnets, cravats, pelisses, frills, muffles, gloves, ribbons, and other paraphernalia, as if they were to be reared like plants in hotbeds; so that the shape and beautiful proportions which Nature has given them can scarcely be distinguished. I shall only add, that the dress of children ought to be kept thoroughly *clean*; as dirty clothes not only gall and fret their tender skins, but tend to produce disagreeable smells, vermin, and cutaneous diseases; and no mother or nurse, however poor, can have any valid excuse for allowing her children to wallow in dirtiness.

We may next offer a remark or two on the *sleep* and *exercise* of children. The exercise of the corporeal faculties is essentially necessary to the health, the growth, and the vigor of the young.—The desire of exercise is indeed coeval with our existence, which is plainly indicated in the delight which children take in beating with a stick, crawling along a floor, or climbing a stair, as soon as they are able to make use of their hands and feet. It is, therefore, the duty of parents to regulate this natural propensity, and direct it to its proper end. When children are very young, they may be exercised by carrying them about, giving them a gentle swing, encouraging them to move their hands and feet, talking to them, alluring them to smile, and pointing out every thing that may please and delight their fancy. When they first begin to walk, the safest method of leading them about, is by taking hold of both the hands; and when they fall, they should never be lifted up by one part only, such as by one hand or one arm, as luxations, or loosening of the joints, may be occasioned by this practice.—The practice of swinging them in leading-strings, is sometimes attended with hurtful consequences.—It induces them to throw their bodies forward, and press their whole weight upon their stomach and breast, by which their breathing is obstructed, and their stomach compressed. When they are able to walk with ease, they should be encouraged to run about in places where they are not exposed to danger, to exert their hands and limbs, and to amuse themselves in the company of their associates.—When they cannot go abroad, they may be exercised in running along a room or a passage, or in leaping and dancing. A certain eminent physician used to say, "that he made his children dance, instead of giving them physic." When children fall, or get into any difficulty in the course of their movements, if they are in no danger, we should never be forward to express our condolence, or to run to their assistance; but leave them to exert their powers, and to scramble the best way they can, in order to extricate themselves from any painful situations in which they may have been involved. By being too attentive to them, and appearing too anxious, in such cases, we teach them to be careless of themselves;—by seeming to regard every trifling accident which befalls them as a dreadful calamity, we inspire them with timidity, and prevent them from acquiring manly fortitude.

With regard to the *sleep* of children, it is universally admitted, that they require far more than persons of adult age; and the younger the child, the more sleep he requires. An adult requires only about seven hours in the twenty-four; but very young children require double that number. However long they may happen to sleep, they should never be suddenly awakened. It is dangerous in the extreme to lull them asleep by doses of laudanum, or other soporific medicines, as is frequently done by mercenary and indolent nurses. In order to induce children to repose, they are generally rocked in cradles; but there is no absolute necessity for resorting to this expedient. If they are constantly kept dry and clean, and accustomed to fresh air, and not frequently disturbed, they will sleep comfortably and soundly without any violent agitation. Some of my own children were never in a cradle, and yet they were far more easily managed, in respect to sleeping, and watching, and other circumstances, than those of them who were accustomed to it; and many similar instances, were it expedient, could be

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brought forward. But if they are to be *rocked* in cradles, it ought to be with the greatest gentleness. The violence with which children are sometimes rocked, jumbles their brain, and makes them uneasy, giddy, and stupid, and is consequently injurious, both to body and mind. If the practice of rocking, however, were altogether laid aside, it would be a great relief to mothers and nurses, and afford them more uninterrupted leisure for the performance of other domestic employments. As it is viewed by some to be hurtful and dangerous for mothers to take their infants with them to bed,—in Italy, mothers who do so, use a machine, which protects them from all injury and danger. It is called *arcuccio*, and is 3 feet 2 inches long, and the head-board 14 inches broad, and 13 inches high.

I shall only observe further on the subject of physical education,—that, when children begin to lisp out a few words, or syllables, *great care ought to be taken to give them an accurate and distinct pronunciation.* Every sound we wish them to pronounce, should be *slowly* and *distinctly* uttered before them, beginning with single sounds, and proceeding to easy words; and they should never be taught any pronunciation which they will afterwards be under the necessity of unlearning. The pleasure we feel at first hearing them aim at the use of language, is apt to dispose us to listen with such attention, as to relieve them from the necessity of acquiring a distinct and open articulation. The consequence is, that they get into a rapid, indistinct, and hesitating mode of speaking, which is afterwards very difficult, and sometimes impossible to correct. Would we teach them a plain and distinct articulation, we should uniformly speak with distinctness and accuracy in their presence; and refuse to answer their requests, unless they are expressed with the greatest precision and accuracy which their organs of articulation will permit. Attention to this circumstance would smooth the way to accurate and early reading, and prevent much trouble both to teacher and scholar, when the child commences a regular train of instruction.

I have been induced to offer these few hints on this subject, from a strong conviction, that the physical education of children is intimately connected with the development of mind—and that whatever tends to promote health, and to strengthen the animal frame, will also tend to invigorate the soul, and call forth into exercise its energies and powers.

2. *On the Moral Instruction of Infants.*

This is a subject of peculiar importance, to which the attention of every parent ought to be early and thoroughly directed. No duties are generally more trifled with than those which relate to the moral tuition of infants; and even sensible and pious parents too frequently err on this point, and lay the foundation of many bitter regrets and perplexities in after life, both to themselves and to their offspring. On the mode in which a child is trained during the two or three first years of its existence, will, in a great measure, depend the comfort of its parents, and its own happiness during the succeeding periods of its existence.

The first and most important rule on this subject, and which may be considered as the foundation of all the rest, is—that *an absolute and entire authority over the child, should, as early as possible, be established.* By authority I mean, a certain air and ascendant, or such a mode of conducting ourselves towards children, as shall infallibly secure obedience. This authority is to be obtained neither by age nor stature—by the tone of the voice, nor by threatening language; but by an even, firm, moderate disposition of mind—which is always master of itself—which is guided only by reason—and never acts under the impulse of mere fancy or angry passions. If we wish such authority to be absolute and complete—and nothing short of this ought to be our aim—we must endeavor to acquire this ascendancy over the young *at a very early period of their lives.* Children at a very early age are capable of reasoning, of comparing different objects with each other, and of drawing conclusions from them. I have seen a child of eight months turn round and point at a portrait, when the name of the individual whom it represented was announced; and another, not much older, point first to the original and then to the painting, indicating its perception of the resemblance of the one to the other. And as the rational and perceptive powers soon begin to operate, so we find that stubbornness, obstinacy, anger, and a spirit of independence, display themselves at a very early period, even when the child is sucking its mother's breast. "What mean those cries, (says Augustine,) those tears, the threatening gesture of the eyes, sparkling with rage, in an infant, when resolved to gain his point with all his force, or inflamed with jealousy against one another? Though its infantine members are weak and imbecile, its passions are sometimes strong and furious. I have seen a child burning with jealousy. He could not yet utter a word, but, with a pale countenance, could cast a furious look at another child who was sucking with him at the same breast."

These circumstances clearly point out the period for subduing the bad inclinations of children, and training them to submission and obedience. From the age of ten or twelve months, and earlier if possible, every parent ought to commence the establishment of authority over his children; for the longer it is delayed after this period, the more difficult it will be to bring them under complete control. This authority is to be acquired—not by passionately chiding and beating children at an early age—but by accustoming them to perceive *that our will must always prevail over theirs*, and in no instance allowing them to gain an ascendancy, or to counteract a command when it has once been given. Dr. Witherspoon recommends the following plan to accustom children to obedience:—"As soon as they begin to show their inclination by desire or aversion, let single instances be chosen, now and then, (not too frequently,) to contradict them. For example, if a child shows a desire to have any thing in his hand that he sees, or has any thing in his hand with which he is delighted, let the parent take it from him; and when he does so, let no consideration whatever make him restore it at that time. Then, at a considerable interval, perhaps a whole day is little enough, let the same thing be repeated. In the mean time, it must be carefully observed, that no attempt should be made to contradict the child in the intervals. Not the least appearance of opposition, if possible, should be found between the will of the parent and that of the child, except in those chosen cases when the parent must always prevail. Neither mother nor nurse should ever presume to condole with the child, or show any signs of displeasure at his being crossed; but, on the contrary, give every mark of approbation. This experiment, frequently repeated, will in a little time so perfectly habituate the child to yield to the parent whenever he interferes, that he will make no opposition. I can assure you from experience, having literally practised this method myself, that I never had a child of twelve months old but would suffer me to take any thing from him or her, without the least mark of anger or dissatisfaction, while they would not suffer any other to do so without the bitterest complaints."

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Such experiments, if properly conducted, would gradually produce in children habits of obedience; but they require to be managed with judgment and prudence, and gradually extended from one thing to another, till absolute submission is produced; care, however, being taken that the child be not *unnecessarily* contradicted or irritated. The Rev. Mr. Cecil, in some of his writings, relates an experiment of this kind which he tried on his own daughter, a little girl of about three or four years old. She was standing one day before the fire, amusing herself with a string of beads, with which she appeared to be highly delighted. Her father approached her, and said, "What is this you are playing with, my little dear?" "My beads, papa." "Show me these beads, my dear." She at once handed them to her father, who immediately threw them into the fire. "Now," said he, "let them remain there." She immediately began to cry. "You must not cry, my dear, but be quite contented." She then sat down on the floor, and amused herself with some other toys. About two or three days after this, he purchased another string of beads much more valuable and brilliant, which he immediately presented to her. She was much delighted with the appearance of the new set of beads. "Now," said her father, "I make a present of these to you, because you was a good girl, and gave me your beads when I asked them." She felt, in this case, that obedience and submission to her parent were attended with happy effects, and would be disposed, in her future conduct, to rely on his wisdom and affection.* Children trained in this way, with firmness and affection, soon become happy in themselves, and a comfort to their parents; and those scoldings, contentions, and sounds of discord, so frequently heard in the family mansion, entirely prevented.

In order to establish complete authority, and secure obedience, the following rule must be invariably acted upon—that *no command, either by word, look, or gesture, should be given, which is not intended to be enforced and obeyed.* It is the rock on which most parents split, in infantile education, that, while they are almost incessantly giving commands to their children, they are not careful to see that they are punctually obeyed; and seem to consider the occasional violation of their injunctions, as a very trivial fault, or as a matter of course. There is no practice more common than this, and none more ruinous to the authority of parents, and to the best interests of their offspring. When a child is accustomed, by frequent repetitions, to counteract the will of his parent, a habit of insubordination is gradually induced, which sometimes grows to such a height, that neither entreaties, nor threats, nor corporeal punishment, are sufficient to counteract its tendencies; and a sure foundation is laid for many future perplexities and sorrows. The rule, therefore, should be absolute—that every parental command ought to be enforced. And, in order to this, it is requisite that every command be *reasonable*—that a compliance with it produce no *unnecessary* pain or trouble to the child—that it be expressed in the words of *kindness* and *affection*—and that it ought never to be delivered in a spirit of *passion* or *resentment*. Reproof or correction given in a rage, and with words of fury, is always considered as the effect of weakness and of the want of self-command, and uniformly frustrates the purpose it was intended to subserve. "I have heard," says Dr. Witherspoon, "some persons often say, that they cannot correct their children unless they are angry; to whom I have usually answered, 'Then you ought not to correct them at all.' Every one would be sensible, that for a magistrate to discover an intemperate rage in pronouncing sentence against a criminal, would be highly indecent; and ought not parents to punish their children in the same dispassionate manner?"

One of the greatest obstacles in the way of acquiring complete authority, is *the want of fortitude and perseverance*, especially on the part of the mother. She is sometimes oppressed with anxieties and difficulties, busied with domestic affairs, or perhaps has a young infant at the breast that requires her chief attention, or strangers may have paid a visit to the family. Her older child becomes restless and fretful, and runs through the dwelling, disturbing every one with his cries. She tries to coax him with flattering promises; but it is of no avail. He is perhaps crying for something which she does not think proper to give. She at length scolds and threatens, and attempts to strike, which generally makes the child redouble his cries. Wearied out, at length, with his cries and tears, and anxious to attend to some necessary affairs, she allows herself to be vanquished, and submits to his desires. Sugar, jellies, or plumcakes, are supplied to pamper his depraved appetite, and put an end to his crying; and, being exhausted with screaming, in a short time he drops asleep. The same process is repeated, when similar circumstances occur.—Now, it is admitted that there is a difficulty in such cases; but it is a difficulty which *must* be overcome, if we would not become slaves to our children, and render them disobedient and unhappy through life. Were a mother, for a few days, or weeks at most, to make a strong effort, and to sacrifice for a little her own ease, and even some urgent business, and never flinch from the object till complete submission be accomplished, she would soon gain the requisite ascendancy; and, having acquired it, it would save her from a multitude of troubles and perplexities, which must otherwise be felt during succeeding years—prevent the necessity of scolding, threatening, and whipping—and lay a sure foundation for domestic harmony and filial affection. But the longer she delays, the more difficult it will be to acquire the requisite ascendancy; and the mother who trifles with this important duty, from day to day, lays the foundation of many bitter regrets and self-reproaches—renders her children curses instead of blessings—and will, sooner or later, feel the effects of her misconduct, and behold her sin in her punishment.

The violation of parental authority, especially among the children of the lower ranks, is so common, that it ceases to excite wonder or surprise. One can scarcely walk the streets without seeing parental authority disregarded. A father is beheld with a whip or a stick in his hand, driving home his stubborn son, as if he were "a bullock unaccustomed to the yoke"—and a mother running after her child with looks of fury and words of execration, seizing him by the shoulders, beating him with her fists, and dragging him along like a piece of lumber, while the little urchin is resisting with all his might, and bellowing like an ox. A short time ago, I was passing along the suburb of a large town, when I beheld a child of about three years old amusing himself on the footpath before his dwelling. His mother approached the threshold, and called him in. "Come awa', Jamie, to the house, it's a cauld day." Jamie paid no attention to the command, but moved with the utmost deliberation to a greater distance. "Come awa'," says his mother a second time, "and I'll gie ye some good thing."

*This relation is not taken directly from Mr. Cecil's writings. If I recollect right, it was intended to illustrate the nature of *faith*; but it may likewise exemplify the benefits which flow from unreserved obedience to the commands of an affectionate parent.

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James, however, marched on to a still greater distance. "Come back, Jamie," rejoined the mother, "and I'll gie ye an apple." James paused for a moment, and looked back with a kind of leer; but, recollecting, perhaps, that his mother had often promised, and failed in performing her promises, he set off with more speed than before. His mother now became vociferous, and bawled out, "Come back, you little villain, or I'll whip you, as sure's I'm alive." James, however, who appeared to have known his mother better than she knew herself, still marched on. The foolish mother now became furious, rushed after the child, and dragged him home like a squeaking pig, lamenting that her children were so stubborn and disobedient; and forgetting, in the mean time, that she herself was their instructor, and the cause of their obstinacy and disobedience. Children brought up in this manner are not only unhappy in themselves, but not unfrequently become pests in society, and particularly to the public instructors of youth, who find it extremely difficult, and sometimes next to impossible, to bring them under control and subordination to scholastic order and discipline—without which their progress in learning cannot be promoted.

Some children, even in the same family, are pliant and of tender feelings, and are easily brought under subjection by a judicious parent; while others are naturally proud, self-willed and obstinate. But even in the worst supposable cases, it is quite practicable, by firmness and prudent management, to bring the most sulky and stubborn under subjection. This may be illustrated from the following fact, extracted from an excellent little work, entitled "The Mother at Home, or the Principles of Maternal Duty familiarly illustrated; by the Rev. John S. C. Abbot, of Worcester, America."*—"A gentleman, a few years since, sitting by his fireside one evening, with his family around him, took the spelling-book, and called upon one of his little sons to come and read. John was about four years old. He knew all the letters of the alphabet perfectly, but happened at that moment to be in rather a sullen humor, and was not at all disposed to gratify his father. Very reluctantly he came as he was bid; but when his father pointed to the first letter of the alphabet, and said, 'What letter is that, John?' he could get no answer. John looked upon the book, sulky and silent. 'My son,' said the father pleasantly, 'you know the letter A.' 'I cannot say A,' said John. 'You must,' said the father in a serious and decided tone; 'what letter is that?' John refused to answer. The contest was now fairly commenced.—John was wilful, and determined that he would not read. His father knew that it would be ruinous to his son to allow him to conquer; he felt that he must at all hazards subdue him. He took him into another room, and punished him. He then returned, and again showed John the letter; but John still refused to name it. The father again retired with his son, and punished him more severely. But it was unavailing. The stubborn child still refused to name the letter; and when told that it was A, declared that he would not say A. Again the father inflicted punishment as severely as he dared to do it, and still the child, with his whole frame in agitation, refused to yield. The father was suffering with most intense solicitude. He regretted exceedingly that he had been drawn into the contest. He had already punished his child with a severity which he feared to exceed; and yet the wilful sufferer stood before him, sobbing and trembling, but apparently as unyielding as a rock. I have often heard that parent mention the acuteness of his feelings at that moment; his heart was bleeding at the pain which he had been compelled to inflict upon his son. He knew that the question was now to be settled, who should be master; and after his son had withstood so long and so much, he greatly feared the result. The mother sat by, suffering of course most acutely, but perfectly satisfied that it was their duty to subdue the child, and that, in such a trying hour, a mother's feelings must not interfere. With a heavy heart, the father again took the hand of his son, to lead him out of the room for further punishment; but, to his inconceivable joy, the child shrunk from enduring any more suffering, and cried, 'Father, I'll tell the letter.' The father, with feelings not easily conceived, took the book and pointed to the letter. 'A,' said John, distinctly and fully.—'And what is that?' said the father, pointing to the next letter. 'B,' said John. 'And what is that?' 'C,' he continued. 'And what is that?' pointing again to the first letter. 'A,' said the now humbled child. 'Now carry the book to your mother, and tell her what the letter is.' 'What letter is that, my son?' said his mother. 'A,' said John. He was evidently perfectly subdued. The rest of the children were sitting by, and they saw the contest, and they saw where was the victory; and John learned a lesson which he never forgot: he learned never again to wage such an unequal warfare—he learned that it was the safest and happiest course for him to obey."

The conduct of the parent, in this case, so far from being branded with harshness or cruelty, was the dictate of mercy and love. Had the son been permitted to obtain the mastery, it might not only have proved his ruin through life, but have introduced a spirit of insubordination among the other branches of the family. The only fault which, perhaps, may be attributed to the father, in the present instance, was his insisting on his son pointing out the letters when he happened to be in a "*sullen humor.*" But, after the contest was commenced, it was indispensable to the happiness and order of the family, that victory should be obtained on the part of the parent. And this circumstance suggests the following rule—that, *When children happen to be in a fretful or sulky humor, any disagreeable command or injunction that is not indispensable, ought to be avoided;* for it is best to prevent collisions of this kind, at a time when children are disposed to "summon up all their energies to disobey."

Another important maxim in infantile instruction is, *that nothing be told or represented to children but what is strictly accordant with truth.* This maxim

* While I was writing the preceding paragraphs this interesting little volume was put into my hands—a volume which I would *strongly recommend* to the perusal of every parent. Its style is simple and perspicuous, its sentiments rational and pious, and are uniformly illustrated with a variety of appropriate examples taken from real life—so that the most ignorant and illiterate may easily enter into all the views and representations of the author, and feel their propriety and force. Were the principles inculcated in this small volume *universally* recognised and acted upon, the aspect of the moral world would, ere long, undergo an important change, and a new generation would soon spring up, to renovate the world, and to hail the commencement of the millennial era. The amiable author himself appears to be an affectionate and "*Grateful Son;*" for, instead of attempting to curry favor with the great, by dedicating his work to the Earl of F. the Dutchess of G. or the President of the United States, he very appropriately dedicates it to his "*Father and Mother,*" of whom he speaks with affectionate regard. The volume is very neatly got up, contains above 140 pages, pretty closely printed, and is sold, neatly bound, for only one shilling; so that it is within the reach of the poorest family.

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is violated in thousands of instances by mothers and nurses, to the manifest injury of the moral principles and the intellectual powers of the young. The system of nature is frequently misrepresented, and even caricatured, when its objects are pointed out to children; qualities are ascribed to them which they do not possess; their real properties are concealed, and even imaginary invisible beings, which have no existence in the universe, are attempted to be exhibited to their imagination. The moon is sometimes represented as within reach of the child's grasp, when he is anxiously desired to take hold of it; a table or a chair is represented as an animated being, when he is desired to strike it in revenge, after having knocked his head against it; a dog or a cat is represented as devoid of feeling, when he is encouraged to beat or whip these animals for his amusement; certain animated beings are represented as a nuisance in creation, when a boy is permitted to tear asunder the legs and wings of flies, or directed to crush to death every worm or beetle that comes in his way; and the shades of night are exhibited as peopled with spectres, when a child is threatened with a visit of a frightful hobgoblin from a dark apartment. In these and similar instances, not only is the understanding bewildered and perverted, but the moral powers are corrupted;—falsehood, deceit, a revengeful disposition, cruelty towards the lower animals, superstitious opinions and vain alarms, are indirectly fostered in the youthful mind. Even the pictorial representations which are exhibited to children in their toy-books, too frequently partake of this character. The sun and moon are represented with human faces, as if they were small and insignificant objects, and partook of the nature of animated beings. Peacocks and cranes, foxes and squirrels, cats and mice, are represented in the attitude of speaking and of holding conversation with each other, as if they were rational beings endowed with the faculty of speech. A monkey is represented as riding on a sow, and an old woman, mounted on a broom, as directing her course through the air to the moon. Even when real objects are intended to be depicted, such as a horse, an elephant, or a lion, they are often surrounded and interwoven with other extraneous objects, so that the principal figure intended to be exhibited can scarcely be distinguished. Hence, most of our books intended for the nursery, convey little else than vague and distorted views of the objects of nature and the scenes of human life, and are nothing short of trifling with the ideas that ought to be distinctly exhibited to the infant mind.* If children were permitted to imbibe no ideas but what are true, or accordant with the existing scenes of nature, their progress in useful information would be rapid and sure, and its acquisition easy and pleasant. But, as matters now stand, one of the most difficult parts of education consists in *counteracting* the immoral principles and erroneous ideas which have been impressed upon the mind in early life—which, in many cases, requires arduous and long continued efforts.

It has a still more pernicious effect on the moral principles of the young, when false assertions and representations are made to them in reference to facts and circumstances of a moral nature. How common is it, for example, for a mother to cajole a child into obedience by promising him an article or a gratuity which she has no intention of bestowing, or which, perhaps, it is out of her power to bestow!—She is about to take a walk, or to pay a visit, and little Tom wishes to go along with her. This proposal his mother thinks proper to refuse. Tom begins a crying, and attempts to assail his mother by his tears. She tries to cajole him, by telling him she will bring home to him apples and oranges, a little coach and four, a fiddle, a drum, or a fine new jacket. Little Tom, perhaps, is somewhat appeased by such flattering promises. His mother leaves home, pays her visit and returns, but forgets her promises, as she never intended to fulfil them. The same thing is frequently repeated, till at length the child learns that no dependence is to be placed on the word of his parent. There can scarcely be a more direct way than this of training children to prevarication and falsehood, and exciting them to view with contempt their parents and guardians.—Such deceptions are very commonly attempted, when children are urged to take nauseous medicines for the recovery of their health. The loathsome drug is represented as pleasant, or in nowise unpalatable, till the child tastes it, and, finding it offensive to his palate, spits it out, and absolutely refuses to take any more of the draught—while at the same time he clearly perceives that he has been deceived. Mr. Abbot relates the following story, illustrative of this point:—"A mother was once trying to persuade her little son to take some medicine. The medicine was very unpalatable, and she, to induce him to take it, declared it did not taste bad. He did not believe her. He knew by sad experience that her word was not to be trusted. A gentleman and a friend who was present took the spoon and said, 'James, this is medicine, and it tastes badly. I should not like to take it, but I would if necessary. You have courage enough to swallow something which does not taste good, have you not?' 'Yes,' said James, looking a little less sulky, 'but that is very bad indeed.' 'I know it,' said the gentleman, 'I presume you never tasted any thing much worse.' The gentleman then tasted of the medicine himself, and said, 'It is very unpleasant. But now let us see if you have not resolution enough to take it, bad as it is.' The boy hesitatingly took the spoon. 'It is bad,' said the gentleman, 'but the best way is to summon all your resolution, and down with it at once, like a man.' James made, in reality, a great effort for a child, and swallowed the dose. And whom will this child most respect, his deceitful mother, or the honest-dealing stranger? And whom will he hereafter most readily believe? It ought, however, to be remarked, that, had the child been properly governed, he would at once, and without a murmur, have taken what his mother presented."

Hence the following practical rules may be deduced:—*Never attempt in any instance to deceive the young.* How can a parent, with any consistency or hope of success, inculcate upon a child, that "it is wicked to tell a falsehood," when the child perceives his parent setting before him, in his own conduct, an example of this vice? Such conduct necessarily leads a child to distrust his parents, to despise them in his heart, and to practise himself the same arts of deception.—*Never make a promise to a child which*

* A considerable degree of knowledge may be communicated to the young by means of pictorial exhibitions; but in order to this, they must be of a different description from what is found in most of our school-books and publications intended for the nursery. Instead of caricatures, and indistinct groups of objects unnaturally huddled together, every object ought to be neatly, vividly, and accurately engraved, and the principal figures well defined and detached from mere adventitious accompaniments; and, if possible, colored after nature.—The best little books and figures of this description I have seen, are most of those published by Darton and Harvey, London, entitled, "Instructive Hints," "The Prize for Good Children," "Little Truths for the Instruction of Children," &c. &c. in which the scenes of human life are neatly and accurately exhibited, and accompanied with many instructive lessons adapted to the capacities of youth.

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is not intended to be punctually performed; and—*Never threaten a punishment which is not intended to be inflicted.* Children have better memories in regard to these things than what we are apt to suspect, and they draw their conclusions, and act accordingly. A proper consideration of these things will point out the propriety of *being very cautious and circumspect as to what we promise and what we threaten in respect to the young*,—if we sincerely wish them to respect truth, and be submissive to their superiors and instructors.

Another rule to be attended to in infant education, is, that—*we should beware of indulging the habit of incessantly finding fault with children.* The same principles and feelings which operate on adult minds are generally found to affect, in a similar manner, the minds of the young. When a man is continually found fault with, in every operation he performs,—when his most minute deviations from accuracy are censured and exaggerated, and his prominent excellencies overlooked, and refused their due meed of praise, he becomes disheartened in his pursuits, and feels little stimulus to improvement; whereas, the bestowment of deserved approbation animates the mind, and excites to more assiduous exertions. In like manner, children are discouraged in their aims to please their parents and guardians, when fault is found with almost every thing they do; but there is nothing that tends more to cheer and animate the mind of a child, and to produce a desire of pleasing his parents, than the hope of receiving the due reward of his attentions, and the smile and approbation of those whom he is taught to love and obey.—Many little irregularities in the conduct of children, if they be not directly vicious, or acts of disobedience, must be overlooked; or if they are reproved, it should be as seldom as possible, and with gentleness and affection. We should always be more ready to express approbation, and to reward good conduct, than to chide and frown at every trivial fault that may be committed through thoughtlessness and inattention. And it is surely more delightful to the heart of an affectionate parent to have his children excited to good conduct from the desire of pleasing and the hope of reward, than merely from a fear of offending. But when children are almost incessantly scolded—when, after endeavoring to do the best they can, they are told that they never do any thing right—that they are stuped asses—that they will never be made to learn—that they are continually giving us trouble and vexation—that they are like no other children, and that we will give over attempting to teach them,—such disheartening remonstrances, when daily repeated, tend to chill the susceptible hearts of the young, to sour their dispositions, and to render them indifferent to making improvement either in knowledge or virtue. On the other hand, nothing tends more to promote filial affection, cheerful obedience, a spirit of improvement, and to cherish the best feelings of the human heart, than the prospect of well-merited approbation, and the hope of reward.

Every child should be made to see and feel the natural consequences of his conduct, whether good or bad: and the punishments and rewards he receives should be of such a nature as to make him perceive the unhappy tendency of thoughtless and obstinate tempers, and the happiness which invariably results from obedient submission, and the exercise of amiable dispositions. There are certain natural and moral laws which cannot be infringed by any one without his feeling the consequences of their violation; and this holds true in the case of children, as well as in that of adults. When a child rushes heedlessly into a room, without looking before him, he is almost certain of getting a fall, or knocking his head against a table. When he climbs on the back of a chair, when he approaches too near the grate, amuses himself with a firebrand, or handles, without caution, knives and forks, he is certain, sooner or later, by various pains and accidents, to feel the consequences of his conduct; and in such cases he should be made distinctly to perceive the *connection* between his fault and his punishment.

But, in the next place, although we should beware of constantly finding fault with children, *we must carefully guard against every thing that might excite them to vanity and self-conceit.* We encourage such vicious propensities when we expatiate on their good qualities to visiters, and praise them for the excellent things they have said or done, *while they themselves are standing by* and eagerly listening to the conversation. At such times we are apt to forget that they are paying strict attention to every thing that is said, and drinking in with pleasure the flattering expressions bestowed upon them. One should never speak in the presence of children about any thing which he does not wish them to know, if they are above fifteen or twenty months old. It is amazing how soon children become acquainted with the meaning of language, even before they are capable of expressing their ideas in words, or entering upon a regular conversation. "A little child," says Mr. Abbot, "creeping upon the floor, and who could not articulate a single word, was requested to carry a piece of paper across the room, and put it in a chair. The child perfectly comprehended the direction, and crept across the room and did as he was told. An experiment or two of this kind will satisfy any one how far a child's mind is in advance of his power to express his ideas; and yet when a child is three or four years old, parents will relate in their presence shrewd things which they have said and done, and sometimes even their acts of disobedience will be mentioned with a smile!"—Another circumstance by which pride and self-conceit are excited in the breasts of the young, is the conduct of parents in exhibiting the acquirements of their children to strangers, and to almost every visiter that happens to call. Little Ann has been taught to repeat by rote a few verses of a psalm or hymn, and Andrew, a little more advanced in years, has learned Sempronius' "Speech for War," or a piece of an old play. Although they know nothing of the meaning of the pieces they have committed to memory, and cannot, perhaps, annex a single idea to the words they pronounce, yet their mamma is so enraptured with their attainments, that when any visiters happen to call, or a party is assembled, she introduces them to the company, and encourages them to *spout* in their presence, sometimes to their no small disgust and annoyance. Of course, every one pats them on the head, and praises them for the exhibition they have made, while they eagerly catch the words of approbation, to nurse their latent vanity and self-conceit. Such exhibitions, when frequently repeated, cannot but have an injurious effect on the youthful mind. Pride and self-conceit, however common in society, are so odious and so inconsistent with the character and circumstances of man, that instead of fostering such unamiable principles, every exertion should be made to check their growth and counteract their influence. And modesty and humility are so amiable, and so congenial to beings so ignorant and depraved as man—who is but an atom in creation and stands near the lowest point of the scale of intellectual existence—that every thing ought to be carefully guarded against that would prevent their culture, and every mean used which has a tendency to cherish and promote them. I do not mean to insinuate that it is improper, in every instance, to exhibit the attainments of children; but it should be done with judgment and caution, so that it may produce no

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immoral effects, or be the means of adding to the impudence and self-conceit which too much abound in the world. The practice of teaching children to repeat, like parrots, what they do not understand, ought to be entirely discarded. The best exhibition of a child's attainments would be, to make him read a passage from any of his toy-books, and give the meaning of the words, and an account of the facts or sentiments it contains.

To the rules on this subject, already stated, may be added the following:—*Never attempt to frighten children to their duty by presenting to their fancy terrific objects, and exciting imaginary alarms.* This rule is violated when frightful hobgoblins are represented as having been seen in darkness, and during night, and when foolish tales of fairies, witches and apparitions, are gravely related to children. And when their minds are thus stuffed with confused ideas of imaginary objects, they are afterwards frightened into obedience by the terror of some of these visionary beings suddenly making their appearance. Darkness is thus associated with terrific phantoms, and children are sometimes thrust into dark and narrow rooms, to make them cease their crying, or to frighten them into obedience. It is not uncommon to hear nurses, and even foolish mothers, threatening to send for the "*black man*," with cloven feet, and horns on his head—to cut off their children's heads, to toss them out of a window, or to send them to the black-hole. Such a mode of frightening children into obedience, not only lays the foundation of superstitious notions, and renders them afterwards cowards in the dark, but is sometimes attended with the most tragical effects. An English writer, says Mr. Abbot, gives an account of two instances in which fatal consequences attended the strong excitement of fear. He says, "I knew in Philadelphia a child, as fine and as sprightly, and as intelligent a child as ever was born, made an idiot for life by being, when about three years old, shut into a dark closet by a maid-servant, in order to terrify it into silence. The thoughtless creature first menaced it with sending it to 'the bad place,' as the phrase is; and at last, to reduce it to silence, put it into the closet, shut the door, and went out of the room. She went back in a few minutes, and found the child in a fit. It recovered from that, but was for life an idiot."—"It is not long since we read in the newspapers of a child being killed by being thus frightened. The parents had gone out to what is called an evening party. The servants had their party at home, and the mistress, who, by some unexpected accident, had been brought home at an early hour, finding the parlour full of company, ran up stairs to see her child, who was about two or three years old. She found it with its eyes open, but fixed; touching it, she found it inanimate. The doctor was sent for in vain; it was quite dead. The maid affected to know nothing of the cause; but some one of the persons assembled discovered, pinned up to the curtains of the bed, a *horrid figure*, made up partly of a frightful mask! This, as the wretched girl confessed, had been done to keep the child quiet while she was with her company below." It is surely unnecessary to add more, in order to deter parents and servants from practices fraught with such dangerous and appalling consequences. Let children be inspired both with physical and moral courage. Let them be taught that there is nothing more frightful in the dark than in the light of day, except the danger of knocking against any object we do not perceive. Let them be accustomed, at times, to be in the dark, both in company and alone, in the house and in the open air, when there is no danger of meeting with accidents. Let them be taught, above all things, to love God and fear him; and that they need not be very greatly alarmed at whatever may befall them from any other quarter.

In practising the rules now laid down, and in every branch of domestic education, it is a matter of the first importance, that fathers and mothers, nurses and servants, *should act in harmony* in the commands and instructions given to children.—When a foolish mother, from a mistaken affection, indulges her children in their vicious humors and impertinent whims, and is careless whether or not parental authority be respected—it is next to impossible for a father, however judicious his plans, to maintain domestic order and authority, and to "train up his children in the way they should go." The altercations which not unfrequently happen between parents, as to the mode of managing their offspring, and that too in the presence of their children, subvert the very foundations of family government, and endanger the best interests of those whom they profess to hold dear. Little John has, perhaps, been for some time in a sulky humor; he has struck his sister, torn her frock, and tossed her doll into the fire, and obstinately refused to comply with some parental commands. His father wishes to correct him for his conduct, which his mother endeavors to prevent. Punishment, however, is inflicted corresponding to the crime; but the silly mother, instead of going hand in hand with her husband in maintaining family order, exclaims against the severity of the correction, and taking the child in her arms, caresses him, and condoles with him on account of the pain he has suffered—plainly indicating to the child that his father had acted towards him with cruelty and injustice. Wherever such conduct frequently recurs, domestic order is overthrown, the moral principles of the young corrupted, deceit and hypocrisy cherished, filial affection undermined, and a sure foundation laid for many future perplexities and sorrows. However much parents may differ in opinion about certain principles, or modes of conducting family affairs, it ought never to be displayed in the presence of their children; and, for the same reason, parents ought never to speak disrespectfully of any teacher they employ, while their children are listening to their remarks, whatever may be the private opinion they entertain respecting his qualifications or conduct.

3. *On the Intellectual Instruction of Infants*

In regard to the *intellectual instruction* of infants, I have already thrown out a few cursory remarks, and shall afterwards illustrate more particularly a few principles applicable to this subject. In the mean time, the following brief hints may suffice.—As the senses are the primary inlets of all knowledge—every object, within view, in the system of nature, which has a tendency to convey a new idea, should be distinctly presented to the eyes of a child. He should be taught to contemplate it for some time with steadiness and attention, and the sound or name by which it is distinguished frequently repeated to him. In order gradually to enlarge the sphere of his information, the objects more immediately around him may, in the first instance, be separately and distinctly pointed out, uniformly accompanying the name with the exhibition of the object. He should next be occasionally led into the fields, and to the banks of a river, the margin of the ocean, and a seaport, if such places lie adjacent, and his attention directed to the most prominent objects connected with those scenes; care being taken not to confuse his imagination with too many objects at one time. Perhaps it may be sufficient to confine his attention to about three or four objects at a time—such as a house, a tree, a cow, and a horse. To these his attention should be particularly rivetted,

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so that the *idea* of the object and its *name* may be inseparably connected, and indelibly impressed upon his mind. Afterwards, other objects, as a ship, a boat, a spire, a flower, the clouds, &c. may, in the same manner, be presented to his view, varying the scene, and gradually presenting new objects to his attention. When he has thus acquired some knowledge of the most interesting objects which compose the scene around him, he may be desired to point out any particular object when its name is mentioned. Supposing him in the fields, or on the banks of a river, let him be desired to point to a tree, a sheep, or a boat, if such objects are within view; and by this means, he will become gradually familiarized with the scenery of nature, and the terms by which its various parts are distinguished. His attention may also be directed to the sky, not merely for the purpose of distinguishing its objects, but for tracing their motions. Let him be taken to a certain point, where he will observe the rising sun, and, on the evening of the same day, let him be brought to the same position to behold his setting, and let him be taught to mark the different direction in which he sets from that in which he arose; from which he will naturally conclude, that *motion* of some kind or other has taken place. In like manner, about twilight, when the moon begins to appear, let him be directed, from a certain station, to mark her position in the heavens with respect to certain objects on the earth over which she appears, and, before going to bed, let her be viewed from the same station, and the different position in which she then appears pointed out. Such observations will pave the way for more particular instructions on such subjects, as he advances in years.

In the same manner, *artificial* objects of various descriptions, as windmills, tables, sofas, candlesticks, hammers, scissors, organs, piano-fortes, clocks, watches, globes, telescopes, microscopes, &c. may be exhibited, and some of their uses explained. It might not be improper to give a child of two years old a lesson of this kind every day,—making it a rule to have, if possible, some new object to exhibit to him at every lesson, and occasionally recurring to the objects to which his attention was formerly directed, that they may become still more familiar to his mind. In communicating to children the names of the various objects of nature and art, all improper pronunciations and *diminutives* ought to be avoided —such as *doggie*, *cattie*, *horsie*, *chairie*, instead of dog, cat, horse, chair. It should be considered as an important rule in infant education—*that a child should never be taught any pronunciation, or any sentiment, opinion, or idea whatever, which he will afterwards be obliged to unlearn.* Were this rule universally attended to, in connection with the hints now suggested, the path to knowledge would be rendered smooth and easy—every day would increase the ideas which tend to enlarge the capacity of the infant mind—the way for regular scholastic instruction would be thoroughly prepared—as the youth advanced towards manhood, his knowledge and perceptions, if properly directed, would increase with his growing years—and, as no limits can be affixed to the expansion of the human mind, he may go on to increase his perceptions and intellectual enjoyments to an indefinite extent, not only during the fleeting periods of time, but throughout the ages of eternity. But, in the present state of infant training, a very considerable portion of our scholastic instructions must consist in *counteracting* the impressions which have been previously received.

After various objects of nature and art have been presented to the view of a child, in conjunction with the names by which they are distinguished—their qualities should next be pointed out and illustrated. Objects are either animated or inanimated, vegetable or mineral, hot or cold, rough or smooth, hard or soft—black, blue, green, yellow or white—round, oval, square, triangular—high, low, long or short, &c. Several properties such as these can easily be illustrated to children by familiar examples. To convey an idea to a child that *fire is hot*, he may be presented with a piece of iron, and caused to feel it; it may then be put into the fire till it become just as hot as a person may touch it without danger, and then desire the child to put his finger upon it, which will convince him of the nature of that property which resides in the fire—the epithet *cold* being applied in the first case, and *hot* in the last. To illustrate the ideas of *roughness* and *smoothness*, he may be made to press his hand along an unhewn stone, and the top of a mahogany table. Seven small boards or pieces of card paper, painted with the seven primary colors of light, red, orange, yellow, green, blue, indigo and violet—occasionally exhibited for his amusement, in connection with these terms, would soon teach him to distinguish the prominent colors of natural and artificial objects; and, when he is led into the fields and gardens, he should be induced to apply his knowledge of colors by naming the prominent color of every flower or shrub that may be presented to him. The qualities *hard* and *soft* may be illustrated by making him press his finger upon a stone or a bar of iron, and upon a piece of clay or a lump of dough. The property of light in enabling us to discover the forms and colors of objects may be shown, by closing the window-shutters, or putting out a candle under night, and then desiring him to name the objects and colors he perceives;—and the correspondence of the organ of vision to the rays of light may be impressed upon his mind by blindfolding him for a minute or two,—and accompanying such exhibitions with appropriate remarks level to his comprehension. The *figures* of objects may be represented by pieces of wood or pasteboard cut into the shapes of squares, parallelograms, triangles, trapeziums, circles, ellipses or ovals, and other mathematical figures, which would gradually impress the names and characteristics of such figures upon his mind, and tend to facilitate his progress in the scholastic instructions that may be afterwards imparted. His idea of length, measure, or distance, may be rendered somewhat definite, by presenting to him pieces of wood of the length of an inch, a foot, a yard, and a pole, and causing him to notice how many lengths of the one is contained in that of the other; and the idea of the *specific gravities* of bodies may be impressed, by causing him to lift a weight of brass or cast iron, and another, of nearly the same size and shape, made of light wood. The *sonorous* qualities of bodies may be exhibited by making him strike a small hand-bell with a key or a piece of thick wire, and immediately afterwards, an egg-cup, or any small dish made of hard wood. The various odoriferous smells connected with the vegetable kingdom may be communicated by presenting to his nostrils, in succession, a rose, a bunch of thyme, of balm, of peppermint and of southernwood. Such experiments and illustrations of the qualities of bodies may be varied and multiplied to an indefinite extent; and as they form the foundation of all knowledge, and may be rendered subservient to the child's amusement, they ought not to be considered as unworthy of our attention.

Many useful ideas might likewise be communicated to infants by means of *engravings*; especially in relation to objects which cannot be directly presented to their view. Foreign animals, such as the elephant, the lion, the buffalo, the cameleopard, the monkey, the dromedary and camel, may be in this way exhibited—and also domestic animals, as the cow, the horse, the ass, the dog, &c.—as children

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feel a considerable degree of pleasure in being able to trace the resemblance between pictures and the objects they have seen, when accurately represented in engravings. Foreign scenes, as towns, churches, bridges, mausoleums, triumphal arches, rural landscapes, mountains, volcanoes, cataracts, lakes and other objects, when accurately delineated, may likewise tend to expand the conceptions of children, and give them an idea of objects which their own country does not exhibit. Various objects of art, as ships, boats, windmills, towers, spires, lighthouses, coaches, waggons, smiths' anvils, forges and hammers, weavers' looms, &c. may also be thus exhibited. One of the most pleasing and useful modes of exhibiting real objects by means of pictures, is that of viewing perspective prints of streets, towns, villages and rural landscapes, by means of the *optical diagonal machine*; of which I shall, in the sequel, give a short description. In exhibiting objects to a child through the medium of engravings, it may be proper, in the first instance, to present to him only *one* object, well-defined and disconnected with every adventitious circumstance, as a *man*, a *horse*, a *mountain*, or a *tree*, so that he may acquire a correct and well-defined idea of the particular object exhibited. Afterwards, a landscape in which these and other objects are embodied may be laid before him, and he may be desired to point out the individual objects of which it is composed, when their names are mentioned. It is almost needless to remark, that the pictures contained in most of our nursery and toy-books, are altogether unfitted for the exhibitions to which I allude. They are generally mere caricatures, and are little short of an insult to the young, both as to the *objects* they most frequently represent, and the *manner* in which they are represented. Engravings, calculated to convey instruction, should be on a moderately large scale—every part of the object represented should be accurately delineated—no objects should be placed in awkward or unnatural positions—and they should, in most cases, be colored after nature, care being taken that they be not daubed with fantastic or too glaring colors—a fault which attaches to most of our pictures intended for children. A series of engravings exhibiting all the prominent scenery and objects of nature and art, on a cheap plan, and properly classified and arranged for the purpose now specified, is still a *desideratum*.

While writing the above hints, I had an opportunity of trying the experiments now suggested, on a fine little boy, a friend of my own, about two years old. Little Tom was first presented with the plates of a book of Natural History, and desired to name the lion, the elephant, the camel, and about twenty or thirty other animals, when their figures were pointed out, which he did without the least hesitation. The plates were then put into his hand, and he was desired to turn up any particular animal when its name was mentioned, which he accomplished with considerable facility. A sheet containing about sixty engravings of birds, quadrupeds, and fishes, where the different kinds of animals were grouped without any order—was next laid before him, when he was requested to point out a particular animal, when its name was given, which he also did, in almost every instance, after casting his eye up and down, and across the engraving, and, when he had hit on the object, he pointed to it with exultation, saying, "There's the lion—there's the goat—there's the dromedary," &c. The figure of a compound microscope was next exhibited, which he readily named; and several hours afterwards, a microscope of the same construction as represented in the engraving, was placed before him, which he immediately recognised and named, and then turned up the engraving where its figure was delineated, marking the resemblance between the one and the other. The same experiments were made with a terrestrial globe, an orrery, a telescope, a clock, a watch, and various other objects. He was next desired to point to several articles in the apartment—the table, a chair, the tongs, the shovel, the poker, a map, a portrait of a friend whom he knew, and other objects, which he at once recognised and distinguished. Several engravings of landscapes were then presented to his inspection, when he was requested to point out the men, women, trees, ships, houses, &c. of which they were composed; which he did with pleasure, and without hesitation, pointing his little fingers to different parts of the scene, and saying, "There's a dog—there's a man—there's a house—there's a tree," &c. I next led him into the garden, and placed him in a proper situation for viewing the surrounding objects. I first asked him to point to a windmill—there being one, and only *one* in view. He looked around for a few seconds, and, after fixing his eyes on the object, and pointing with his finger, exclaimed with pleasure, "There's windmill"—and, looking at it with steadiness for a few seconds, said with a kind of surprise, "No going round;" which was actually the case, as there was no wind. He was next desired to point out a flower, a tree, a cow, a ship, and other objects, which he at once distinguished with the same facility.

The desire of this little boy for the exhibition of new objects, especially as represented by pictures, was almost voracious. After spending several hours in succession, in exhibiting to him several hundreds of plates of different encyclopedias, and books of travels, he was still unsatisfied, called for more books, and seemed to forget both hunger and sleep. He recollected with considerable accuracy, the prominent objects that had been presented before him in these engravings; and, therefore, when a volume containing plates, which he had already seen, was again presented, he pushed it away, and requested another. Every morning, as soon as he was dressed, his first request was, "See more pictures—you please;" and, leading me into the room where the books were kept, pointed to the particular volumes he wished to inspect. Even his cravings for breakfast seemed to be forgotten, amidst the delight with which he contemplated new exhibitions of nature and art. The varieties of animated nature seemed to afford him the greatest degree of pleasure; but every striking and well-defined object, of whatever description, which he had never seen before, particularly arrested his attention. The exhibition of perspective views, through the optical diagonal machine, where the objects appear nearly as they do in nature, afforded him a high degree of gratification, while he described, in his own way, the different parts of the scene. These circumstances evidently demonstrate the innate principle of curiosity, or desire for knowledge, implanted in the infant mind, which only requires to be judiciously regulated, and a series of interesting objects exhibited, in order to raise the human soul to the highest pitch of intellectual improvement. They also indicate the vast capacity of the mind for receiving an indefinite variety of ideas—the pleasure associated with their acquisition—and the boundless desires after new and varied scenes and enjoyments, which evidently point to a higher state of existence, where they will be fully gratified.

In stating the above circumstances—which to some readers may perhaps appear trifling—my intention is not to insinuate that the child alluded to is superior to others of the same age. Every child, whose physical and mental powers are in a sound state, is capable of making the same acquisitions, and feeling the same enjoyments; provided due

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care be taken to direct the principle of curiosity into a proper channel, and to supply it with proper objects. Some children, in consequence of their physical organization, may have more vigor of intellect than others; they may feel highly gratified with some objects and pursuits, and indifferent towards others; but they have all, substantially, the same faculties, and the same desire for the acquisition of knowledge, in one shape or another, when its objects are presented, in an interesting manner, to their view. Such exhibitions as I have now described ought not to be viewed as *mere amusements*. While they gratify the mind of a child, and increase his enjoyments, they also embody a train of useful instructions, which lay the foundation of mental activity, and of all those improvements he may afterwards make during the future scenes of his existence, whether in the present life, or in the life to come. And, if this be admitted, it will evidently appear to be a matter of considerable importance—that nothing but useful and correct ideas be imparted to the infant mind, and that care be taken that every thing that is whimsical, fanciful, or inconsistent with existing facts, be excluded from juvenile instruction, so that a child may never afterwards have occasion to struggle with youthful prejudices, or to counteract any of the instructions or impressions he had previously received. And in order to accomplish this end, it is requisite, that servants, nurses, and every other person connected with a family, be specifically instructed as to the manner in which they ought to conduct themselves towards children, both in their words and their actions,—and strictly looked after, that nothing be said or done inconsistent with the rules of parental tuition.—At the period of life to which I now refer, it would be almost preposterous, to pester the child with learning the characters of the alphabet, or the uninteresting sounds of b a, ba, b i, bi, b o, bo; unless it can be done purely in the way of amusement. For a child is generally disgusted with every thing given him as a *task*, and which is not accompanied with pleasing emotions. It is quite time enough, at the age of four years, in ordinary cases, to instruct a child in reading his native language; though, before this time, he may speak it with considerable correctness, and acquire an indefinite number of ideas. And when he has once seriously commenced his scholastic instructions, they should be associated with every thing that may have a tendency to render them interesting and delightful—a principle which ought to be kept in view throughout all the subsequent departments of education.

I have enlarged farther on the subject of infant education than I at first intended, from a strong conviction of its primary importance to the improvement of society in knowledge and virtue. If domestic training, during the three first years of human existence, be either trifled with, or not conducted on rational and moral principles, the arrangements in regard to their future education will be to a certain degree frustrated. The habits acquired, and the impressions made upon the mind of a child, during this period, may have an influence on his improvement and happiness, not only in the present world, but throughout the whole of that endless existence to which he is destined.*

CHAPTER IV.

ON INFANT SCHOOLS.

Not many years ago, it would have been deemed romantic, and even absurd in the extreme, to have attempted the establishment of seminaries for the instruction of infants of the age of eighteen or twenty months, or even of two or three years. But such institutions have not only been attempted, but actually established to a considerable extent in various States both in Europe and America, and have been attended with the most delightful and beneficial effects. Children, at a very early period, as formerly noticed, before they have acquired the alphabet of any language, are capable of receiving a very considerable portion of mental instruction. They possess the *five senses*, in nearly as great perfection as those of mature years; and it is through the medium of these senses that all our knowledge, whether historical, philosophical, or religious, is acquired. Children possess, in a high degree, the desire of *novelty*—and the principle of *curiosity*—faculties intended by the Creator to stimulate to the prosecution of knowledge; and it is only requisite, that we direct the operation of these faculties in a proper channel, and present interesting and appropriate objects to stimulate their activity.

The principal objects of infant schools ought therefore to be—to exhibit to the view of children as great a variety as possible of the scenes of nature and the operations of art, either by directing their views immediately to the objects themselves, or by means of pictorial representations—to teach them to *distinguish* one object from another, to mark its peculiar qualities, to *compare* one object with another, and to deduce certain useful truths or conclusions from them—to instruct them how to use their voices, their eyes and ears, their hands and feet—to teach them the properties of numbers, the magnitudes, distances, and relative positions of objects, the forms and habits of animals, the different classes and uses of vegetables and minerals, the various objects to be seen in the fields and gardens, and the general aspect and phenomena of the atmosphere and the heavens—to impress their minds with the existence of a Supreme Being, of their continual dependence upon him, of his Goodness, Power, and Omnipresence, and of the duties they owe him—to teach them the fundamental maxims and rules of the Christian system, and make them reduce them to practice—to train them to kindness and affection towards one another, to habits of cleanliness, neatness, and regularity in all their movements, and to conduct themselves with moral order and propriety, both in the school, the play-ground, and in their domestic associations—in short, to develope all the intellectual and

* It gives me pleasure to learn, that the subject of infant education is now beginning to excite more attention than it has hitherto received; particularly by the establishment of *Maternal Associations*. The first maternal institution appears to have originated with Mrs. Payson of Portland, State of Maine, North America, about 1815. A maternal association was first organized in Utica, in 1824. It commenced with eight members; but it appears from the Report of 1833, that it now consists of above a hundred. Similar associations were formed, about the same time, in Boston, New England, and at Hartford, and they have lately been organized in Glasgow, Greenock, and several other towns in Great Britain. Their object is to diffuse information in relation to the best methods of training up children in knowledge and moral habits, and promoting their best interests, both in respect to the present life and the life to come. For accomplishing these objects—besides regular meetings for prayer and conversation, at which the children sometimes attend—a periodical has been commenced in America, entitled, "The Mother's Magazine," which is reprinted in London, containing various useful facts, narratives, and observations, illustrative of this subject. Such associations, if judiciously conducted, cannot fail of producing a highly beneficial effect on the rising generation, and ultimately on the state of general society.

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moral powers of the mind, at a much earlier period than has hitherto been deemed expedient, in order to prevent the growth of vicious habits and false opinions, and to prepare them for all the subsequent instructions and scenes of action through which they may afterwards pass, that they may become blessings, instead of curses, to the world, and rise up in wisdom and knowledge, and in favor with God and with man.

In order to accomplish these purposes with the greatest effect, infant schools, as well as all others, should be erected, if possible, in an open and commanding situation, that a full view may be obtained of the heavens, the earth, and the ordinary phenomena of nature. The best dimensions for the school-room are found to be about 80 feet long, by 22 or 24 wide, with seats all round, and a rising platform or gallery at one end. Connected with this should be a room, from 14 to 18 feet square, for the purpose of teaching the children in classes, and for those children who have made greater progress than the rest, that they may be trained for monitors. The furniture necessary for such a school, consists of a desk for the master; a rostrum for the occasional use of the monitors; seats for the children, who should all sit round the school-room with their backs to the wall; a lesson-stand, of a considerable elevation, for exhibiting pictures and lessons pasted on mill-board; stools for the monitors; slates and pencils; pictures of natural history, of scriptural subjects, of landscapes, of rural and domestic life, &c.; alphabets and spelling-lessons; brass letters and figures, with boards for them; cubes, parallelograms, geometrical figures of various descriptions, illustrative of plain and solid geometry; the transposition-frame, or *arithmeticon*, for illustrating the properties of numbers. To these should be added various little books, with cuts, level to the comprehension of children; and sets of maps, on a large scale, with the states, kingdoms, provinces, counties, &c. accurately distinguished and neatly colored. It is indispensably requisite that a play-ground be attached to every infant school, containing swings and other contrivances for the purpose of amusement, and that the children may divert themselves without danger, in any innocent way their fancies may devise. This play-ground should be as spacious as possible. Even in towns, where property is most valuable, the space allotted for this purpose (including the school-room and teacher's house) should not, if possible, be less than about 180 feet long, and from 60 to 100 feet broad. In villages, where the ground is less valuable, it may be made of still larger dimensions.—With such accommodations, infants, to the number of 150 or 200, may be trained by a master and an occasional assistant.

One of the main principles on which infant schools should be conducted, is that of *Love*; and therefore, in commencing such an institution, every action and every circumstance should be attended to, which is calculated to convince them that their teacher sincerely loves them, and wishes to promote their happiness, and that they ought to be kind and affectionate to one another. The first difficulty to be encountered, is to arrest and keep up their attention, to make them act in concert, and to class them according to their age and capacities, causing those who obey any commands with the greatest promptness to be classed together. Such difficulties are generally surmounted by making them all move their hands and feet at the same time, when repeating any sentence; sometimes by causing them to march in a regular body round the school; sometimes by making them put their hands one on the other when they are repeating a fact or a sentiment, and sometimes by exciting them to dance to the sound of the clarionet or the viol. Monitors are selected by drilling the oldest and the most expert of the children at separate hours, instructing them particularly in the work they have to perform, and making every one of them answerable for the conduct of his class.—These little masters frequently conduct themselves with great shrewdness and ability, and sometimes with a degree of importance and pomposity which it is found necessary to check. The children are taught *singing*, by the master singing a psalm or hymn several times in their hearing, till they acquire a certain idea of the tune; after which they are required to join with the teacher, and, in a short time, the greater part are enabled to join in the music with considerable correctness; and nothing can be more interesting and exhilarating to a pious and benevolent mind, than to listen to a hundred young voices thus joining in unison, in a hymn of praise to their Creator. They are taught to repeat hymns generally in the following manner. One of the monitors is placed in the rostrum, with a book in his hand; he then reads one line, and pauses till all the children in unison have repeated it; he then reads or repeats another, and so on in succession till the hymn is finished. The same method is adopted in teaching them spelling, catechisms, moral maxims and precepts, and whatever else is to be committed to memory. It should, however, be attended to, that every thing they commit to memory from catechisms, hymns, or other books, should be previously explained; so that in every case, if possible, they may acquire the *ideas* contained in the passages they are to repeat, *before* they charge their memories with the vocables by which they are expressed.

The alphabet is taught by means of twenty-six cards, corresponding to the number of letters, on each of which is engraved a letter, along with some object of nature or art, whose name begins with that letter. Thus, on the card of the letter A is engraved an apple. This card is held up to the children, who name the letter and the object depicted beside it. A variety of questions is then put respecting the nature, form, and properties of the apple, and of the root, trunk, branches, leaves, &c. of the tree on which it grows; by which the attention of the children is kept alive, certain portions of useful knowledge communicated, and the idea of the letter more deeply impressed upon their minds. On the card of letter C, a cow, a camel, or a cat, is depicted; which is exhibited in the same manner, and various questions put respecting the figure, parts, habits, and uses of either of these animals: and so on through the other letters of the alphabet. This exhibition is varied as much as possible, and practised only two or three times in a week, that the children may not be wearied by its too frequent repetition Another plan is sometimes adopted—an alphabet, printed in large letters, both Roman and Italic, is pasted on a board, and placed against the wall; the whole class then stands around it, and the master or mistress points to the letters, desiring the children in a body to pronounce the letter to which he points. In spelling, each child is supplied with a card and tin, on which certain short words are printed. A monitor leads the rest in the following manner: "C-h-a-i-r;" the other children immediately follow: and when they have spelled one word, he repeats another, till he has gone through all the words on the card.—For the purpose of teaching the older children to *write* the alphabet, they are supplied with slates, on which the whole alphabet is engraved—some in capital letters, and others in text; the children then put the pencil into the engraving, and work it round into the shape of the letter, which they can scarcely avoid doing, as the pencil will keep in the engraved part. In this way they gradually learn both to form the letters correctly, and to read written characters and sentences.

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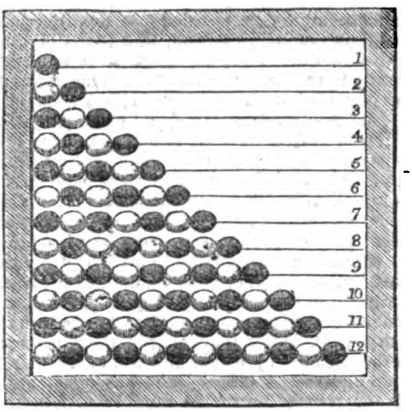
The properties of numbers, and the fundamental rules of Arithmetic, are taught by various modes; particularly by an instrument which has been termed the *Arithmeticon*, or Transposition-frame. The following is a figure and description of the use of this instrument, taken from Mr. Wilderspin:—"The frame is sixteen inches square, and made of wood; twelve wires pass through it at equal distances; on which wires, seventy-eight moveable balls are to be placed, beginning with one on the first, two on the second, three on the third, &c. up to twelve." By this instrument may be taught "the first principles of grammar, arithmetic, and geometry. It is used as follows:—Move one of the balls to a part of the



frame distinct from the rest: the children will then repeat, 'There it is, there it is.' Apply your finger to the ball, and set it running round: the children will immediately change from saying, 'There it is,' to 'There it goes, there it goes.' When they have repeated 'There it goes,' long enough to impress it on their memory, stop the ball: the children will probably say, 'Now it stops, now it stops.' When that is the case, move another ball to it, and then explain to the children the difference between singular and plural, desiring them to call out, 'There they are, there they are;' and when they have done that as long as may be proper, set both balls moving, and it is likely they will call out, 'There they go, there they go,' &c. &c. By the natural position of the balls they may be taught to begin at the first. The master, raising it at the top of the frame, says, 'What am I doing?' Children answer, 'Raising the ball up with your hand.' *Q.* 'Which hand?' *A.* 'Left hand.' Then the master lets the ball drop, saying, 'One, one.' Raise the two balls, and propose questions of a similar tendency: then let them fall; the children will say, 'Twice one:' raise three, and let them fall as before; the children will say, 'Three times one.' Proceed to raise the balls on each remaining wire, so that they may say, as the balls are let fall, Four times one, five times one, six times one, seven times one, eight times one, nine times one, ten times one, eleven times one, twelve times one. We now proceed as follows: 1 and 2 are 3, and 3 are 6, and 4 are 10, and 5 are 15, and 6 are 21, and 7 are 28, and 8 are 36, and 9 are 45, and 10 are 55, and 11 are 66, and 12 are 78. *Subtraction* is taught by this instrument thus:—Take 1 from 1, nothing remains, moving the first ball, at the same time, to the other end of the frame.—Then remove one from the second wire, and say, 'Take 1 from 2;' the children will instantly perceive that only one remains: then 1 from 3, and 2 remain; 1 from 4, 3 remain; 1 from 5, 4 remain, &c. *Multiplication* is taught as follows:—The teacher moves the first ball, and immediately after the two balls on the second wire placing them underneath the first, saying, at the same time, 'Twice one are two,' which the children will readily perceive. Next, remove the two balls on the second wire for a multiplier, and then remove two balls on the third wire, placing them exactly under the first two, which form a square, and then say, 'Twice two are four,' which every child will discern for himself, as he plainly perceives there are no more. We then move three on the third wire, and place three from the fourth wire underneath them, saying, 'Twice three are six.' Remove four on the fourth wire, and four on the fifth; place them as before, and say, 'Twice four are eight:'" and so on, through all the wires and balls.

The first principles of arithmetic are also taught, by means of small cubes. The children are formed into a square, in the centre of which is placed a table, on which the cubes are placed—one, two, three, or four at a time. The master puts down three, for example, and inquires of the children how many there are; when they naturally call out, "Three." He puts down two more, and inquires as before, "How many are three and two?" they answer, "Five:" and thus goes on till he has put down to the number of fifty or sixty. In a similar manner *Subtraction* is illustrated, by placing, for example, 9 cubes on the table, and saying, "Take 5 from 9, how many will remain?" and, removing 5 cubes, it will be seen that 4 remain, &c. The multiplication table, the pence tables, the tables of money, time, weights, and measures, are taught by a monitor repeating certain portions of them at a time, and being immediately followed by all the children in unison. Thus, when the monitor announces, "7 times 8 are 56," or "Forty pence are three and fourpence," the children in a body repeat the same; and in a short time the whole of these tables are impressed upon their memories.

The leading facts of Sacred History are communicated by means of a series of historical pictures, and by a variety of minute descriptions and interrogatories. The more interesting facts of Natural History are exhibited by a number of large cards, on which are pasted engraved representations of quadrupeds, birds, fishes, insects, trees, flowers, and similar objects; in the explanation of which an opportunity is taken of detailing their forms, qualities and uses, and any anecdotes that may occur respecting them. Knowledge is also communicated in relation to many common and useful subjects, by presenting before them *real objects*, such as gold, silver, copper, brass, tinfoil; a piece of flax, thread, raw silk, twisted silk, cotton, linen, gauze, nankin, gingham, silk velvet, &c., describing the different processes connected with their manufacture, and teaching the children how to recognise and distinguish such substances. But, as I have no intention of entering into the minute details connected with infant schools, I refer those who wish a more particular account of these institutions, to Mr. Wilderspin's excellent treatise on "Infant Education," and Mr. Stow's "Moral Training,"* and shall conclude this article by a few general remarks on the *advantages* which would result from the universal establishment of such seminaries.

1. The establishment of infant schools in every region of the globe would increase, to an indefinite degree, the mass of useful information among mankind. Three or four years of the most important

* "Moral Training, Infant and Juvenile, as applicable to the condition of the Population of large Towns. By David Stow, a Director of the Model Schools, Glasgow. Second Edition, enlarged."—With plates.

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period of human life have hitherto been suffered to pass away without any material intellectual improvement. The young, indeed, during this period, acquired various fragments of useful knowledge, in spite of our remissness and inattention; for the principle of curiosity was always alive, and could never be altogether suppressed, wherever objects appeared by which it might be roused and gratified. But we never thought of directing their senses and mental powers, regularly and systematically, to the forms, qualities, uses, and characteristic features, of surrounding objects, as if such things had been beyond the range of their comprehension; while, at the same time, we tortured their memories with the retention of sounds and sentences with which they felt disgusted, and which they could not understand. But the experiment of infant schools has shown, (and if we had not acted like fools in the business of education, it might long ago have been demonstrated,) that children from the age of three to six years are capable of acquiring far more of what may properly be denominated *knowledge*, than what had been acquired by our usual insipid modes of instruction at the age of twelve or fourteen. And, what is worthy of particular attention, this knowledge has been acquired, not only without "stripes and imprisonment," but with the highest degree of satisfaction and enjoyment on the part of the young. If the world, therefore, is ever to be thoroughly enlightened, in every thing which relates to the present happiness and the eternal interests of mankind, and if the knowledge of Jehovah is "to cover the earth as the waters cover the seas," the foundation must be laid in the universal establishment of infant schools, on the most judicious and expansive plans, in every nation under heaven.

2. It is not only the amount of knowledge actually acquired, during the period alluded to, but *the intellectual habits* formed during its acquisition, which render such instructions of immense importance.—For want of these habits being formed in early life, the great bulk of mankind may be said to have "eyes, but see not—ears, but hear not," and consequently "do not understand;" they know neither the proper use of their sensitive organs, nor are qualified to deduce proper conclusions from the objects to which they are occasionally directed; but pass through life without any *rational* application of the senses and faculties with which they are furnished. Is there one out of ten that has ascertained, from his own observations, that the starry heavens perform an apparent revolution round the earth every twenty-four hours, around a certain fixed point called the pole? Is there one out of twenty that can tell at what seasons of the year the new moon will appear at a high elevation above the horizon, and when the full moon will appear high or low? And yet these facts may be ascertained, without the least difficulty, by a simple application of the organs of vision to the respective objects, combined with a desire to know the results;—in the first case, the object may be determined in the course of a single day, and in the latter case, within the course of a year; and yet it is a fact, that sixty or seventy years have passed away, in the case of thousands and millions of those who are denominated *rational beings*, without their knowing either the one or the other. The same position might be illustrated in thousands of similar instances, where the grossest ignorance prevails in relation to multitudes of objects, which might have been prevented by a rational use of the sensitive organs with which the Creator has endowed us. Now, in infant schools, children are trained to a proper application of their sensitive powers—presented with suitable objects on which they may be exercised, and taught to deduce from them useful truths, with their practical applications. These intellectual habits being formed in early life, will naturally be brought into more vigorous and extensive exercise as they advance in years, and lay the foundation of all the treasures of knowledge they may accumulate, both in the present life and throughout the ages of eternity. Such habits being formed and continually exercised, a *relish* for knowledge, and *activity of mind*, are produced, which will facilitate all their subsequent acquisitions, and render them interesting and delightful; so that, in whatever stations in society they may afterwards be placed, they will be distinguished as men of wisdom and intelligence—*provided their subsequent education be conducted on the same rational principles.*

3. What is of still greater importance—in these schools *the foundations are laid of moral and religious habits.* It has been the practice hitherto, in infant schools—a practice which I trust will never be abolished—that the children have their minds impressed with the idea of an Omnipresent Being, who continually supports them, and to whom they are amenable for all their actions—that their exercises are uniformly commenced with prayer, and with a hymn of praise to the Creator and Redeemer of men—that the leading facts of Revelation are detailed in the most simple and interesting manner, and its moral precepts enforced in all their associations with each other—that the principles of fraud, dishonesty, deceit, hatred and malignity, wherever they appear, are strictly checked and counteracted, and the practice of love, kindness, honesty, justice and truth, enforced and exemplified. Now, such truths inculcated, and such practices enforced and exemplified, for several years, when the mind is susceptible of every impression, and of being moulded into any habit, must be of immense importance in a moral point of view—and if such seminaries were universally established, conducted on liberal and judicious plans, and succeeded by seminaries of a higher order, conducted on similar moral principles—society would soon assume a new moral aspect, wickedness and debauchery would be banished from our streets, thefts and robberies would gradually be diminished, brawlings, contentions and execrations would cease, and harmony and good-will be introduced into the schemes and associations of mankind.

It is an injunction inculcated by the highest authority, "Train up a child in the way he should go, *and when he is old he will not depart from it.*" The last part of this sentence contains a most important truth, stated without the least exception or modification. The interpretation generally given of it by divines is, "He will not *ordinarily* depart from it." But what warrant have we thus to limit and modify the dictates of inspiration? Let the declaration be viewed as a universal and eternal truth, and the problem to be solved will be, "Has ever a child hitherto, in all points of view, intellectually and morally, been trained up in the way he should go?" If so, we ought to believe that the declaration in this passage was fully realized in such a case. Much has been said respecting the children of pious parents turning aside from the paths of rectitude in their riper years. But the fact to be determined is, Have such parents trained up their children in a rational, judicious, and benevolent manner? I have seen persons piously disposed, and even ministers of the gospel, train up their children as foolishly and injudiciously as those who made no profession of religion, and even with less wisdom and discretion. Not that they *intended* to train their offspring in any bad principles and practices, but that they were either ignorant of the true mode of training children, or had imbibed false maxims, or indulged a foolish fondness, or had neglected to bring their children under a judicious control, or had humored

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their whims and pampered their appetites, or were placed in certain circumstances, and in the midst of difficulties over which they had little control. Even in attempting to teach their children the principles of Christianity, their plans have been calculated rather to excite disgust at religion, than to allure their hearts to the practice of its heavenly precepts. What else could be expected, when children, on the Sabbath, were confined to a corner, conning memorial *tasks*, committing to memory catechisms, psalms, and chapters from their tattered New Testaments, of which they understood not a single sentence—and at the same time deprived of their usual sensitive enjoyments, and, doubtless, exclaiming in their hearts, "O what a weariness is it; when will the Sabbath be over!"—just as if religion consisted in the acquisition of technical terms, sounds and sentences, and metaphysical dogmas. Is this the way to induce the young to love God, "to call his Sabbaths a delight, and the holy of the Lord, honorable?" or is it to be wondered at, that those who have been brought up in this way have sometimes struck off at a tangent from the restraints of religion to the ways of sin and folly? If the whole train of education through which such children passed, from the first year of their existence to the period when they turned aside from the paths of righteousness, were laid open to our view, we should, doubtless, be enabled to account for all such moral aberrations, and to trace the intimate connection between cause and effect.

I have thrown out these remarks for the purpose of showing, that if public and domestic education be conducted with judgment and piety, if children be trained in infant schools and other seminaries in useful knowledge, and to the habits of piety and moral order,—we have the surest grounds for concluding, that, when arrived at mature age, they will become intelligent and useful members both of Christian and of civil society, and that our arrangements and labors in these respects "shall not be in vain in the Lord." The dictates of Inspiration on this point are in perfect unison with the laws of the moral world, and are corroborated by universal experience. Almost every person feels that early impressions are the most vivid and the most lasting; and it is a fact, that, according to the bent which the habits, dispositions, and conduct of the young receive, during the first ten or twelve years of their existence, such will it generally remain, with a few slight modifications, during the future periods of their lives. Hence the difficulties—in many cases insurmountable—which must be encountered, in order to counteract the habits and vicious propensities acquired during this early period; and hence the comparative ease with which children may be trained to intelligence and moral habits, when they are committed, at a very early age, to the care of a judicious and intelligent teacher of an infant school.*

4. Infant schools are calculated *to rescue thousands of children from the pernicious influence of ignorant and immoral parents, and to prevent most of those crimes which injure the peace and prosperity of society.* The immoral principles and vicious habits in which multitudes of children are trained under the domestic roof, not only lay the foundation of their own unhappiness and ruin, but are productive of many pests and nuisances to general society. In cities and populous towns, this fact is too frequently realized. Many children are trained up, even by their parents, to habits of *pilfering*, which they sometimes

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* As an illustration of the moral and intellectual effects of infant teaching, I subjoin the following examples, taken from Mr. Wilderspin's "Infant Education," as what occurred in the course of his own experience:—

1. *The Whistle.* "Many of the children were in the habit of bringing marbles, tops, whistles, and other toys, to the school, which often caused much disturbance: I found it necessary to forbid the children from bringing any thing of the kind. After giving notice two or three times in the school, I told them, that if any of them brought such things, they would be taken from them. In consequence, several things fell into my hands, which I did not always think of returning; and among other things, a whistle from a little boy. The child asked me for it as he was going home, but having several visiters at the time, I put the child off, telling him not to plague me, and he went home. I had forgotten the circumstance altogether, but it appears the child did not; for some time after, while I was lecturing the children upon the necessity of telling truth, and on the wickedness of stealing, the little fellow approached me, and said, '*Please, sir, you stole my whistle.*' 'Stole your whistle,' said I, 'did I not give it you again?' 'No, teacher; I asked you for it, and you would not give it to me.' I stood self-convicted, being accused in the middle of my lecture, before all the children, and really at a loss to know what excuse to make, for I had mislaid the whistle, and could not return it to the child. I immediately gave the child a halfpenny, and said all I could to persuade the children that it was not my intention to keep it. This trifling mistake of mine did more harm than I was able to repair for some time; for if we wish to teach children to be honest, we should never take any thing from them without returning it again." This story shows how necessary it is to teach by example as well as precept—and that children have a clear perception of any discrepancy that may take place in this respect.

2. *The boy and the song.* "One day while I was walking in the play-ground, I saw at one end of it about twenty children, apparently arguing a subject, *pro* and *con*. From the attitude of several of the orators, I judged it was about something which appeared to them of considerable importance. I wished to know the subject of debate, but was satisfied that if I approached the children it might put an end to the matter altogether. Some of the by-standers saw me looking very attentively at the principal actor; and, as I suppose, suggested to the party the propriety of retiring to some other spot; for immediately they all retired behind a partition, which afforded me an opportunity of distinctly hearing all that passed, without being observed by them. I soon found that the subject of debate was a *song*. It seems that one of the children had brought a song to the school, which some of the monitors had read, and having decided that it was an improper thing for the child to have in his possession, one of them had taken it from the owner, and destroyed it; the aggrieved party had complained to some of the other children, who said that it was *thieving* for one child to take any thing from another child without his consent. The boy, nettled at being called a thief, defended himself by saying that he, as a monitor, had a right to take away from any of his class any thing that was calculated to do them harm; and was, it seems, backed in his opinion by many others. On the other hand, it was contended, that no such right existed; and it was doubtful to me, for a considerable time on which side the strength of the argument lay. At last, one of the children observed to the following effect: 'You should have taken it to *master*, because he would know if it was bad better than you.' This was a convincing argument, and to my great delight the boy replied—'How much did the song cost?' The reply was, 'A halfpenny.' 'Here, then, take it,' says the child, 'I had one given me to-day; so now remember I have paid

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learn to practise with the utmost cunning and expertness, without the least sense of its moral delinquency. It was estimated, that, in the year 1819, in the city of London alone, the number of boys who procured the greater part of their subsistence by picking pockets, and thieving in every possible form, amounted to from twelve to *fifteen hundred!* One man had forty boys in training to steal and pick pockets, who were paid for their exertions with a part of the plunder; and a woman who had entrapped eight or ten children from their parents, had them trained up and sent out in every direction for the purpose of thieving, till she was happily detected. Such children, in all probability, were chiefly procured from the families of the ignorant and the vicious; and when a habit of pilfering is early indulged, it not only leads to the practice of falsehood, cunning and deceit, in all their diversified forms, but entirely blunts the moral sense, and leads to the commission of almost every other crime. It is no uncommon thing to observe in the police reports of London, accounts of boys, and even girls, of six or seven years of age, being apprehended for the offences of pocket-picking, shop-lifting, stripping children of their clothes and ornaments, and similar depredations committed with all the expertness of an experienced delinquent. And, if such mental activities are so early displayed in the arts of wickedness, how important must it be to bend the active powers of the young in a contrary direction, and how many useful energies might we soon bring to bear upon the renovation of the moral world! For, notwithstanding the depravity of human nature, children may be trained to exert their skill and activities in the cause of virtue, as well as in the arts of mischief, if the same care and ingenuity be employed in their instruction. Now, infant schools are peculiarly calculated to promote in children habits of virtuous activity. They are taught to think and reason, and to apply the rules of Christianity to their actions and social intercourses with each other—are instructed in the evil of lying, swearing, stealing, and other vices; and some of them who had previously been addicted to these vices have been effectually cured of such evil propensities. Not only so, but the sentiments and habits they have carried home to their parents have sometimes been the means of arousing them to consideration, and turning them "from the error of their ways." And, although infant schools were established for no other purpose than the prevention of crimes, it would save to the public ten times the expense that might be incurred in their erection and superintendence; for, in large cities such young delinquents as I have now alluded to, regularly supply the place of the hundreds of old and experienced thieves that are yearly convicted and transported to another country; and the expense attending the conviction and transportation of one delinquent, is sometimes more than would suffice for the erection of an establishment for the instruction of a hundred children.

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you for it; but if you bring any more songs to school I will tell master.' This seemed to give general satisfaction to the whole party, who immediately dispersed to their several amusements. A struggle like this between the principles of *duty* and *honesty*, among children so very young, exemplifies, beyond a doubt, the immense advantage of early instruction." Here we have a specimen, in the case of very young children, of nice discrimination in regard to the principles of moral rectitude and of *reasoning*, which would have done no discredit to an assembly of senators.

3. *Infant critics.* "Having discoursed one day on the difference between isosceles and scalene triangles, I observed that an acute isosceles triangle had all its angles acute; and proceeded to observe, that a right-angled scalene triangle had all its angles acute. The children immediately began to laugh, for which I was at a loss to account, and told them of the impropriety of laughing at me. One of the children immediately replied, 'Please, sir, do you know what we were laughing at?' I replied in the negative. 'Then, sir,' says the boy, 'I will tell you. Please, sir, you have made a blunder.'—I, thinking I had not, proceeded to defend myself, when the children replied, 'Please, sir, you convict yourself.' I replied, 'How so?' 'Why,' say the children. 'you said a right-angled triangle had one right angle, and that all its angles are acute. If it has one right angle, how can all its angles be acute?' I soon perceived that the children were right, and that I was wrong. At another time, when lecturing the children on the subject of cruelty to animals, one of the little children observed, 'Please, sir, my big brother catches the poor flies, and then sticks a pin through them, and makes them draw the pin along the table.' This afforded me an excellent opportunity of appealing to their feelings on the enormity of this offence; and, among other things, I observed, that if a poor fly had been gifted with powers of speech like their own, it probably would have exclaimed, *while dead*, as follows:—'You naughty child, how can you think of torturing me so? Is there not room enough in the world for you and me? Did I ever do you any harm? Does it do you any good to put me to such pain? How would you like a man to run a piece of wire through your body, and make you draw things about? Would you not cry at the pain?' &c. Having finished, one of the children replied, 'How can any thing speak if it is dead?' 'Why,' said I, 'supposing it could speak.' 'You meant to say, sir, *dying*, instead of *dead*.' In this case I purposely misused a word, and the children detected it." Here we have another instance of the nice discrimination of which children are capable, and of the great importance of their being taught to *think*—one of the most important parts of education, which has been so long overlooked. In consequence of their having acquired the elements of thought, they were enabled, in the one case, to refute the assertion of their teacher, by a conclusive argument; and in the other, to detect the misapplication of a term. A whole community taught to think and reason would be the means of preventing numerous evils, and of introducing innumerable blessings into the social state.

5. In infant schools, *social habits and feelings may be cultivated with safety and with pleasure by the young.* In most other circumstances the social intercourse of the young is attended with a certain degree of danger, from the influence of malignant passions and vicious propensities which too frequently appear in the language and conduct of their companions. "Evil communications corrupt good manners;" so that the minds, even of those who are trained with pious care under the domestic roof, are in danger of being tainted with vice, when allowed to indulge in promiscuous intercourse with their fellows. But in infant establishments, they are, during the greater part of the day, under the inspection of their teachers, both in school and at play-hours, where nothing immoral is suffered to make its appearance; and the exercises in which they are employed, the objects exhibited to their view, the mutual conversations in which they engage, and the amusements in which they indulge, form so many delightful associations, equally conducive to mental improvement and sensitive enjoyment, which will afterwards be recollected with a high degree of pleasure.

6. The establishment of infant schools *in heathen lands*, wherever it is practicable, *will*, I conceive, *be*

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the most efficient means of undermining the fabric of Pagan superstition and idolatry, and of converting unenlightened nations to the faith and practice of our holy religion. When we would instruct adults in any thing to which they have been unaccustomed, we find the attempt extremely difficult, and frequently abortive, in consequence of the strong influence of long-established habits. In like manner, when we attempt to expound the truths of Christianity to the heathen, and enforce them on their attention, we encounter innumerable difficulties, arising from preconceived opinions, inveterate habits, long-established customs, ancient traditions, the laws and usages of their forefathers, the opinions of their superiors, and their ignorance of the fundamental principles of legitimate reasoning; so that comparatively few of the adult heathen have been thoroughly converted to the Christian faith, notwithstanding the numerous missionary enterprises which have been carried forward during the last thirty years.—But if infant schools were extensively established, in all those regions which are the scene of missionary operations, we should have thousands of minds prepared for the reception of Divine truth, having actually imbibed a portion of the spirit of Christianity, and being unfettered by those heathenish prejudices and habits to which I have alluded. Every infant school, and every school of instruction conducted on the same principles, at which they might subsequently attend, would become a seminary for Christianity; and we might, on good grounds, indulge the hope that the greater part of the children trained up in such seminaries, when the truths and foundations of religion were more fully exhibited to them, would ultimately make a profession of adherence to its cause and interests, and regulate their conduct by its holy requisitions. In this case, instead of a few insulated individuals occasionally embracing the religion of the Bible, we would frequently hear (to use the language of Scripture) of "nations being born at once, and a people as in one day." For, the young thus instructed, when arrived at youth and manhood, would exert a most powerful influence on their fathers, mothers, friends, and relatives, and on all around them—while their own minds have been brought under the most salutary influence, being pre-occupied with those truths and habits which will preserve them from the contamination of the heathenish practices which prevail around them.

It gives me much pleasure to learn, that in the rudest portion of the pagan world, (namely, in the regions of Southern Africa,) such institutions have been recently established, and been accompanied with many beneficial effects. Mr. Buchanan, superintendent of the infant school at Cape Town, during the year 1832, established and re-organized a number of these institutions, at Caledon, Pacaltsdorp, Hankey, Bethelsdorp, Port Elizabeth, Theopolis, Philipston, Buffalo River, and other places; and, though the returns of scholars are not complete, they amount to about 500 children. After the school in Theopolis had been established only six months, the number of children in daily attendance amounted to from 110 to 120. Many of the children were capable of giving effect to the monitory system, and their conduct is described as cheerful, gentle, and compliant, although but a few months before they were most of them "in a state of nature." The infant school at Bethelsdorp was re-established, under the care of a native female. About two years ago it was discontinued, after having been carried on for six months. The advantages, however, which the children had derived during that short period, were evinced, notwithstanding the interval which had elapsed, by the superiority of manner and intelligence which they appeared to Mr. Buchanan to possess over the uninstructed children of other stations. They had been accustomed, after the school was discontinued, to assemble in groups, and repeat for their amusement the lessons and hymns they had learned at the school. Mr. Buchanan, on a former occasion, assisted in opening and organizing a school at *Caledon*. On his late visit, he perceived a marked improvement in the dress and personal cleanliness of the children. At the opening of the school, out of thirty pupils, two only had any other covering than sheepskins, and many were unclothed. When he last took his leave of them, they were all dressed like other children, and many of them with considerable neatness. It was apparent, that the children had acquired some sense of the propriety of dress and personal cleanliness, from their manner during the repetition of the lesson, "*To put my clothes on neat and tight, and see my hands and face are clean;*" and it was equally obvious that their parents appreciated the advantages of the institution, from the fact of some of them having voluntarily requested to be allowed gratuitously to clean out the school-room alternately, and of their having continued regularly to perform that service. The inhabitants of many other villages have expressed a desire for the introduction of infant schools among themselves—offered to appropriate for that purpose the best house they had, and promised, when their lands shall be measured out to them, to erect a proper building at their joint expense. In several of the villages they had placed their children under the care and instruction of one of their own number, till a better teacher could be procured. Mr. Buchanan left at Philipston sufficient apparatus and lessons for the establishment of twelve schools—arrangements were in progress for their commencement—and six young persons were attending the schools, to qualify themselves for becoming teachers.*

Such are the auspicious beginnings of infant education in heathen lands, and the pleasure with which its introduction is hailed by the adult population.—While many of them are unaware of the blessings to be derived from a reception of the *doctrines* of religion, they are attracted by the beautiful arrangements and exercises of infant establishments, and at once perceive their beneficial tendency and effects on the objects of their affection; and as their children advance in the accomplishments they acquire at these seminaries, they will every day become more interesting and delightful in their eyes; and it is not too much to suppose, that the knowledge and habits acquired by the children will be the means of enlightening the understandings and polishing the manners of their parents. It ought, therefore, to be one of the first objects of every missionary, to whatever part of the heathen world he is destined, to establish, as far as practicable, seminaries for the development and instruction of infant minds; and every facility for this purpose should be afforded him by the Society under whose auspices he goes forth to evangelize the nations.

7. Infant schools ought to be *universally* established, *for all classes*, and *in every country of the civilized world*. It is an opinion which still too much prevails, that such establishments are chiefly calculated for the instruction of the lower classes of society. But this is *a gross misconception of the nature and tendency of infant institutions*, and a very dangerous mistake. These schools are adapted no less for the improvement of the higher, than the lower ranks of the community; and, unless they be soon adopted by the superior classes, the lower ranks may soon advance before them, both in point of intelligence and of moral decorum. For, in many of

* See Evangelical Magazine for December, 1833.

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the families of the higher ranks, immoral maxims are inculcated and acted upon, and many foolish and wayward passions indulged, as well as in the families of their inferiors; and, although the manners of their children receive a superficial polish superior to others, their moral dispositions are but little more improved, and they possess nearly as little of what may be termed *useful knowledge*, as the great body of the lower ranks around them. Till the families of all classes feel the influence of the instructions and habits acquired at such institutions, the world will never be thoroughly regenerated.—In the meantime, if the higher classes feel averse that their children should associate with those of an inferior grade, they have it in their power to establish infant seminaries exclusively for themselves.—But I am sorry to find, that, in this country, scarcely any schools of this description have yet been established. There ought, however, to be no objections to children of different ranks associating together for the purpose of instruction; unless in those cases where children are accustomed to dirty habits, or where they may be exposed to infectious diseases. In the Northern States of America, perhaps the most enlightened in the world, children of all ranks are taught in the same seminaries, without any artificial distinctions;—all are nearly equally enlightened and improved, and society, in its several departments, moves on with the greatest harmony.

In concluding these remarks, it may not be improper to observe, that *teaching the children to read* ought not to be considered as one of the main objects of infant schools. Many parents are still so ignorant and foolish, as to estimate the advantages of such schools, merely by the progress they conceive their children have attained in the art of *reading*. They are unqualified for appreciating *intellectual* instruction and moral habits, and have no higher ideas of the progress of education, than what arise from the circumstance of their children being transferred from one book to another; and hence, they frequently complain, that their children are learning nothing, because no *tasks* are assigned them, and no books put into their hands. But, it ought to be generally understood, that the art of reading is not the main object of attention in such seminaries, and that they would be of incalculable importance, even although the children were unable to recognise a single letter of the alphabet. At the same time, the knowledge of the letters and elementary sounds, and the art of spelling and reading, are acquired in these schools—almost in the way of an amusement—with more facility and pleasure than on any plans formerly adopted.

In throwing out the above remarks, I have all along taken for granted that infant schools are conducted by men of prudence and *intelligence*. It is not sufficient for ensuring the beneficial effects of these institutions, that the individuals who superintend them have been instructed in the mode of conducting their mechanical arrangements. They ought to be persons of good sense, of benevolent dispositions, having their minds thoroughly imbued with the principles of Christianity, of an easy, communicative turn, and *possessed of all that knowledge of history, art, and science, which they can possibly acquire*. For no one can communicate more knowledge to others than what he himself has acquired; and no teacher can render a subject interesting to the young, unless he has acquired a comprehensive and familiar acquaintance with it. In order to secure efficient teachers for these establishments, normal schools, or other seminaries, would require to be established, in which candidates for the office of infant teachers might be instructed, not only in the mode of conducting such institutions, but in all the popular branches of useful knowledge. For, upon the *intelligence*, as well as the prudence and moral disposition, of the teachers, the efficiency of infant seminaries will in a great measure depend.

The first idea of infant schools appears to have been suggested by the asylums provided by Mr. Owen, of New Lanark, for the infant children of the people who were employed at his spinning-mills. Mr. Buchanan, under whose superintendence they were placed, was soon after invited to London, and a school was opened under his direction and management, on Brewer's Green, Westminster, which was established and patronized by H. Brougham, Esq. M. P., the Marquis of Lansdowne, Zachary Macauley, Esq., Benjamin Smith, Esq., Joseph Wilson, Esq., and about eight or nine other philanthropic gentlemen. Mr. Wilson soon afterwards established one at his own expense in Quaker street, Spitalfields. He built the school-room, and supplied every thing that was necessary; and, on the 24th July, 1820, the school was opened. On the first day, 26 children were admitted, on the next day 21, and, in a very short time, the number of children amounted to 220, all of whom came forward unsolicited. Mr. Wilderspin, who has since distinguished himself by his unwearied zeal in promoting the establishment of such institutions, was appointed teacher. The Rev. Mr. Wilson, brother to J. Wilson, Esq., above mentioned, next established a similar school at Walthamstow, of which parish he was vicar; and an excellent lady, Miss Neave, opened one in Palmer's village, Westminster, for 160 children. In Duncan street, Liverpool, the Society of Friends established, soon after, a very large one, and, in one day, collected among themselves, for this purpose, no less than one thousand pounds.—All these schools were attended with complete success. A few years afterwards, namely, on the 1st of June, 1824, the *Infant School Society* was organized, at a meeting held at Freemason's Hall, London. The meeting was addressed, and powerful speeches delivered on the occasion, by the Marquis of Lansdowne, Mr. Brougham, late Lord Chancellor, Mr. Smith, M. P., Mr. Wilberforce, Sir J. Mackintosh, W. Allen, Esq., Dr. Thorp, Dr. Lushington, the Rev. E. Irving, and others; and, before the meeting had separated, a subscription, amounting to upwards of £700, was collected.

Since the above period, infant schools have been established in most of the populous towns, and even in some of the villages, of the British empire; and, wherever they have been conducted with prudence and intelligence, have uniformly been accompanied with many interesting and beneficial effects. They have also been established in many towns on the continent of Europe, and even in Southern Africa, and in the peninsula of Hindostan. The enlightened inhabitants of the Northern States of America, who eagerly seize on every scheme by which moral and intellectual improvement may be promoted, are now rapidly establishing such institutions, along with Maternal Associations, throughout every portion of their increasing and widely-spreading population; and, I trust, they will soon be introduced into every nation under heaven. But, before society at large feel the full influence of such seminaries, they will require to be multiplied nearly a hundred fold beyond the number that presently exists.

CHAPTER V.

ON SCHOOLS FOR YOUNG PERSONS, FROM THE AGE OF FIVE OR SIX, TO THE AGE OF THIRTEEN OR FOURTEEN YEARS.

During a period of two or three centuries, we have had schools established among us for the instruction of the young, during the period of life to which I

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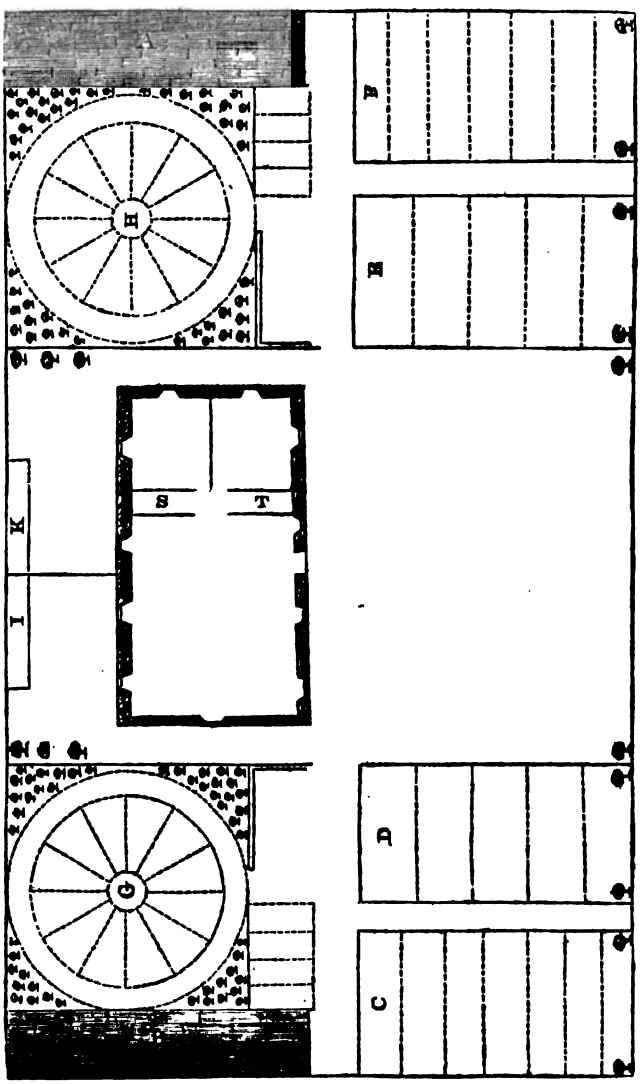
now refer. There are few countries in Europe where such institutions, for the instruction of the great mass of society, are more numerous and respectable than in the island in which we reside;—and had we not unfortunately stopped short at the very porch of the Temple of Science, we might by this time have been as far superior, in point of intelligence, to every other nation, as we now are to the savages of Patagonia and New Zealand. But, what is the amount of all the instruction generally furnished at our common initiatory schools? The elements of spelling and pronunciation—a jargon of abstract grammar rules crammed into the memory without being understood—the art of writing—the capacity of repeating the vocables of a catechism,—and a mechanical knowledge of arithmetic, without understanding the foundation of its rules. This is the sum of all that tuition which is generally considered as necessary for enlightening the human mind, and carrying forward the great body of the community in the path of moral and intellectual improvement,—a system of tuition by which the memory has been tortured, the understanding neglected, and the benevolent affections left waste and uncultivated. The effects it has produced, are visible to every intelligent mind that looks around and contemplates the ignorance, servility, and licentiousness, which still abound in every department of society.

If we, therefore, desire to behold knowledge and religious principle more extensively diffused, and society raised to its highest pitch of improvement, we must adopt more rational and efficient plans than those on which we have hitherto acted, and extend the objects of education to all those departments of knowledge in which man is interested, as a rational, social, and immortal being.—The following remarks are intended to embody a few hints in reference to such a system of tuition;—and, in the first place, I shall attend to the

PLAN, SITUATION, AND ARRANGEMENT OF SCHOOL-ROOMS.



The efficiency of any system of intellectual education that may be formed, will in some measure depend upon the situation of school-rooms, and the ample accommodation afforded for the scholastic exercises and amusements of the young. Every school-house should be erected in an airy and plea-

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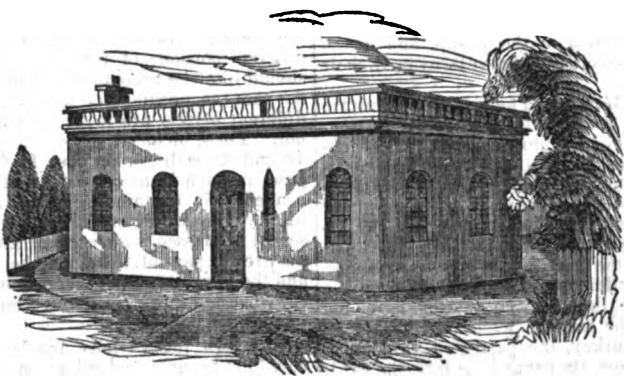
sant situation in the outskirts of a town or village, detached from other buildings, with an ample area around it;—and, if possible, should have a commanding view of the variegated scenery both of the earth and of the heavens,—to the various objects of which the attention of the young should be occasionally directed, in order to lay a foundation for general knowledge, and for a rational contemplation of the works of the Almighty. Both the interior of the school, and the surrounding area, should be arranged and fitted up in such a manner, as to be conducive to the pleasure, the convenience, and amusement of the young, so that the circumstances connected with education may not only be associated with agreeable objects, but rendered subservient to the expansion of their minds, and to their progress in the path of knowledge.

The foregoing is a rude sketch of what might be the plan and accommodations of a village school. The plot of ground allotted for the establishment, might be about 180 feet long, by 100 in breadth, or more or less according to circumstances. Nearly in the centre of this plot, the schoolhouse might be erected, which should contain at least the following conveniences:—1. A large room, or hall, for general teaching, about 40 feet long, by 30 in breadth, and 12 or 14 feet high. 2. Two rooms, about 18 feet long and 15 broad, into which certain classes may occasionally be sent, to attend to their scholastic exercises, under the inspection either of an assistant or of monitors. 3. Two closets, or presses, S T, off the large hall, about 12 feet, by 4 in breadth, for holding portions of the apparatus, to be afterwards described, for illustrating the instructions communicated to the pupils. 4. At each end of the plot, or play-ground, should be two covered walks, A B, one for boys, and another for girls, in which the children may amuse themselves in the winter season, or during rainy weather; and, during winter, a fire might be kept up in them, and a few forms placed for the convenience of those who come from a distance, who may partake of their luncheon, and enjoy themselves in comfort during the dinner hour. 5. The spaces C D E F might be laid out in plots for flowers, shrubs, and evergreens, and a few forest trees. A portion of these plots, as G H, might be allotted for the classification of certain plants, as illustrations of some of the principles of botany. They might be arranged into 24 compartments, as in the figure, each exhibiting a different *class* of plants. The remainder of the plot, particularly that portion of it immediately in front of the schoolhouse, might be smoothed and gravelled for a play-ground, and be accommodated with a few seats, or forms, and an apparatus for gymnastic exercises. 6. Behind the building, two water-closets, I K, should be erected, one for boys, and another for girls, separated by a wall or partition. The roof of the building should be flat, and paved with flagstones, and surrounded with a parapet, three or four feet high. The pavement of the roof should be formed so as to have a slight slope towards one corner, so that the rain which falls upon it, may be collected in a large barrel, or cistern, placed underneath. An outside stair conducting to the roof may be erected at the posterior part of the building. This flat roof is intended as a stage, to which the pupils may be occasionally conducted, for the purpose of surveying the terrestrial landscape, of having their attention directed to the several objects of which it is composed, and of listening to descriptions of their nature, positions, properties, and aspects,—and likewise for the purpose of occasionally surveying the apparent motions of the stars, and of viewing the moon and planets through telescopes.



Such are some of the external accommodations which every village school ought to possess. The plan here presented, is not intended as a model to be generally copied, but merely as exhibiting the requisite conveniences and accommodations—the plan of which may be varied at pleasure, according to the taste of architects, or the superintendents of education. The plot of ground should not, if possible, in any case, be much less than what is here specified; but where ground can be easily procured, it may be enlarged to an indefinite extent. I do not hesitate to suggest, that even two or three acres of land might, with propriety be devoted to this object. In this case, it might be laid out in the form of an ornamental pleasure ground, with straight and serpentine walks, seats, bowers, and the various trees and shrubs peculiar to the climate. In these walks, of bowers, busts might be placed of such characters as Bacon, Newton, Boyle, Penn, Washington Franklin, Pascal, Howard, Clarkson, Wilberforce, and Venning, and particularly of those who in early life were distinguished for knowledge and virtue. At every short interval, sentences, expressing some important truth, or moral maxim, should be inscribed on posts erected for the purpose; such as, "God is every where present. His Wisdom and Goodness shine in all his works. Thou shalt love the Lord thy God with all thy heart. Thou shalt love thy neighbor as thyself. Whatsoever ye would that men should do to you, do ye even so to them.—Love your enemies, do good to them that hate you, and pray for them who despitefully use you. The Lord is good to all; He maketh his sun to arise on the evil and on the good, and sendeth rain on the just and the unjust. God resisteth the proud, but bestoweth favor on the humble. Lying lips are an abomination to the Lord. The lip of truth shall be established for ever; but lying lips are only for a

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moment. To be virtuous, we must strive against many of our inclinations and desires. The remembrance of virtuous actions is the most delightful consolation of old age. An industrious and virtuous education of children is a better inheritance than a great estate. The first step to knowledge is to be sensible of our own ignorance and defects. Wisdom is better than riches. Virtue and good behavior are naturally productive of happiness and good fortune. The present life is only an introductory scene to a future and eternal world; and, therefore, the knowledge and habits we now acquire should have a reference to that endless state which succeeds the present, &c. &c." Such moral truths and maxims, along with brief statements of scientific facts, should meet the eye of the young in every direction, so as to be quite familiar to their minds; and they might occasionally be referred to, and explained and illustrated, in the discipline enforced, and the instructions communicated in school.

Furniture of the School.

In fitting up the principal apartment of the school, it may be expedient that the seats be moveable, in order that they may be occasionally arranged, so that the children may sit in one compact body, with their faces towards their instructor. But every seat or form should be furnished with a back, or rail, and a board before, on which the pupil may lean his arm, and feel quite comfortable and easy; for children very soon feel cramped and uneasy, when sitting long on bare forms, without such conveniences. Every boy should likewise have a wooden peg, either before or behind him, for hanging his hat and satchel. The seats in the two smaller apartments may be fitted up to accommodate those who are chiefly employed in writing, arithmetic, or geometry. In these, and various other arrangements, every minute circumstance should be attended to, which may contribute to the convenience and comfortable accommodation of the young, and to the maintenance of good order and regularity in all their movements.

Apparatus and Museum. The principal furniture of every seminary intended for intellectual instruction should consist of specimens of the various objects connected with Natural History, and an apparatus for illustrating the popular branches of Physical science. These objects may be arranged under the usual divisions of *Zoology*, *Botany*, and *Mineralogy*; or, in other words, Animals, Vegetables, and Minerals. Under the first division may be arranged specimens of such domestic animals as can easily be procured; such as, the dog, the cat, the hare, the rabbit, the mole, the rat, the mouse, the bat, &c.—the peacock, the turkey, the partridge, the pigeon, the thrush, the linnet, the canary, the lark, the swallow, the goldfinch, the chaffinch, &c.—together with as many specimens of lizards, serpents, fishes, and insects, as can be most easily collected and preserved. Those foreign animals, such as the elephant, the camel, the lion, and the tiger, which cannot be directly exhibited, way be represented by colored engravings. The leaves of different kinds of vegetables might be stuck on large sheets of drawing-paper, and occasionally exhibited for the purpose of distinguishing the different trees or shrubs to which they belong—several rare exotic plants might be kept in flower-pots—and the several vegetable plots around the seminary would furnish various specimens, in their natural state, of which physiological and botanical descriptions might be given. Various fossils and *mineral* substances, which can easily be procured, may also be collected and arranged in classes,—such as, platina, silver, mercury, copper, iron, lead, bismuth, zinc, nickel, manganese, with specimens of their ores—chrysolites, garnets, agates, corundums, jaspers—sulphur, carbon, bitumen, amber, caoutchouc, asphalt, charcoal—quartz, feltspar, hornblend, &c. To these may be added various specimens of artificial objects and of substances used in manufactures, as hemp, flax, cotton, silk, wool, and the various fabrics into which they are wrought.

The apparatus may consist of such instruments as the following:—an electrical machine, an air-pump, a barometer and thermometer, a magnetical apparatus, various glass tubes and phials, for hydrostatical, pneumatical and chemical experiments,—a telescope, a compound and a solar, or an oxy-hydrogen microscope, a camera-obscura, concave and convex mirrors, a phantasmagoria, a sundial, a planetarium, a terrestrial and celestial globe, with large planispheres of the heavens, a burning lens or mirror, with various instruments of recreation on philosophical subjects, such as the optical paradox and deception, the diagonal opera-glass, the communicative mirror, the sensitive fishes, the sagacious swan, the cup of Tantalus, the fountain at command, &c. Models might also be procured of wind and watermills, steam-engines, diving-bells, common and forcing pumps, gasometers, and the different mechanical powers.

In addition to the above, it would be requisite to procure systematic sets of well-executed engravings, exhibiting a view of the most striking phenomena of nature and the processes of the arts,—such as, views of rivers, sea-coasts islands, cities, towns, and villages, streets, squares, aqueducts, columns, arches, public buildings, rural landscapes, ranges of mountains, volcanoes, icebergs, basaltic columns, glaciers, caves, grottos, natural bridges—the operations of brewing, baking, spinning, weaving, pin-making, forging, glass-blowing, ship-building, &c.—in short, of every object, natural and artificial, which can convey to the mind a definite idea of the different parts which compose the landscape of the world, and the operations of human art. Colored maps, of the different portions of the globe, on a large scale, should likewise accompany such exhibitions, in order that the positions of the countries, where the different objects are to be found, may be pointed out. These pictorial representations may be hung around the walls, or on posts fitted up for that purpose, in such numbers as the allotted spaces will conveniently contain. The specimens of natural history may be arranged around the walls of the school in presses, with wire or glass doors, so that the greater part of them may be exposed to view; and the apparatus and other articles may be deposited, when not in use, in the two large presses or closets formerly mentioned.

Although the various articles now alluded to could not be procured all at once, yet they might gradually be increased, and a considerable variety of them would doubtless be obtained in the way of donations from the private museums of liberal and philanthropic individuals in the vicinity around; and many of the little urchins who attend the school would rejoice in being instrumental in adding whatever they could procure to augment the splendor and variety of the museum.

There is one very simple instrument, not hitherto duly appreciated, which might be rendered subservient both to the amusement and the instruction of the young; and that is, *the Optical Diagonal Machine*, for viewing perspective engravings. This instrument, as sold by opticians, consists of a pedestal, somewhat resembling a large mahogany candlestick, having a plain mirror and a convex lens moveable at the top. The print to be viewed is placed on a table, before the instrument, in an inverted position. But this form of the instrument generally produces but a very slender effect, owing

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partly to the small diameter of the lens commonly used, and partly to the circumstance, that the engraving is generally visible to the eye, at the same time that the observer is viewing its magnified image through the machine. To obviate these defects, about seventeen years ago, I fitted up a machine of this kind on another and more simple plan, of which the following is a brief description. It consists of the following parts:—1. A box made of thin deal, 2 feet deep, 2 feet long, and 1 foot broad, open in front. 2. In the side opposite to the opening and near the top, a circular hole, about 6 inches in diameter, is cut, into which a tube containing the lens is put, and capable of being moved an inch or two backwards or forwards. The convex lens is 5 1-2 inches diameter, and 20 inches focal distance, and its centre is about 20 inches above the bottom of the box. 3. The reflecting mirror—which is 12 1-2 inches long and 8 inches broad, and which should be formed of the best English plate glass—the longest dimension being perpendicular to the horizon.—This mirror is suspended, immediately before the lens, on two pieces of wood connected with a cross bar, which is capable of being moved backwards or forwards to its proper distance from the lens; and the mirror itself moves on two pivots, like a common dressing-glass, so as to stand at any required angle. When the instrument is properly adjusted, the mirror should stand at half a right angle to the horizon. The top of the box opens by means of a hinge, to afford a facility for adjusting the mirror. The perspective views are placed on the bottom of the box, parallel with the horizon, and in an inverted position with respect to the eye of the observer. The engravings should be at least 17 inches long and 11 inches broad, exclusive of the margins, and colored after nature. This instrument, thus fitted up, is greatly superior to the one commonly in use, as nothing is seen but the magnified image of the objects, and no conception can be formed of them to distract the attention, till the observer actually looks through the instrument. Every person who has looked through this instrument has at once admitted its superiority to those of the common construction, and many individuals have got similar machines fitted up after this pattern. It may be fitted up at an expense not exceeding eighteen or twenty shillings; that is, nine shillings for the lens, seven shillings for the mirror, and two or three shillings for the box.

The following figures will convey some idea of this construction of the instrument. Fig. 1. represents a profile of the machine, one of the sides of the box being supposed to be removed. A is the mirror, standing at half a right angle to the lens and the picture, with its back turned to the eye. B is the lens, fixed either in a tube or in a hole cut out of the side of the box next the eye. C D is the bottom of the box, on which the perspectives are placed. E F is the top of the box, from which the mirror is suspended. Fig. 2. represents a view of the back of the box, or that part which is next the eye when the observer is viewing the prints, in which L represents the lens by which the prints are magnified.

There is one glaring defect in the exhibitions made with this instrument, which has never yet been attempted to be remedied; and that is, that in every landscape the *right* side of the view appears where the *left* should be, which presents a confused and unnatural view, particularly of those objects and scenes with which we are acquainted. This defect may be remedied by cutting out or etching the landscape on the copperplate—not *reversed*, as is always done, but in its natural position; in which case, the engravings, when thrown off, would be reversed, like the picture formed by a common camera-obscura. Such engravings, when used for the Optical Diagonal Machine, would represent objects exactly in their natural positions; and if the true perspective of a street, a large hall, or a landscape, be accurately delineated, the scene will appear almost as natural and interesting as if we were viewing it from the point whence the picture was taken. As there are thousands of perspectives engraven expressly for this machine, I would humbly suggest to engravers and print-sellers the propriety of having such engravings etched on the plan now proposed. The fineness of the engraving is of very little consequence in such views, provided the perspective has been accurately attended to; but the coloring should be light and natural, and very different from the glaring and clumsy daubings which appear in most of the perspectives which are sold for the use of this machine.

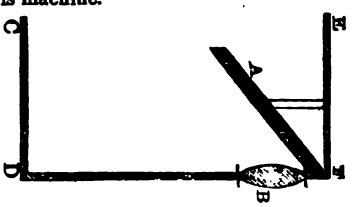

Fig. 1.

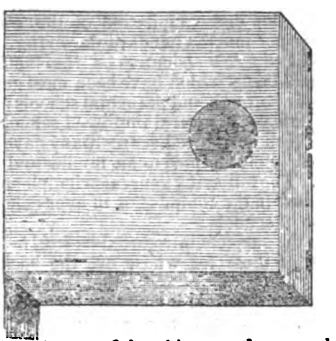

Fig. 2.

Such are some of the objects and external accommodations which might be procured for every village school. Such a school would form a striking contrast to most of the schools which exist in our country, particularly those which are found in many of our cities and towns, pent up in narrow closes and lanes, in the midst of filth, noise and gloom, destitute of pure air, where the children are packed like hounds in a kennel, cramped in their movements, and can scarcely find a passage from one part of the school-room to another, and where no objects of delight arrest their curiosity and enliven their spirits. Instead of such scanty and wretched accommodations—which may be considered as so many juvenile prison-houses, to which the young are frequently driven by dint of force—we should thus have it in our power to introduce them into a kind of magnificent *museum*, where every object would excite curiosity and arrest attention. Instead of associating with scholastic exercises the ideas of tasks, stripes and imprisonment, we should thus present to their view a delightful avenue and portal to the Temple of Knowledge, which would excite a spirit of observation, rouse their intellectual energies, and produce a high degree of pleasure and enjoyment. And nothing can be of more importance to the best interests of the young, and to the cause of the universal diffusion of knowledge, than to strew the path of science with flowers of every hue, and to render all the early associations connected with it exhilarating and cheerful. The road which leads to knowledge, moral virtue, happiness, and the higher enjoyments of the life to come, ought undoubtedly to wear a bright

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and alluring aspect, and to be divested of every object which has the appearance of austerity or gloom.

In towns, a number of these schools might be connected together in one large square or building, surrounded with as extensive a space as can be procured, forming one grand seminary, where children of all ranks might associate without distinction in their amusements and scholastic exercises. The amusements and the exercises of such numerous groups of the young, both within and without doors, would form a lively and interesting spectacle to every philanthropist; and public schools, when properly situated, and governed on Christian principles, so far from being a nuisance to the neighborhood, as they are generally considered, would constitute one of the best ornaments, and the most delightful scenes, connected with general society.—Where large towns diverge into extensive suburbs, a variety of distinct seminaries might be erected at proper distances from each other, to accommodate the inhabitants of the adjacent district, so that the children would not require to go too great a distance from their homes.

School-Books.

There are few things of more importance in the arrangements connected with education than the judicious selection and compilation of the *Books* intended to be put into the hands of the young. I have already offered a few strictures on the inefficiency of the school-books which have been most generally in use in our borough and parochial schools; and although of late years several improved school-collections have been introduced, scarcely any have yet appeared completely adapted to an intellectual system of tuition. The following general principles ought to be recognised in the compilation of every class-book for the use of schools:—

1. That the subjects introduced be *level to the comprehension* of those for whose use the book is intended.

2. That every article it contains be *calculated to convey some portion of useful knowledge.*

3. That the selections in general have *a moral tendency*, and that every thing that might foster a spirit of pride, avarice, ambition or warfare, be carefully excluded.

4. That moral and physical *facts* should form a prominent feature in such books, and mere *fictions* be entirely discarded.

5. That the lessons be so constructed, that every sentiment and description may produce *an accurate and well-defined idea* in the minds of the young.

These rules proceed on the assumption, that *the communication of ideas—the elements of thought—and the formation of moral character, are the great and ultimate objects of education.*

In the first books put into the hands of children, the lessons should be so constructed that *the leading ideas they contain, or the objects they describe, may be immediately pointed out, either by means of the specimens contained in the museum, by pictorial representations, or by the objects around them in the scene of nature;* so that every word, or at least every description contained in the lesson, may be associated in the mind of the child with the *idea* of its objects.—Hence the propriety, in the first instance, of restricting the descriptive lessons solely to *sensible objects.* It is through the medium of the senses that the elements of all our knowledge are derived. We perceive, in the first instance, a variety of objects which immediately surround us, and gradually become acquainted with some of their qualities. As we advance in life, and mingle in society, and make excursions from one place to another, the number of our perceptions is indefinitely increased. We have the power of presenting to the view of the mind the *images* or *ideas* of these objects at pleasure, even when the objects which first produced them are removed. Those ideas are nothing else than *renewed representations* of what we have at any time perceived or felt through the medium of the organs of sensation. Having received such impressions or ideas, the mind has the faculty of contemplating them at pleasure, whether their objects be present or absent—of combining them together, of compounding and decompounding them, and of modifying, comparing, and examining them, in an infinite variety of lights; by which means it is enabled to enlarge the objects of its perception and contemplation, and to acquire an inexhaustible treasure of other ideas, distinct from the former, though necessarily resulting from them. Such is the origin and progress of all our knowledge; and thus the human mind pursues its course from simple perceptions and trains of ideas, and from one discovery and chain of reasoning to another, till it rises from the first dawnings of reason to the full blaze of intellectual light, and to the height of moral improvement.

These considerations evidently point out the mode in which instruction ought to be communicated, and the objects towards which the youthful mind should, in the first instance, be directed—for want of attention to which, many of our school-books are nearly as inefficient for the purpose intended as if they had been written in a foreign language. I have just now lying before me two initiatory books lately published, entitled, "First" and "Second Books for Children," in which there is not a single sentence conveying the idea of a sentiment or fact, nor even a single word, that will produce an idea in the mind of a child—every page being completely occupied with such sounds as these—"gra, cre, dre, dro—gaff, puff, groff, sniff—gyve, gyre, gybe—baffle, socle, struggle," &c. &c. Such books can never be interesting to the young, and must present to their view nothing but a bleak and thorny path to the temple of knowledge. Nor will such vague sentences as the following, with which our *primers* abound, produce a much better effect:—"My son, walk not in the way of bad men; for bad men go on in sin all the day.—Set thy heart on the right way, and mind the law of the Lord.—Do not break the laws of God, and shun the ways that lead to death," &c. Such *sombre* sentiments and exhortations, however sound the morality they inculcate, can never produce a well-defined idea in the mind of a child, or excite to moral action, and consequently cannot have the effect of producing pleasing emotions and a taste for knowledge.—Every sentence of a child's lesson should convey to his mind a *picture* or representation of some object; and it is quite possible to accomplish this end, by simplifying our descriptions, and selecting those sensible objects which are calculated to attract attention, and which may be presented to the view. For example:—

"The sun shines.—The sky is blue, when it is not covered with clouds.—The stars shine forth at night.—Snow is white.—Rain comes from the clouds.—Gold is yellow; silver is white; copper is red.—Lead is heavy; cork is light; coal is black.—Trees grow in the fields; they have roots, branches and leaves.—Flowers grow in the fields and gardens; some of them are red, some are white, some are yellow, others are blue.—Corn grows in the fields; when it is ripe it is cut down, and ground into meal, and then baked into bread.—A dog has a head, two ears, four feet, and a tail.—A bird has a beak, two eyes, two wings, two legs, and a tail; it is covered with feathers, it chirrups and sings, and flies through the air.—When we strike a small bell with a key, it

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sends forth a sound.—When we shut our eyes, all appears dark around us, and we can see nothing.—When we open our eyes, we can see the sky, the clouds, the fields, the trees, the houses; and men, women, and children, walking along the road, or sitting in the school.—The sun rises in the east, and when he rises it is day; when he sets in the west, it is night, and the stars appear in the sky.—The sun shines upon the trees, the houses, and the water, and every thing looks bright and beautiful when he shines upon it.—He shines in all countries, over all the earth.—He is so bright, that we cannot look at him, but when he is covered with thin clouds.—If you take a piece of red or green glass, and hold it between your eye and the sun, you may look at him without hurting your eyes.—The sun gives us light and heat, and he is the most bright and glorious work of God that can be seen in the whole world." &c.

Such simple lessons may be made to produce a well-defined idea in the mind of every child, by exhibiting to his view, at the moment he is reading, the very object which his lesson describes; and if the object is not present, it may be represented by an engraving. When his lesson states that "lead is heavy, and cork is light," a piece of cork and a piece of lead of the same size may be put into his hands, which will not only convince him of the fact but will enable him afterwards to recognise these substances. When he reads that "a bell, when struck by a piece of iron, produces a sound," the experiment may be exhibited before him—which circumstances will have a powerful tendency to arrest his attention, and keep alive his interest in the subject of his lessons.

The first class-books for schools should, therefore, be confined chiefly to descriptions of the appearances and qualities of such objects as may be exhibited to the senses of children, and instantly associated with the vocables of which their lessons consist. Descriptions of the forms and habits of *animals*, such as the dog, the cow, the ass, the mole, the elephant, the rein-deer, the camelopard, &c.—of *vegetables*, the parts of which they consist, the places where they grow, the manner in which they are produced and cultivated, their fruits and flowers, and numberless varieties—of *minerals*, their various qualities, colors, and appearances, the places whence they are procured, the processes through which they pass, and the uses to which they are subservient in human life—might form one department of an initiatory class-book. Descriptions of the more obvious phenomena of nature, such as the apparent motions of the heavens, the rising and setting of the sun, the phases of the moon, the movements and aspects of the clouds, the phenomena of thunder and lightning, winds, rain, hail and snow; the most striking objects which appear in towns, villages, and throughout the fields, on hills, mountains, valleys, rivers, and sea-coasts—might form another department of a school-book; care being taken that the descriptions be sufficiently simple and vivid, and that long and hard words be as much as possible avoided.—Descriptions of some of the innocent games and amusements of the young, accompanied with delineations of some of them, might likewise be introduced. As a supplement or companion to a book of this kind, descriptions might be given of the particular objects connected with the locality in which the school is situated. In the first place, the school itself, with the various objects it contains; the trees, flowers, and shrubbery which surround it; the roads, streets, lanes, and walks, connected with the town or village; and the most remarkable public buildings it contains—might be particularly described, and the descriptions accompanied with a plan or map of the place and its vicinity, and views of the most interesting objects, rural and architectural, which are connected with it. Such descriptions would always be read with interest by the young, and would excite them to habits of observation and reflection, besides affording them materials for conversation in their social walks and intercourses.—Children are always extremely fond of having their ideas of sensible objects enlarged, and view, with a great degree of interest and pleasure, the representations of them in well-executed engravings. Yet, strange to tell, when I attended school, it would have been considered as a crime to have looked into a book which contained engravings. I recollect of a boy having brought to school a copy of "The Three Hundred Animals," but it was carefully concealed from the teacher, and from most of the scholars, through fear of punishment. We were so anxious, however, to see the novel figures it contained—the magnified picture of the louse and the flee, the bee-hive, the peacock, the elephant, and the whale—that we gave pins, marbles, cherry-stones, gooseberries, and even sometimes a whole *halfpenny*, to the proprietor, for half an hour's perusal of it.

Some persons will perhaps be disposed to object, that such lessons as I now allude to are either trifling, or, at least, not so important as the moral lessons generally introduced into our initiatory books. In reply to such an insinuation, it may be sufficient to say, that it can never be unimportant to convey a well-defined idea of any object worthy of being known, to the mind of a child, if it is admitted that the great object of education is to communicate the elements of thought. And as to producing moral impressions, every pious and intelligent teacher has an opportunity afforded of impressing the minds of his pupils with a sense of the Goodness, Omnipresence, and Agency of God, every time he is teaching a lesson which is descriptive of the works of nature. Morality can never be effectually taught to the young by vague exhortations, and general rules and maxims—more especially when such instructions are not thoroughly understood. If we wish to impress the youthful mind with the odiousness of vice, and the excellence of virtue, we must fix upon *particular actions*, apply to them moral rules or precepts, and illustrate, by familiar examples, their nature and tendency. Every teacher has daily an opportunity of directing the attention of his pupils to certain actions, both good and bad, which appear in their general conduct; and the judicious remarks he makes on the temper and dispositions manifested by particular individuals, will make a more definite and lasting impression upon the minds of the young than can be produced by the mere reading or repetition of moral maxims or general rules. And every child who has been regularly taught to understand every sentence he reads, and to exercise his judgment upon it, will undoubtedly be better prepared than others for forming a judgment of the propriety or impropriety of certain moral actions, when they are explained to him with simplicity and clearness. In a more advanced stage of education, however, moral lessons, accompanied with examples of virtues and vices, may with great propriety be introduced.

Some may likewise be disposed to inquire whether I intend to set aside exercises on the powers of the letters and the elementary sounds. Although I do not attach so much importance to such exercises as has generally been done, yet I would not altogether set them aside. Lists of monosyllables, exemplifying the long and short sounds of the vowels, and the pronunciation peculiar to certain combinations of the consonants, might be pasted upon cards, and hung up in view of the different classes; on which they might be occasionally exercised, rather as a kind of interlude or amusement than as a se-

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rious task. But it appears quite preposterous to confine a child for four or five months to the pronunciation of mere sounds, to which no ideas are attached. And, from a good deal of experience, I am convinced that the true pronunciation of words is to be acquired more from reading interesting lessons, and from the occasional remarks of the teacher on particular sounds as they occur, than by long and tedious exercises on the orthography of the language.

In a more advanced stage of education, after the pupil has read two or three small volumes consisting of such easy descriptive pieces as those alluded to above, *a volume consisting of selections of a higher order* may be put into his hands. So early as the year 1809, I had formed, and partly executed, the plan of a volume of this description, calculated to excite the attention of the young, to convey real knowledge to their minds, and to render the exercise of reading pleasant and profitable. In some papers connected with this projected work, I find the following "General outline of Contents:"—

1. Short and familiar lessons. 2. *Narratives* of real occurrences and facts. 3. *Juvenile Biography* —comprising anecdotes and lives of young persons who had made early progress in knowledge: early life of Sir I. Newton, of Ferguson the astronomer, of Pascal, Gassendi, Grotius, Crichton, Horrox, Barratiere, &c. &c. 4. *Selections from Sacred History:* History of the creation and fall of man—of the deluge—of the destruction of Sodom—of the lives of Abraham, Isaac, Jacob, Joseph, Moses, and Samuel—of the deliverance of the Israelites from Egypt, and the leading events which befell them in the wilderness and in Canaan—of the life and translation of Elijah—of the deliverances of Jonah, Daniel, Shadrach, Meshech, and Abednego; Paul, Peter, &c.—of the circumstances which attended the birth, transfiguration, crucifixion, resurrection, and ascension of Jesus Christ, and the preaching of the Apostles—with illustrative remarks and observations, a map of the land of Judea, plans of the tabernacle and temple, and figures of the sacred utensils and vestments used in the Jewish worship. 5. *Descriptions of objects connected with Natural History and Natural Philosophy:* Forms, habits, and instincts of *animals*, with anecdotes; *Natural curiosities*—such as basaltic columns, boiling springs, icebergs, glaciers, volcanoes, whirlpools, natural bridges, subterraneous caverns, Banian tree, &c.; Brief description of the parts and functions of the human body—the organs of sense, and the different kinds of knowledge they communicate. *Phenomena of Nature in the atmosphere and the heavens:* Properties of air—weight and pressure of the atmosphere, with descriptions of a few simple illustrative experiments; Descriptions of thunder-storms, luminous and fiery meteors, the aurora-borealis, the clouds, the rainbow, the ignis-fatuus, rain, hail, dew, waterspouts, hurricanes, sounds, and echoes; Descriptions of the mechanical powers—of electrical, magnetical, and optical instruments—of the apparent motions of the heavenly bodies—of the more interesting phenomena connected with the earth and the other bodies which compose the solar system, &c. 6. *Illustrations and descriptions of certain arts and trades:* Pin-making, weaving, printing, paper-making, glass-blowing, &c. 7. *Useful hints* on various subjects: On taking care of books—cautions respecting the preservation of health—the dangers arising from fire, confined air, noxious gases—the prevention of accidents and infectious diseases —rules for the promotion of order, cleanliness, and activity; for cooking victuals, eradicating stains, nursing children, washing, dressing, laying out garden plots, and for promoting domestic economy —characteristics of poisonous plants, cautions in relation to unripe fruits, &c. &c. 8. *Short moral maxims, pithy sayings, and rules for the general regulation of conduct.* 9. *Dialogues:* "The Little Philosopher," "The King and the Miller," &c. 10. *Customs and manners of nations.* Sketch of *Geography*,—descriptions of cities, towns, and remarkable places. 11. *Entertaining experiments*—magnetical, electrical, pneumatical, galvanic, mechanical, chemical, &c. 12. *Juvenile amusements:* flying the kite, fives, peg-top, swinging, bathing, &c., with cautionary maxims. 13. *Select Poetry*, consisting only of pieces interesting to young, and level to their capacity. 14. *Lessons in written characters*, for habituating children to read manuscripts and epistolary correspondence. 15. *List of names and qualities of natural and artificial objects*, as exercises in *spelling;* during which, short descriptions might be given of the nature and properties of the different objects whose names are proposed as spelling-exercises. 16. *List of Greek and Latin primitives and prepositions*, with examples of their meaning and the effect of their composition in English words. 17. *Definitions of scientific terms*, and of the more difficult words which occur in the lessons. 18. *Tables of money, weights, and measures*, with illustrations of the value of coins, the capacity of measures, linear dimensions, &c. 19. *A general set of queries*, referring to some of the principal subjects described in the lessons.

Such was the outline of a class-book which was intended to be published six and twenty years ago. One peculiarity by which it was intended to be distinguished, was—that *a set of questions without answers, bearing on every particular object and circumstance detailed, was to be appended to each lesson, for exercising the attention and judgment of the pupil, previous to his being examined on the subject.* The various subjects introduced were intended to be partly original composition, partly compilations, and partly selections, abridged, modified, or altered, to suit the object in view. Fables and fictitious stories were to be entirely discarded, and the leading facts to be illustrated by engravings. After composing a preface or introduction, showing the utility of such a work, and obviating objections that might be made to its plan, and having proceeded a certain length in its compilation, I was induced to lay aside the design, in consequence of the apathy and indifference of most of the teachers I conversed with on the subject. Some of them who stood high on the ranks of city and parochial schoolmasters told me plainly, that they considered it as no part of their duty to teach their pupils any thing but reading or *pronunciation*, and that if their parents wished them to understand what they read, they might teach them at home.

Such a school-book is still a desideratum, notwithstanding some improvements which have lately been made in school-collections. Whether it would be expedient to publish such a work at the present time, the public must determine. If properly executed, it would require a considerable degree of labor and research, a discriminating judgment, a familiar acquaintance with the tastes and dispositions of the young, and a talent for simplifying descriptions, and rendering them perspicuous to a youthful understanding. Such a book could not be constructed either by the scissors, or by merely copying or abridging pieces from various authors; but by entering thoroughly into the spirit of every subject, and modifying it in such a manner as to interest the affections, and to convey well-defined ideas to the minds of those for whose improvement it is intended. The formation of the questions on each lesson would require a considerable share of

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judgment and discrimination, so as to render them perspicuous and specific. Most of the questions of this kind which have been attempted in certain school-books, are so general and vague, that they serve no useful purpose either to teacher or scholar, and are frequently so worded and arranged, that a pupil might find out the answers without understanding them or exercising his own judgment. It is, unquestionably, an eligible plan, in every department of learning, to have sets of questions without answers, bearing on every branch of study.—Such questions tend to excite the curiosity of the pupil, to exercise his judgment, and to arrest his attention to the subject; and the finding out of the proper answers affords him a certain degree of pleasure. They are also of utility to the teacher, and may suggest to him numerous other subordinate questions connected with the subject. The old plan of constructing books by way of "*Question and Answer*," and causing the vocables of the different answers to be committed to memory without being understood, is too absurd to require a moment's consideration.

It will be admitted, I presume, by every intelligent person, that a class-book, judiciously arranged and executed, and comprising such subjects as above stated, would be far more interesting to the young, and calculated to convey to their minds a much greater portion of useful information, than all the "Beauties of eminent Writers," "Speeches in the Roman Senate," "English Readers," "Tyro's Guides," and "Oratorical Class-books," which have been so long in use in our English schools. Such a book should contain hints and sketches of every thing that has a tendency to expand the intellectual views, and which may be applied to useful practical purposes in the several departments of human life, and be completely purified from every thing that might produce national prejudice and partiality, the spirit of contention and warfare, and the indulgence of selfish and malignant affections—in short, a book which might be read with pleasure by the young, who understood its language, in every nation of the world. In the hands of a judicious teacher, every idea it contained might be communicated to the understandings of the pupils; and, as early impressions are the most lasting, the sentiments conveyed, and the impressions thus made upon the mind, could not fail to be of incalculable service to them throughout the whole course of their lives. The foundations of useful knowledge would be laid, and a taste for intellectual pleasures induced, which would stimulate them to still higher pursuits and investigations as they advanced in life. —Nor need we have the least fear that children, at an early age, would be incapable of acquiring such knowledge as that to which I allude. If they have not hitherto acquired it, it is because such knowledge as they were capable of acquiring has seldom been judiciously presented before them. We have compelled them to "feed upon ashes"—we have offered them "scorpions" instead of "eggs," and "stones" instead of "bread;" and because they were unable to masticate and digest such substances, we have deprived them of wholesome and nutritious food, and wondered why they have not been strengthened and invigorated. When truth is simplified by familiar illustrations taken from objects with which they are acquainted, and confirmed by appeals to their senses, they imbibe it with avidity, and frequently retain the impressions thus made to the latest period of their existence. The celebrated Fenelon has observed, that "Before they are thought capable of receiving any instruction, or the least pains taken with them, they learn a language.—Many children at four years of age can speak their mother tongue, though not with the same accuracy or grammatical precision, yet with greater readiness and fulness than most scholars do a foreign language after the study of a whole life." This circumstance certainly indicates no small degree of intellectual energy and acumen. And to this I may add, that they discover their intellectual powers by connecting the *idea* with the *sign* of it, and acquire many notions of good and evil, right and wrong, in that early period of life. Such are their powers of discrimination, that they can distinguish the characters and dispositions of those with whom they associate, and frequently know the tempers and weaknesses of their parents much better than the parents know theirs, and are dexterous enough to avail themselves of that knowledge in order to obtain their desires and gratify their humors.

A *third series of school-books* might consist of *popular systems of the sciences*, and descriptions in relation to *the mechanical and liberal arts*. The fundamental principles and the most interesting facts connected with botany, mineralogy, zoology, geography, geology, geometry, astronomy, experimental philosophy, and chemistry—and likewise those connected with the arts of weaving, book-binding, printing, clock and watch making, brass-founding, carpentry, &c.—might be familiarly detailed, and illustrated with as many plans and engravings as the different subjects might require. The general knowledge of the sciences, which the pupil would acquire from such compilations, would prepare him for afterwards entering on the study of particular sciences, when their principles and applications would be illustrated in more minute detail. The sketches of the different arts and trades would unfold to him some of the leading processes and operations peculiar to the several mechanical employments, and lead him to determine which of these would be most congenial to his own taste and genius. In compiling such sketches of the sciences and arts, a considerable degree of knowledge, taste, and discrimination, would be requisite. Every thing that is intricate or abstruse, or not level to the comprehension of young people from the age of ten to the age of fourteen years, should be omitted.—Vivid and familiar descriptions of facts and scenery, details of interesting experiments, and engravings of natural and artificial objects, should accompany the explanations of the fundamental principles of the different sciences. In short, every thing should be introduced which can be illustrated by sensible objects, and every thing discarded which the senses cannot easily appreciate. Mere *skeletons* of the sciences would be quite uninteresting, and would produce no good effect. If any particular science could not be comprehensively illustrated in the space allotted for its details, a selection of its more prominent and popular departments might be substituted, which would be quite sufficient for communicating a general view of the subject, and inducing a taste for its further prosecution at a future period—which is all that is requisite to be aimed at in the first exhibitions of science to the youthful mind.

Another class of school-books might be chiefly *Historical*. These should comprise a lucid and comprehensive view of the leading events which have happened from the creation to the present time, omitting those details which would either be improper to be exhibited, or which might prove uninteresting to the young. As a supplement to such a work, a more detailed history might be given of the particular nation or country in which the school is situated. In compiling such historical works, great caution is requisite that no scenes be exhibited, and no sentiments inculcated, that would pollute the minds of the young, or foster malignant affections. Many of our historians detail the convulsions of na-

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tions, and the horrid scenes of devastation and carnage, with a revolting degree of apathy, without interweaving any reflections tending to show the folly and wickedness of war, and to denounce those malignant passions from which it springs. Nay, we frequently find the writings of historians abounding with panegyrics on public robbers and desperadoes, encomiums on war and on warriors, and designating the worst enemies of the human race as *patriots* and illustrious heroes. Hence it has happened, that the study of history, instead of leading the mind to contemplate the character of the Moral Governor of the world, and the retributions of his providence, and to mourn over the malevolent passions and the depravity of man—has not unfrequently tended to excite desires after the acquisition of false glory, and to cherish a spirit of contention and warfare,—the effects of which are visible, even at the present moment, in the ambitious projects which are carrying forward by haughty despots and their obsequious ministers, and in the devastations which are committing, and the contests which are taking place, in almost every region of the globe. If we wish to counteract the effects of pagan maxims and morality, and to imbue the minds of our youth with *Christian* principles and feelings, we must carefully guard against the influence of such antichristian sentiments. The history of all nations ought to be considered, not merely as the exploits of kings and heroes, but as the *history of the providential dispensations of the Almighty* towards the human race, and the *history of the moral character of mankind*. We should study it, not merely, or chiefly, for the purpose of admiring and imitating the exploits of those who have been extolled as illustrious characters, (for there are few of them whose deeds deserve our imitation)—but for expanding our views of the character and moral government of the Ruler of the Universe—for confirming the representations given in the Scriptures of the depravity of man—and for exciting an abhorrence of those lawless passions and deeds of injustice, which have covered the earth with carnage and desolation, and entailed misery upon the race of man. If we wish to study patterns of moral virtue worthy of imitation, we have the example of Jesus Christ set before us, as the pattern of every excellence, "who was holy, harmless, and undefiled,"—"who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed his cause to him who judgeth righteously." We have likewise the examples of his holy prophets and apostles, men as far superior in their moral principles and conduct to the most distinguished sages of Greece and Rome, as the Christian religion is superior to all the systems of theology in the pagan world. In compiling histories for the young, the historian ought, therefore, to pause at certain periods and events, and direct the attention of his readers to what is moral or immoral in the actions detailed, to what is worthy of being approved or condemned in the scenes described, as determined by the principles and rules of Christianity. He should direct the attention of the young to the scenes of horror which a spirit of ambition and revenge has created, to the malignant passions it has engendered, and to its contrariety to the spirit of true religion and the best interests of man. He should lead them to remark the justice and long-suffering of the Governor of the world—the retributions of his providence in the case of nations and individuals—the accomplishment of Divine predictions—and the evidences which the records of history afford, that man is no longer in a paradisical condition, but has fallen from his high estate. In short, he should direct their views to the *means* by which the spirit of warfare may be counteracted and destroyed,—to the happy scenes which would be realized were a spirit of *philanthropy* to reign triumphant,—and to that glorious era, foretold by ancient prophets, when the nations "shall beat their swords into ploughshares, and their spears into pruninghooks, and learn the art of war no more." Were history studied in connection with such views and instructions,—instead of fostering malignant passions—it might become a handmaid to science and religion, and be rendered subservient for directing the mind to the Great Ruler of the nations, and the plans of his moral government, and for stimulating the exercise of those benevolent affections by which the tribes of mankind may be united in harmony, and the world restored to tranquillity and repose.

All the class-books now described should be embellished with *engravings*, wherever they appear requisite for illustrating the descriptions contained in the text. The subjects of such engravings should not only be accurately delineated, but delicately *colored after nature*, so as to convey, as nearly as possible, a correct and vivid impression of the objects intended to be represented. Nothing is more pleasing and gratifying to the young, than accurate engravings of the subjects about which they read, and nothing has a greater tendency to convey well-defined ideas of those objects which are not present to the senses, and to impress them indelibly upon the imagination. But we have hitherto had no school-books embellished with such engravings as those to which I allude. The *expense* of such books might probably be objected to, as an argument against their introduction. But if the great end or education be carefully kept in view, and the *importance* of conveying clear and comprehensive ideas to the rising generation be duly weighed, no considerations of expense ought to deter us from the execution of any plan by which instruction in *the elements of thought* may be rendered delightful and efficient.—Society, if once aroused to consider the importance of an enlightened education, would find no difficulty in defraying every expense connected with its arrangements. If such books were in universal request, and, consequently, many thousands of them thrown off at one impression, they might be afforded at a price very little higher than that of the paltry and inefficient class-books which have been so long in use in our scholastic establishments.

The series of books now described should be accompanied with *dictionaries*, and other books of reference, for obtaining definitions of words and descriptions of the objects of nature and the terms of science and art. These dictionaries, along with clear definitions of English words and synonymes, should contain short definitions of Latin, Greek, and French primitives and phrases, particularly those which have been adopted into our language, and which, in composition, modify the meaning of many of our own words. The Latin and Greek *prepositions* should be explained, and their force in the composition of English words, and in the terms of art and science, particularly illustrated. Portable cyclopedias or technological dictionaries, with numerous illustrative cuts, such as Crabb's "Dictionary of General Knowledge," would likewise be highly requisite for the occasional use of the higher or primary classes, in all our schools.

CHAPTER VI.

METHOD OF TEACHING, AND THE DEPARTMENTS OF KNOWLEDGE WHICH SHOULD BE TAUGHT IN EVERY SEMINARY.

The teacher being understood to have a school furnished with the accommodations, museum, and apparatus formerly described, and with a series of

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books adapted to intellectual instruction—I shall now offer a few *hints* on the mode in which the several departments of instruction might be conducted.

Section I.—*English Reading.*

In throwing out a few hints on this department, I shall take it for granted that the pupils have acquired a knowledge of the alphabet, in the manner in which it is generally taught in infant schools, and that they are qualified to read, with a certain degree of ease, a few short lessons, consisting of words of one or two syllables. Let us suppose, for example, such a lesson as the following, on the general nature and qualities of certain objects, to be the subject of attention.

1. A bell gives a brisk sound when we strike it with a key, or with a stone, or with a large nail.—If we strike an egg-cup made of wood, or if we strike a board or the table with a key, none of these things will give such a sound. A wine-glass will also produce a pretty brisk sound; but if we strike it hard with a nail or a stone, it will break. We hear every sound by means of our ears, which God hath formed and placed on each side of our heads, that we might listen to our teachers, and be able to talk with one another.—2. The light which flows from the sun consists of seven colors; red, orange, yellow, green, blue, indigo and violet. The earth is spread over with most of these colors; the fields appear spread over with green, some parts with a light green, and some parts with a dark green color. Fir trees and some poplar trees are dark green, corn and grass are of a light green color. A rose is red; some roses are white. The crowfoot, the cowslip, the crocus, and the wallflower, are yellow. Furze and broom have also pretty yellow flowers. The blue-bottle flower, and some hyacinths, are of a blue color. Some daisies are red, some are white, and some have two or three colors. The corn in the fields, the grass in the meadows, and the leaves of trees, are green.—3. Iron is heavy, copper is heavier, lead is heaviest. Lead will sink, if you throw it into a bason of water, but a cork will swim on the top of the water. A stone will sink in water, but a piece of light wood will swim; and if you push the wood down with your hand to the bottom of the bason, it will quickly rise again to the top.—4. The sun shines from the heavens, and gives us light all the day. He is so bright that we can scarcely look up to him. If we were to look straight towards the sun, it would dazzle our eyes. But if we take a piece of glass that is red or dark green, or a glass that is covered all over with the smoke of a candle, we may look through this glass to the sun without dazzling our eyes. The sun sometimes shines very bright, and sometimes he is covered with clouds.—The sun is giving us light at this moment, but we cannot see him. Can any of you tell the reason why the sun is not seen just now when he is giving us light? What hides him from our sight? The sky sometimes appears clear, like a large blue dome or half-globe, and sometimes it is all over covered with dark clouds. When the sun rises in the east, that part of the sky is often covered with bright red and yellow clouds; and when he sets in the evening in the west, the same kind of clouds are sometimes seen. God made the sun, the moon, and the stars; he also made the fields, the trees, and the corn; he formed our bodies and our souls; he gave us eyes to see with, ears, that we might hear, hands to handle with, feet to walk with, and he preserves us every moment. He is present with us in this place, and sees all that we do, though we cannot see him. Let us give thanks to God, for he is good, and let us do what he commands.

None, I presume, will be disposed to deny, that children of five years of age, who have been previously accustomed to observe the facts around them, may easily be made, under the guidance of an intelligent teacher, to understand every idea contained in such lessons as the above. The lesson should first be distinctly and deliberately read over by the class two or three times, and then illustrated by objects and experiments. Lesson 1, may be illustrated by a small hand-bell, a key, a wine-glass, and a piece of wood; and some of the children might be permitted to try the experiments, which would gratify their natural curiosity, and excite an interest in the subject of their lesson—it being always understood that the teacher accompanies such experiments with familiar explanations and remarks.—For illustrating Lesson 2, it would be requisite to have a large white pasteboard painted with the seven primary colors of light, so that the pupils might be exercised upon it, in naming and distinguishing the different colors. The objects whose colors are stated might be shown them; or if any of these objects are not at hand, they may be exhibited by colored engravings.—To illustrate Lesson 3, a pair of scales, a bason of water, a piece of cork, and three pieces of iron, copper, and lead, *of equal size*, will be required, and then the experiment of weighing the pieces, and plunging them into the water, may be exhibited to the class. When explaining Lesson 4, a piece of stained or smoked glass may be put into the hands of the pupils, when the sun is visible, that each of them may try the experiment. The questions proposed in this lesson, which are not answered, may serve to exercise the judgment of the pupils. They are understood to refer to the circumstance of a *cloudy* day. Various simple questions of this description should be embodied in the lessons, to give scope to youthful judgment and ingenuity. The latter part of this lesson might afford an opportunity to the teacher of impressing the minds of the class with a sense of the presence, goodness, and universal agency, of the Creator.—It will scarcely be denied, that in this way instruction may be blended with amusement, and that a considerable variety of useful knowledge might be gradually imparted to the juvenile mind.

Descriptions of *animals* would form another interesting class of lessons for the young, as in the following example:—

The Peacock.

The peacock is the most beautiful bird in the world. Its beauty excels that of all other animals. Its bill is about two inches long, and is of a brown color. Its head and neck, and part of its breast, are of a dark blue color. On the top of its head there is a tuft of pretty green feathers, which adds to its beauty. Its neck is long and slender, and its back of a whitish grey color, spotted with black. But the plumage and tail of this splendid bird are the most beautiful parts of its body. They are adorned with colors so rich and various, that no human art can make any thing like them. When this bird walks in the sunshine, every moment produces a thousand shades of coloring, which are beautiful and ever varying. These fine colors exceed the lustre of the finest flowers of the fields and gardens. But, like the flowers, they fade every year, and the feathers drop from their bodies, and are again renewed every spring. The length of the peacock, from the tip of the bill to the end of the tail, is about three feet eight inches. Some of its longest feathers are four feet long. This bird appears haughty and proud, and loves to display its fine colors to those who are looking on, like those little boys and girls who are proud of their fine clothes. The peacock perches upon high places, and lives upon barley

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and other kinds of grain. Its beautiful plumage does not appear before it is nearly three years old. When it drops its fine feathers, in the time of harvest, it does not like to be seen, but seeks to hide itself in some gloomy place. Though the peacock is very beautiful, it utters a very harsh and disgusting cry. For whole hours it will repeat the cry of *Eko, eko, eko*, with the most hideous noise. It cannot sing a pleasant song, like the linnet and the blackbird. It is so wicked that it will scarcely live with any other bird, except the pigeon; and it tears and spoils every thing it gets a hold of with its bill. This bird was first brought from a far distant country, from the East Indies, and it lives to the age of twenty-five years. Little boys and girls, be not like the peacock, proud and vain, on account of your beauty and your fine clothes; for humility and goodness are always to be preferred to beauty.

In teaching this and similar lessons, a stuffed specimen of the animal described should be placed on a table opposite the class, and its different parts and colors pointed out; but if a specimen is not at hand, a colored engraving should be exhibited, either in the class-book, or on a large sheet pasted on a pasteboard. The terms, *tuft*, *plumage*, *bill*, *perching*, &c. should be explained by a reference to the figure or specimen, and the length of a yard, foot and inch, or any number of these combined, should be distinctly explained and exhibited, by means of rods of different lengths.—There is another class of lessons for the juvenile classes, which might consist chiefly of *descriptions and exhibitions of entertaining experiments*. For example—

The Sagacious Swan.

There is a nice little amusing toy which is sold in some toy-shops, called the Sagacious Swan.—This swan is made of very thin tin-plate, or other light substance, and is hollow within. Near its mouth, in the inside, is fixed a small magnet, or loadstone. The swan is placed in a large bason full of water, in which it swims. A small rod of metal about five or six inches long, with a piece of bread fastened to one end of it, is held out to the swan, at the distance of an inch or two from its mouth. The swan then moves forward after the rod, as if it wished to take hold of the piece of bread. If you move the rod gently from the swan, it will swim after it all round the bason, and from one side of it to another, as if it were a living swan swimming after its food. But if you present the other end of the rod to the swan, it will swim backwards, and try to avoid it, as if you were wishing to mock or insult it.—The rod on which the piece of bread is fastened is also a loadstone. A loadstone attracts or draws to it needles, and any small bits of iron or steel that are near it. Every loadstone has two ends, which are called its north and south poles. When the north pole of one loadstone is brought near to the south pole of another, they will attract each other. But when the north pole of one is brought near to the north pole of another, they will repel or move from each other. When a small loadstone is placed on a piece of cork or light wood, and made to swim in a bason of water, it will turn itself round, till it point nearly north and south.—The compass which directs sailors in their course along the sea, consists of a small loadstone, which moves upon a pivot. It shows them how to steer to the East and the West, to the North and the South. By means of this small bit of loadstone, they can find their way over great seas and oceans, to the East Indies and America, and round the whole world. God created the loadstone for this purpose; and if we had never known its properties, we should never have been able to bring tea from China, or sugar from the West Indies, or to send Bibles to the people that dwell in the far-distant isles of the sea.

This lesson would of course require to be illustrated by the philosophical toy which it describes. This toy could be easily constructed by any ingenious mechanic, or it may be purchased for about five or six shillings. The experiment of placing a small magnet upon a piece of cork, and suspending it on the water, to show how it fixes itself north and south, might also be exhibited; and by taking another magnet, and suspending it in the same manner opposite to the first, the attraction and repulsion of the different poles of the two magnets might be shown, which would explain the phenomena of the sagacious swan. The power of the magnet in attracting needles, small keys, penknives, &c. might at the same time be shown. A pocket-compass might likewise be exhibited, and its use described; and the attractive and repulsive powers of the magnet shown, by presenting it alternately to the north and south poles of the compass-needle. It might also be shown, that the magnetic power passes through interposing substances, by placing a board between the pocket-compass and the magnet, and causing the pupils to observe that the needle is made to turn round, by the influence of the magnet transmitted through the board. This is only one example, out of a hundred that might be produced, of rendering entertaining experiments interesting and instructive to children; and when truths are in this way associated with sensible representations and experiments, they are seldom erased from their minds to the latest periods of their existence.

In the next stage of English reading, the pupil might enter on the perusal of a volume containing lessons on subjects of a higher order, such as those formerly described—which might be substituted in the place of our common school-collections. The lessons in such a volume should be distinguished for the perspicuity and neatness of their style, although specimens of what is termed elegance and fine writing may be occasionally introduced. The following may serve as a specimen of the manner in which such lessons may be constructed:—

Description of Volcanoes

Volcanoes are mountains, generally of a large size, from the summits of which issue fire and smoke. On the top of these mountains there is a vast opening called the *crater*, sometimes two or three miles in circumference, reaching from their summits to an immeasurable depth in the bowels of the earth. From these dreadful openings are frequently thrown up to an immense height, torrents of fire and smoke, clouds of ashes and cinders, and red-hot stones, together with torrents of melted lava, which roll down the declivity of the mountain like an immense flaming river. These alarming appearances are frequently accompanied with thunders, lightnings, darkness, quakings of the earth, and horrid subterraneous sounds, producing the most terrible devastations through all the surrounding country. Previous to an eruption, the smoke, which is continually ascending from the crater, increases and shoots up to an immense height; forked lightning issues from the ascending column; showers of ashes are thrown to the distance of forty or fifty miles; volleys of red-hot stones are discharged to a great height in the air; the sky appears thick and dark, and the luminaries of heaven disappear. When these alarming phenomena have continued for some time, the *lava*, or stream of melted minerals, begins to make its appearance, either boiling over the top, or forcing its way through the side of the mountain.

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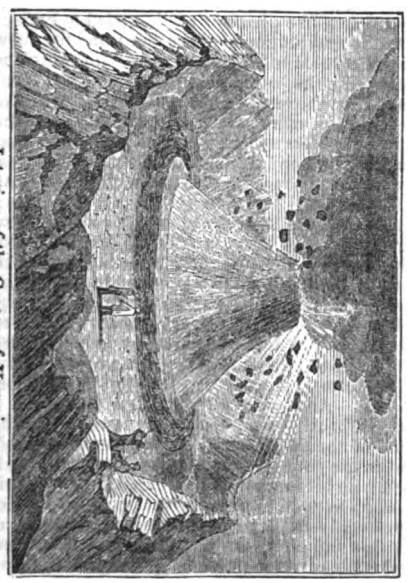
This fiery deluge runs down the declivity of the mountain, forming a dismal flaming stream, sometimes 14 miles long, 6 miles broad, and 200 feet deep. In its course it destroys orchards, vineyards, cornfields, and villages; and sometimes cities, containing 20,000 inhabitants, have been consumed and buried under the burning lava. There are reckoned about fourteen of these volcanoes in Europe; of which the principal are, Mount Hecla in Iceland, Mount Vesuvius, near the city of Naples, Mount Etna in Sicily, and Stromboli in one of the Lipari islands. Etna and Vesuvius are often quiet for many months, and even years, without the appearance of fire, though the smoke is always ascending from their craters; but the mountain Stromboli is ever at work, and appears to be the only volcano that burns without ceasing; and for ages past, it has been looked upon as the great *lighthouse* of the surrounding seas. Several phenomena of awful sublimity and terrific grandeur frequently accompany the eruptions of these volcanoes. Hecla in Iceland, is a mountain nearly a mile in perpendicular elevation, and a considerable portion of it is covered with snow. In an eruption of this volcano in 1755, a stone weighing 290 pounds was thrown to the distance of 24 English miles. Not far from this mountain, in the year 1783, there happened a most dreadful and appalling eruption, which was preceded by a violent earthquake, which lasted for a fortnight: after which the lava broke out from the earth, in three different places, forming three dreadful *Fire-Spouts*. These fire-spouts, or streams of burning lava, after having risen a considerable height into the air, united into one, arriving at last at such an amazing altitude, as to be seen at the distance of more than 200 miles. The height to which this fiery stream ascended was reckoned to be not less than two miles above the surface of the earth. This fire



Interior of the Crater of Vesuvius.

first became visible on the 8th of June, and continued to produce devastation and terror till the 16th of August following. In one direction, it formed a lake of fire spreading out itself in length and breadth more than 36 miles; and, having converted all this track of land into a sea of fire, it stretched itself out in another direction, and rushed down the channel of a large river with violent impetuosity, tearing up the earth, and carrying on its surface flaming woods, and every thing it met with in its course, and forming other lakes of fire. The whole extent of ground covered by this fiery inundation, was no less than 90 miles long, by 42 in breadth, or 3780 square miles, the depth of the lava being from 96 to 120 feet. All the time of this great eruption, the whole atmosphere was loaded with smoke, steam, ashes, and sulphureous vapors. The sun was frequently invisible, or, when seen, was of a dismal reddish color; and the rain which fell through the smoke and steam was so impregnated with salt and sulphureous matter, that the hair, and even the skin, of the cattle were destroyed, and the grass of the fields rendered poisonous. Twelve rivers were dried up by this fiery inundation, many lakes were filled up, 20 villages were destroyed, many thousands of sheep and cattle perished, and more than 240 human beings were destroyed. After this eruption, two islands were thrown up from the bottom of the sea, 100 miles southwest from Iceland—one of them three miles in circumference, and about a mile in height, which continued for some time to burn with great violence.

In an eruption of Vesuvius in 1769, about midnight, a fountain of fire was shot up to an amazing height, casting so bright a light, that the smallest objects were clearly distinguishable at any place within six or seven miles of the mountain. On the next day a most violent report was heard, which shook the houses of the town of Portici to such a degree, that the windows were broken and the walls rent by the concussion of the air; and, in an instant, a fountain of liquid transparent fire began to rise, and, gradually increasing, arrived at length at the amazing height of 10,000 feet and upwards, when its blaze was reflected with awful grandeur from the sea. A gentleman at Sorrento, twelve miles distant from Vesuvius, read the title-page of a book by that volcanic light. Mount Etna is the largest vol-

Vesuvius and Naples.

cano in Europe. It is above two miles in perpendicular height; it is about thirty miles in a straight line along its declivity to the top; its circumference at its base is above 120 miles, and its crater above 3 miles in circumference. In 1669, burning rocks, 15 feet long, and fifty in circumference, were thrown to the distance of a mile, and showers of cinders and ashes to the distance of more than 60 miles. A fiery stream burst from the mountain 14 miles long and

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6 miles broad, which destroyed in its course the habitations of nearly 30,000 persons; and meeting with a lake four miles in compass, not only filled it up, but made a mountain in its place. The quantity of materials thrown out by volcanoes is prodigious. It was calculated that, in this eruption, the matter thrown out amounted to 150,000,000 cubical yards; so that, had it been extended in length upon the surface of the earth, it would have reached nearly four times round the circumference of the globe. The *noise* emitted by volcanoes has been compared to a mixed sound made up of the raging of a tempest, the murmur of a troubled sea, and the roaring of thunder and artillery, confused altogether. The roarings of Cotopaxi, in South America, one of the largest volcanoes in the world, have been heard at the distance of more than 200 miles. Volcanoes are found in every quarter of the world. Forty have been observed constantly burning between Cotopaxi and the Pacific Ocean; 20 have been seen in the chain of mountains that stretches along Kamtschatka; and many of them are to be found in the Philippines, the Moluccas, the Cape de Verd, the Sandwich, the Ladrone, and other islands in the Pacific Ocean. About 205 volcanoes are known to exist, of which 107 are in islands, and 98 on the great continents. All these grand and terrific phenomena of nature are under the direction and control of the Creator of the universe; and they afford presumptive proofs that man has fallen from his original rectitude, and is no longer in a state of innocence.

Questions on the preceding Lesson.

(1.) What is the nature of a volcano? What part of a volcano is its *crater?* What substances are thrown out from volcanoes? What appearances generally accompany their eruptions? What are the signs or forerunners of an eruption? What is meant by *lava?* What appearances does it present, and what effects does it produce? Which are the principal volcanoes in Europe? What is peculiar with respect to Stromboli? Describe the size and situation of Hecla. What preceded the eruption in Iceland in 1783? What extraordinary appearance did this eruption exhibit? Of what did the fire-spouts consist? at what distance were they seen? and to what height did they rise? How long did they continue to burn? How large a track of country was covered by the burning materials? and what devastations did they produce? What was the depth of the burning stream? What was the appearance of the sun during this eruption? What effects were produced by the rain, and what was the state of the atmosphere? What striking appearance was beheld during an eruption of Vesuvius? At what time of the day or night was it seen? What happened before another awful appearance? Describe the size of Mount Etna, and state the circumference of its crater. What were the circumstances attending its eruption in 1669, and what effects did they produce? (2.) What number of volcanoes has been ascertained? In what countries are they found? How many are in Europe? How many in the mountains of Kamtschatka? What size of stones have been thrown out of Etna and Hecla, and to what distance were they thrown? How many villages were destroyed by the eruption in Iceland? What effect did it produce on the lakes and rivers? and upon animated beings? Were any men and women destroyed? What were the length and breadth of one of the lakes of fire formed by this eruption? Describe the dimensions of the fiery stream which ran down Mount Etna in 1669. To what has the noise of volcanoes been compared? What effect did this noise produce in the town of Portici? At what distance was a gentleman enabled to read by the flame of a volcano? What was reckoned the height of the stream of fire which ascended from Vesuvius? How many habitations were destroyed by the eruption of Etna? and what effect did it produce on a lake? Have any volcanoes ever risen from the bottom of the sea? From what part of a volcanic mountain does the eruption of lava proceed? and does it always issue from the same part? What was the size of one of the islands thrown up from the sea near Iceland? To what distance have sand and ashes been thrown in the eruptions of volcanoes? What is generally the appearance of the sky, and of the luminaries of heaven, previous to an eruption, and during its continuance? At what distance have the sounds of the volcano Cotopaxi been heard? What is the meaning of the word *subterraneous?* whence is it derived, and of what words is it compounded? Describe, likewise, the meaning of the words *phenomena, summit, devastation, inundation, lava,* &c. Point, on the map of Europe, to the situations of Hecla, Vesuvius, Stromboli, and Etna. Point, on the map of the World, to the situations of the other volcanoes mentioned in the lesson. How many volcanoes are situated in islands? What length of a journey is requisite in ascending to the top of Etna? Under whose superintendence are the operations of volcanoes? and what moral instructions may we learn from their terrific and destructive effects?

The above lesson is compiled from five or six different sources, so as to condense as many interesting facts as possible in one description. The language of the original authors has been altered and simplified, and some original sentences interwoven. It is seldom that a mere *extract* will be found, in all its parts, sufficiently perspicuous and interesting to the young; and therefore it would require a considerable degree of labor and research to arrange and compile a volume or two on the plan proposed. The *questions* are intended to excite the attention and judgment of the pupil, and the answers are understood to be prepared by him, previous to his reading the lesson along with his class. At the same time, the teacher has it in his power to put to his pupils as many subordinate questions connected with the subject as he may deem expedient, and to illustrate, by familiar descriptions, any objects either directly or indirectly connected with the facts stated in the lesson.—The first twenty-six questions are stated nearly in *the order of the lesson;* the remaining queries, beginning at No. 2, are intentionally arranged in a different order, to exercise the judgment of the pupil, and to prevent him getting his answers by rote. This arrangement would require to be adopted in almost every lesson. Each lesson should contain a perspicuous description of some well-defined scene or object, the knowledge of which would form a portion of the foundations of useful science. And, were all the ideas comprised in a lesson of this description to be impressed upon the mind of the pupil *every day,* it cannot be doubted, that in the course of a year, when above three hundred such lessons would be studied, a very considerable portion of useful information would be communicated—far superior in utility and extent to all that has hitherto been acquired by the perusal of Epilogues of stage-players, Speeches in the Roman Senate, Parliamentary debates, the encounters of knights and warriors, essays on criticism and oratory, and all the other prosing dissertations with which so many of our school-collections are occupied.

Besides the questions referring to the descriptions contained in the lessons, a variety of *miscellaneous questions,* in reference to the common appearances of nature, and the different branches of popular science, might occasionally be proposed to the pu

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pils to excite their curiosity, and exercise their reasoning powers. For example—

How many miles should we require to travel before we could go quite round the world? What proofs can you give that the earth is round like a globe? Is there more land or water on the surface of the earth? What is meant by the atmosphere? Has the air any weight? By what experiments can you prove that the air presses upon our bodies, and upon all parts of the earth? How do you prove that air exists, since it cannot be seen? What is the appearance of the sky during a thunder-storm? Whether is the lightning seen before or after a peal of thunder? By what means could you measure the distance between the earth and a thunder-cloud? What effects does lightning sometimes produce?—How many senses has man? Which is the organ of vision? What part of the eye lets in the light? Is the opening which lets in the light always of the same size? What knowledge do we derive by means of the sense of seeing? Have all animals the same number of eyes? What is peculiar in the eyes of flies and other insects?—What are some of the different kinds of animals that live in the air, the waters, and the earth? What is the difference between a beast, a bird, and a fish? between a reptile and an insect? &c. Is a lobster a beast, a reptile, or a fish? What are the different parts of a plant? What part of a plant is the stem or trunk? What enables plants to stand upright, although they are tossed with the wind? Do all plants grow upright? What plants are useful for food? for building? for clothing? &c. What parts of our clothing are made from plants? Could we have clothing from animals, if no plants existed? What would be the appearance of fields and mountains if there were no plants?—What are the tides? How often do they ebb and flow in the course of a day? At what periods of the moon are the tides highest? Does the sun appear round? Does the moon always appear round? What other phases or shapes does she assume? At what period of the day or night does the moon rise when she appears with a round full face? In what direction does she appear after sunset, when she assumes the form of a slender crescent?—If you take a wine-glass, fill it with water, and press a piece of paper upon the mouth of it, and then turn it upside down, will the water run out of the glass? If you take a glass tube and fill it with water, and press your thumb hard upon the top of it, what is the reason that the water will not run out at the bottom of the tube, although it is open? When a boy's sucker is moistened with water, and pressed upon a smooth stone, what is the reason why it is able to lift up a stone of a pretty large size? Would the sucker produce the effect if it were not moistened with water?

Many thousands of queries of this description might be proposed to the young, which, if judiciously selected, explained, and illustrated, could not fail of gratifying their curiosity, and of imparting the elements of useful knowledge, and, above all, of exciting a spirit of observation, of fixing the attention, and of promoting a habit of reasoning on the various objects and operations they perceive around them. An hour or more, during two or three days in the week, might be profitably spent in such exercises, which should always be accompanied with familiar and minute explanations, and, where the subject admits of it, with amusing and illustrative experiments.*

Another occasional exercise might consist in exhibiting to a class a variety of objects, both natural and artificial,—such as, the model of a ship, a pair of bellows, a mineral substance, a shrub, a flower, a leaf, a bird, an insect, or any other object—and causing the pupils to describe the parts or qualities of the object exhibited, and the characteristics by which it is distinguished from every other class of objects. If it be a *ship*, the masts, the yard-arms, the bow, the poop, the keel, the different kinds of sails, &c. their uses, properties, and the terms by which they are distinguished, may be pointed out and described. —If it be a *flower*, the calyx, corolla, stamina and pistil, may be pointed out, the class to which it belongs described, and the characteristics by which it may be known from every other flower distinguished. After having several times exhibited and described such objects, they may afterwards be held up to the view of a class, or handed round among the pupils for their inspection, and each of them, or at least a few of the more intelligent, interrogated respecting the parts, qualities, uses, or circumstances connected with the object exhibited. The objects which may be thus described are almost innumerable; and hence the necessity, in such a system of instruction, of collecting for every school an extensive museum of natural and artificial objects,—or having an extensive plot of ground connected with the seminary, for rearing trees, shrubs, and flowers of different kinds—and of enjoying an extensive prospect from the roof of the building, with the view of descrying as many objects as possible, for the purpose of elucidation and instruction.—The following example, taken from the "Lessons on Objects," as given in a Pestalozzian school at Cheam, will partly illustrate the plan here suggested:—

Lesson on Glass.—The pupils are supposed to be arranged before a black board, upon which the result of their observations is written. The glass is passed round the party to be examined by each individual, so that his attention and powers may be exercised about it.

"*Teacher.* What is that which I hold in my hand? *Children.* A piece of glass. *T.* Can you spell the word 'glass?' [The teacher then writes the word 'glass' upon the slate, which is thus presented to the whole class as the subject of the lesson.] You have all examined the glass, what do you observe? what can you say that it is? *C.* It is bright. [The teacher, having written the word 'qualities,' writes under it, 'It is bright.'] *T.* Take it in your hand and feel it. *C.* It is cold. [Written on the board under the former quality.] *T.* Feel it again, and compare it with the piece of spunge which is tied to your slate, and then tell me what you perceive in the glass. *C.* It is smooth, it is hard. *T.* Is there any other glass in the room? *C.* Yes, the windows. *T.* Close the shutters: can you see the garden now? *C.* No. *T.* Why cannot you? *C.* We cannot see through the shutters. *T.* What can you say, then, of the glass? *C.* We can see through it. *T.* Can you tell me any word that will express this quality? *C.* No. *T.* I will tell you then; pay attention that you may recollect it. It is *transparent*. What shall you now understand when I tell you that a substance is transparent? *C.* We can see through it. *T.* You are right; try and recollect something that is transparent. *C.* Water. *T.* If I were to let this glass fall, or you were to throw a ball at the window, what would be the consequence? *C.* The glass would be broken. It is brittle. *T.* Could I in the same manner break the shutters? *C.* No.

* A considerable variety of such questions as those to which I allude, will be found in an excellent little work, by Mr. Jacob Abbot, Principal of the Mount Vernon School, entitled, "The Little Philosopher."

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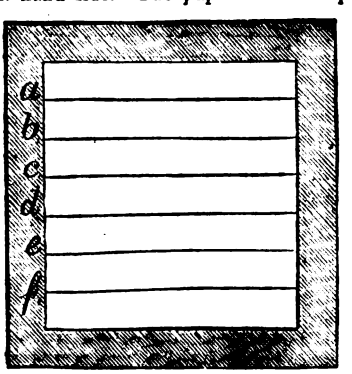
T. Could I break it if I used great force? *C.* Yes. *T.* Would you therefore call the wood brittle? *C.* No. *T.* What substances then do you call brittle? *C.* Those which are easily broken."

These are probably as many qualities as would occur to children at their first attempt, which, being arranged on the slate or board, form an exercise in spelling. They should then be effaced, and if the pupils are able to write, they may endeavor to remember the lesson, and put it down on their slates. Various other qualities of glass might afterwards be described to the pupils, particularly its power of forming images and magnifying objects, when ground into convex lenses, and combined in telescopes and microscopes, which unfold to our view the wonders of the heavens, and the minute parts of creation. The chief business of a teacher, in such exercises, is, to draw out the ideas of children, to direct them in a right channel, to teach them to fix their attention on what is immediately before them, and to employ their reasoning powers in drawing the proper conclusions from the objects they contemplate. Contrary to the almost universally prevailing practice, the *idea* of any object should generally precede the *term* by which it is designated; so that a child having acquired a clear conception of an object, may feel the want of a term or terms by which its nature or qualities may at any time be expressed, and be enabled, on every occasion, to associate the one with the other.

Section II.—*Writing and Composition.*

On this branch of education, I shall offer only a few general remarks, in addition to those formerly stated. Writing is an art of the greatest utility and importance, and to which children should be accustomed at an early period of their lives. In the first instance, they may be taught to write on a slate, with a slate-pencil, which they may be taught to hold in the same way as we hold a goose-quill or a steel-pen. Instead of beginning with straight lines and *parts* of letters, they might at once begin either with complete letters or short words, which should seldom be made of a larger size than half text, as in the actual business of life there is seldom occasion for writing a large text-hand. Mr. Buchanan (a gentleman who has been long a successful teacher in Greenock, and the author of several useful publications) lately showed me a plan he had recently introduced to facilitate the forming of letters, when a child is first set to write on a slate. The method is as follows:—Slates are prepared, as in the following figure, with the letters *a, b, c,* &c. *indented* on the left hand side. The pupil works his pointed



slate-pencil several times throughout the indentings of each letter, and, after he has become familiar with its slopes and curves, and acquires the movements requisite to form the letter, he tries to write a number of the same letters in succession, on the line drawn on the slate immediately opposite. Mr. Buchanan has found this plan greatly to facilitate the accurate formation of the letters, in the first attempts of children to write on slates; and it certainly deserves a fair trial in other seminaries.—Short words might be indented in the same manner; and when the pupil is at a loss as to the formation and the joinings of the different letters, he may recur to the indented model, and by following with his pencil its turnings and windings, three or four times in succession, he will soon be enabled to form the word on his slate.

On a principle somewhat similar, a child may be taught to write with ink upon paper, by setting before him a piece of good writing made with a red pencil, and making him pass and repass over all the strokes and curves with a pen full of black ink.—In Professor Jacotot's system of education—instead of commencing with elementary lines, curves, and letters, in what is called text-hand—a complete sentence, written by the master, or engraved in *small hand*, is put before the eyes of the pupil, which he is directed to copy. He writes, as well as he can, the first word—suppose '*The*;' and no further progress must be made, till, by an attentive comparison of his own performance with the original copy, he becomes conscious of the faults and defects of the former. Such questions as these are then put. *Q.* Is this *T* well made? *A.* No; it is too high, or too short, or too long. *Q.* Could it be made better?—*A.* I think so. *Q.* What must you then do to improve it? *A.* Make it longer, or broader, or shorter, &c. *Q.* How could you have made it better at first? *A.* By paying more attention, &c. But I leave it to the writing master to adopt such plans for teaching the formation of written characters as his experience may deem most expedient, and conclude with two or three general remarks.

The principal object of writing is to communicate our sentiments to others, or to record the fleeting thoughts that pass through our own minds for the subject of future consideration. The art of writing should therefore be made to bear, as soon as possible, on the practical purposes of life. Instead of continuing children, for years, at the formal practice of writing from 'copy-lines'—as soon as they acquire a tolerable hand—they should be accustomed to write forms of mercantile accounts—statements of arithmetical operations—cards of invitation—letters of friendship or business—forms of address and superscriptions—and whatever else they may afterwards have occasion to practise in the actual business of life. The miscellaneous sentiments embodied in the lines and pieces which they copy, should uniformly contain religious and moral precepts and sentiments easily understood, and statements of historical, geographical, astronomical, and scientific facts, in order that no opportunity may be lost in familiarizing the mind to useful knowledge. For example, instead of the unmeaning words generally given as 'copies,' such sentences as the following might be substituted:—

"The eyes of the Lord are in every place, beholding the evil and the good. He knoweth our downsitting and our uprising, and understandeth all our thoughts. The darkness cannot hide from him; for the darkness and the light are both alike to God." "The power and wisdom of God are seen in the construction of the smallest insect. In a single drop of certain kinds of water, hundreds of little animals may be seen, by the microscope, swimming like fishes in a pond, every one of them having eyes, a mouth, stomach, bowels, and instruments of mo-

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tion." "About sixteen hundred years after the Creation, the whole earth was covered with a flood of water, which reached more than twenty feet above the tops of the highest mountains." "Fear God, and keep his commandments. Love your enemies, do good to them that hate you, and live peaceably with all men. If thine enemy hunger, feed him; if he thirst, give him drink. For God is long-suffering and kind, even to the unthankful and the evil; He causeth his sun to arise on the evil and on the good, and sendeth his rain to water the fields both of the righteous and of the wicked." "The world in which we dwell is round, like a globe or ball; and it would require a journey of nearly twenty-five thousand miles before we could go quite round it." "The Atlantic ocean lies between Europe and America, and it is three thousand miles broad." "Africa is a very hot country, and there are great numbers of people living in it whose skin is entirely black." "China is the most populous empire in the world: it contains about three hundred millions of inhabitants. The whole world contains above eight hundred millions." "The moon is two thousand one hundred and sixty miles in diameter; and is two hundred and forty thousand miles distant from the earth." "The sun is ninety-five millions of miles distant; and is more than twelve hundred thousand times larger than the whole earth." "The air, or atmosphere, presses upon every square yard of the earth's surface with a force equal to more than nineteen thousand pounds." "The river Amazons is three thousand miles long, and is the largest river on the globe," &c.

A sentence or two of this description might be given to a whole class of writers, to be copied several times over; and after the class has finished the writing, the fact or sentiment contained in the sentence might be explained and illustrated. By this means, a number of useful facts and practical rules of conduct might be gradually communicated to the youthful mind; and, being noted down in the pupil's copy-book, they might be re-perused and referred to on any future occasion. Perhaps it might not be inexpedient to classify a number of fundamental truths, facts, and aphorisms, under such heads as the following—*Religious, Moral, Geographical, Historical, Astronomical, Chemical, Optical, Botanical*, &c., allotting two or three pages of the copy-book for each department. The above suggestion proceeds on the principle that *in every department of study, an opportunity should be taken of imparting some new and useful truth to the understanding of the young, or impressing some moral lesson upon the heart.*

As soon as the pupil is able to handle the pen with some degree of dexterity, he should be accustomed to write forms of letters, narratives, essays, or real epistolary correspondence. He may likewise, at this period, be gradually taught the *art of composition*. This may be effected, in the first instance, by recounting to him a striking narrative or an interesting historical fact, and desiring him immediately to repeat it in his own style, and afterwards to write it down nearly in the same manner. After being accustomed to write, a few simple narratives, descriptions of some objects connected with natural history, or some striking moral sentiments, may be read over several times in his hearing, as exercises in composition. He may next be requested to give a narrative of any excursion he has made either alone or in company, and a description of the scenes he has visited, the events that occurred, and the friends by whom he was entertained. He may also be desired to describe the rural scenery around him, and the streets, lanes, public buildings, and other remarkable objects connected with the town or village in which he resides. A stuffed bird or quadruped, an insect a plant, flower, or any other object, might occasionally be presented to him, with a request to describe in writing, its form, parts, proportions, and properties, as they appear to his senses after a minute inspection. The apparent motion of the sun during summer might be prescribed as an exercise of this kind, in which he might be desired to describe the direction or position of the sun at 6 and 9 o'clock in the morning, at noon, and at 3, 6, and 8 o'clock in the afternoon. A description of the different phases of the moon, and of the positions in the heavens in which she appears, immediately after sunset, when she assumes the figure of a crescent, a half-moon, a gibbous phase, and a full enlightened hemisphere—might form another exercise.* Such exercises would tend to excite a spirit of observation, and to impress the mind with various facts, which would be found of immense benefit to the pupil when he should afterwards enter on the regular study of the sciences. When such exercises are prescribed to a whole class, a day and hour may be appointed, when a few of the compositions might be read by the teacher in the presence of the class. This will give him an opportunity of offering remarks on the merits of the different compositions, and of showing how the same ideas may be expressed in different language. On such occasions, orthographical and grammatical errors may be pointed out, and directions given how they may be avoided. At the same time, instructions may be given in reference to the proper use of capital letters, stops and marks, and the proper arrangement of any piece of composition into sentences and paragraphs.

The utility of such exercises will scarcely be called in question. They would habituate the young to *observation* and *reflection*—instead of looking at the objects and phenomena of nature with an *unconscious gaze*, they would learn to inspect them with minute attention, and investigate their forms, qualities, and effects. In such observations they would feel a variety of pleasing emotions; for the acquisition of new facts and ideas, and knowledge of every description, is a source of enjoyment to every mind, whether young or old. Besides, such studies and employments would have a tendency to prevent them from engaging in frivolous pursuits and mischievous devices; and, in the future periods of their lives, they would be enabled to record and describe, with perspicuity, any remarkable occurrences or facts that may fall under their observation. We have reason to believe that many interesting facts in relation to geology, mineralogy, zoology, meteorology, and other departments of natural history, have been detected by persons in the lower ranks of life, which have been lost to the scientific world, in consequence of their being beheld with an incurious eye, and from the observers having been incapable of writing an intelligent description of the objects which came under their inspection. Hence

* In order to understand the object of such an exercise, it may not be improper to state, that immediately after sunset, the moon, when in a *crescent* phase, appears near the *west* or *south-west* quarter of the heavens, in our northern latitude—when of the figure of a *half-moon*, she appears nearly in the *south* at the same hour—when of a *gibbous* phase, about the *south-east*—and when a *full-moon*, in the *east*, nearly opposite to the point of sunset, and sometimes a little to the south-east or north-east, according as she is in north or south declination.—These circumstances can be easily ascertained in the course of a fortnight, and it is of some importance to a young person that he be enabled to determine them from his own observations.

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the numerous bones of fossil animals which have been mangled and destroyed, and thrown aside as rubbish, by laborers and miners, had they been preserved entire, might have thrown a new light on the extinct species of the animal kingdom, and on the former state of the world. But in the present state of society, there is not one out of a hundred capable of writing a perspicuous description of any fact, physical, political, or moral, that may fall under his observation. If, therefore, young people were early excited to habits of observation, and to record in writing the results of their observations, they might afterwards, in a variety of ways, be eminently useful in contributing to the advancement of science and of general knowledge.

Section III.—*Drawing.*

In connection with writing, Drawing is an accomplishment in which every young person should be initiated. As writing consists in the imitation of characters and words, so drawing is the imitation or writing down of objects. Almost every child feels a desire to imitate the actions of others, and, when he has it in his power, to draw representations, however rude, of the objects around him; and in such exercises feels no small share of enjoyment. He may be taught to begin with geometrical figures, as lines, angles, squares, parallelograms, triangles, polygons, arches, circles, ovals, cones, pyramids, cylinders, and the like, as being the foundation of all other proportions. He may next proceed to the drawing of fruits, as apples, pears, cherries, &c. with their leaves; of flowers, as roses, tulips, and daises; of birds, beasts, fishes, and serpents; of the human body, with its several lineaments; and of houses, spires, public buildings, and landscapes. After he has executed some of these objects from patterns set before him, he should be encouraged as soon as possible *to copy from nature.* For this purpose, he might be directed to begin with attempting to draw the representation of an adjacent building, of the schoolhouse, with its garden and area, of a church, a spire, a tower, or some adjacent public edifice—also the imitation of a tree, a flower, a horse, a cow, a dog, a ship, or a windmill. After drawing several landscapes from copies, he may be requested to delineate a particular landscape in the neighborhood of the seminary; and if such an exercise were prescribed to a whole class, premiums (if such a principle be admitted) might be offered for two or three of the best finished drawings. Previous, however, to such attempts, some of the principles of perspective would require to be familiarly illustrated. The pupil might next be instructed in the delineation of maps, the drawing of architectural plans, garden plots, and rural ornaments, machinery of different kinds, and optical, mathematical, and philosophical instruments. In the present state of society, and amidst the improvements now going on in all kinds of machinery, a particular acquaintance with this department of drawing would be found of great practical utility, and there are few mechanical exercises in which the young would take greater delight.

Drawing has hitherto been considered chiefly in the light of an *ornamental* study, and has been viewed as principally adapted to the amusement of ladies, and the higher ranks of society; and their attention has been chiefly directed to the copying of paintings, engravings, drawings, and *fancy-pieces*, which have no prototypes in nature. Hence there are comparatively few who have learned this art in the usual routine, that can accurately delineate a landscape from nature, draw an architectural plan, or give a correct representation of any instrument or piece of machinery. The art of drawing ought not to be considered as merely an elegant amusement: it is capable of being rendered of the greatest utility to science, and to those arts which minister to the comfort and rational enjoyments of human life. Were useful knowledge more generally diffused, and were the young universally taught to draw from nature, our views of the landscape of the world, of the facts of science, and of the operations of art, might be indefinitely enlarged. Every traveller would be enabled to take a sketch of the wonders of nature, the varieties of art, the domestic associations, and the more interesting scenery displayed in the different regions through which he passed; and such sketches, being afterwards expanded into panoramas, or engraved for the optical machine, might extend our conceptions of the scenery of the world, and convey clear and distinct views of objects which we may never have an opportunity of visiting. Every naturalist would be qualified to delineate an exact representation of any unknown tree, flower, shrub, or uncommon animal, that might fall under his observation. Every one engaged in astronomical observations could represent to others, with accuracy, the phenomena of the solar spots, with their numberless variations—the aspect of the lunar mountains, peaks, and vales, in every phase of the moon, and the changes which may occasionally be taking place—the varied appearances on the surfaces of the planets, as seen through telescopes—and the relative positions, sizes and phenomena of the stellar and planetary nebulæ dispersed through the distant regions of space. Every artisan and mechanic would be qualified for sketching any mechanical improvement or invention, either of his own or of others; and every laborer, for delineating whatever curious or uncommon objects he might meet with, either in his rural walks, or in his digging, mining, and agricultural operations.

But, in order to enjoy the advantages which would be derived from universal instruction in the art of drawing, every object which the young are set to copy should be one which has *a real existence in nature*, and which may be instrumental in conveying to their minds a new and correct idea of objects which they may not previously have seen, and thus of adding something to their stock of general knowledge; and they should be given to understand, that the object of drawing is not mere amusement, but practical utility; and consequently they should be induced to copy from nature and art as soon as they are able to handle the pencil with any degree of dexterity. It appears truly absurd and preposterous to set before children, as patterns of imitation, fancy pictures and imaginary landscapes which have no prototypes in the real world, when there are so many real objects and diversified landscapes around us, and when we consider that every new object which has a real existence, presented to a young mind, adds something to its stock of knowledge.—Fancy pictures are of as little use in giving us correct representations of nature and art, as novels and romances are in conveying accurate information of the transactions and events recorded in history. On this ground, I would deem it inexpedient to distract the attention of the young with historical paintings or drawings, however much such pieces may be admired. In short, when we consider how much useful information, as well as pleasure, may be conveyed by accurate pictures taken directly from the scenes of nature and the operations of art, we cannot but view it as highly expedient, in attempting the general diffusion of knowledge, that every young person should be taught to delineate, on any emergency, whatever phenomena or processes of nature, or operations of art, may be thought worthy of being depicted and recorded.

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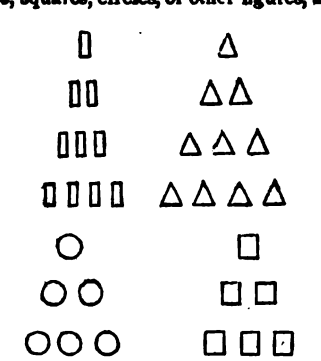
SECTION IV.—*Arithmetic.*

Arithmetic is the science which explains the properties and relations of numbers, and the method of computing by them. A knowledge of this subject should form a part of every system of education, as its principles and rules form the groundwork of all the computations connected with commerce, geometry, mensuration, geography, astronomy, navigation, and other departments of science.

Previous to engaging in the regular study of this science, and attempting its more complex operations, the general properties of numbers should be familiarly illustrated by *sensible representations*, in a manner similar to what is generally practised in infant schools. This may be done either in private by an intelligent parent, or in a public school, as an occasional amusement for those who have not entered on the regular study of arithmetic; which would prepare them for understanding its fundamental rules and computations. A variety of moveable objects, as peas, beans, beads, marbles, cubes, &c. may be provided,—or perhaps small pieces of wood cut in the shape of cubes or parallelopipeds, as they do not roll, may be more convenient for this purpose—and a method such as the following, corresponding to the spirit and plan of Pestalozzi, may be pursued. The teacher, placing one of the cubes before the children, says, "This is *one* cube;" the children at the same time repeat, "This is *one* cube." The teacher, adding another, says, "These are *two* cubes," which the children likewise repeat. This process may be continued till they advance to the number *ten*. Then, taking all the cubes from the table, and throwing down *four*, the question is put, How many cubes are on the table? which the children, after having been for some time familiarized to this mode of notation, will be able to answer. In like manner, other numbers may be successively placed on the table, and similar questions put. This process may be varied as follows: Placing a parallelopiped or oblong figure before the children, the teacher may say, "Once one"—placing another at a little distance from the first, "Twice one"—adding another, "Three times one;" and so on, making the children repeat the numbers as the pieces are laid down. When the ten oblongs are thus arranged at equal distances and in a straight line, such questions as the following may be put. How many oblongs are there on the table? Do they lie close together? Is the first oblong placed nearer to the second than the second is to the third? Do their long sides lie in the direction of the window or of the door, &c.? Could they be placed differently without changing either their number or distance? When these questions are answered, they may then be desired either to shut their eyes or to turn their backs to the table, when three oblongs may be taken away, and the second moved nearer the first, and the question put, How many oblongs are there now? The children, having counted them, will say, "There are *seven*." How many were there before? "Ten." How many have I taken away? "Three." Did these oblongs undergo any other change? "You have moved *that* (pointing to it) nearer to the other." In order to vary these processes as much as possible, the children should be desired to count the number of fingers on one or both hands, the number of buttons on their jackets or waistcoats, the number of chairs or forms in the room, the number of books placed on a table or book-shelf, or any other object that may be near or around them. By such exercises, the idea of number and the relative positions of objects would soon be indelibly impressed on their minds, and their attention fixed on the subject of instruction.

These exercises may be still farther varied, by drawing, on a large slate or board with chalk, lines, triangles, squares, circles, or other figures, as under.



Having chalked such figures as the above, the children may be taught to say, "One line, one triangle, one circle, one square—two lines, two triangles, two circles, two squares—three lines, three triangles, three circles, three squares," &c. which may be continued to twelve or twenty, or any other moderate number. They may be likewise taught to repeat the numbers either backwards or forwards, thus: "One triangle, two triangles, three triangles, four triangles"—"Four circles, three circles, two circles, one circle." The nature of the four fundamental rules of arithmetic may be explained in a similar manner. Drawing five squares or lines on the board, and afterwards adding three, it would be seen that the sum of 5 and 3 is *eight*. Drawing twelve circles, and then rubbing out or crossing three of them, it will be seen that if 3 be taken from 12, *nine* will remain. In like manner the operations of multiplication and division might be illustrated. But it would be needless to dwell on such processes, as every intelligent parent and teacher can vary them to an indefinite extent, and render them subservient both to the amusement and the instruction of the young. From the want of such sensible representations of number, many young people have been left to the utmost confusion of thought in their first arithmetical processes, and even many expert calculators have remained through life ignorant of the *rationale* of the operations they were in the habit of performing.

When the arithmetical pupil proceeds to the *compound* rules, as they are termed, care should be taken to convey to his mind a well-defined idea of the relative value of *money*—the different measures of *length*, and their proportion to one another—the relative bulks or sizes of the *measures* of *solidity* and *capacity*—angular measures, or the *divisions of the circle*—*square measure*—and the measure of *time*.—The value of money may be easily represented, by placing six penny pieces or twelve half-pennies in a row, and placing a sixpence opposite to them as the value in silver; by laying five shillings in a similar row, with a crown piece opposite; and twenty shillings, or four crowns, with a sovereign opposite as the value in gold; and so on, with regard to other species of money. To convey a clear idea of measures of length, in every school there should be accurate models or standards of an *inch*, a *foot*, a *yard*, and a *pole*. The relative proportions which these measures bear to each other should be familiarly illustrated, and certain objects fixed upon, either in the school or the adjacent premises, such as the length of a table, the breadth of a walk, the extent

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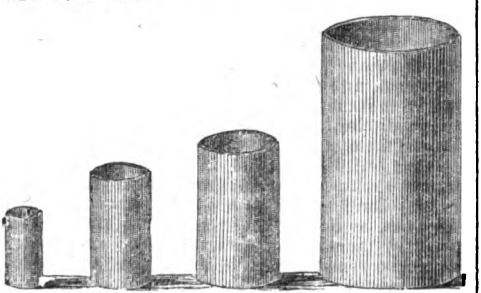
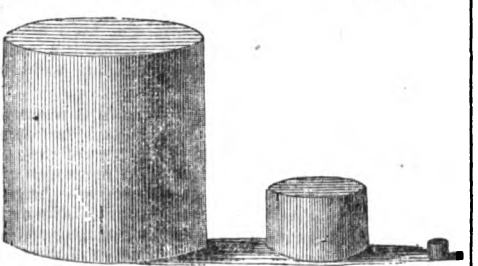
of a bed of flowers, &c. by which the lengths and proportions of such measures may be indelibly imprinted on the mind. The number of yards or poles in a furlong or in a mile, and the exact extent of such lineal dimensions, may be ascertained by actual measurement, and then posts may be fixed at the extremities of the distance, to serve as a standard of such measures. The measures of surface may be represented by square boards, an inch, a foot, and a yard square. The extent of a *perch* or *rod* may be shown by marking a plot of that dimension in the school area or garden; and the superficies of an acre may be exhibited by setting off a square plot in an adjacent field, which shall contain the exact number of yards or links in that dimension, and marking its boundaries with posts, trenches, furrows, hedges, or other contrivances. Measures of capacity and solidity should be represented by models or standard measures. The gill, the pint, the quart, and the gallon, the peck and the bushel, should form a part of the furniture of every school, in order that their relative dimensions may be clearly perceived. The idea of a *solid foot* may be represented by a box made exactly of that dimension; and the *weights* used in commerce may be exhibited both to the eye and the sense of feeling, by having an *ounce*, a *pound*, a *stone*, and a *hundred-weight*, made of cast-iron, presented to view in their relative sizes, and by causing the pupil occasionally to lift them, and feel their relative weights. Where these weights and measures cannot be conveniently obtained, a general idea of their relative size may be imparted by means of figures, as under.



GILL. PINT. QUART. GALLON.



STONE. POUND. OUNCE.

Angular measure, or the divisions of the circle, might be represented by means of a very large circle, divided into degrees and minutes, formed on a thin deal board or pasteboard; and two indexes might be made to revolve on its centre, for the purpose of exhibiting angles of different degrees of magnitude, and showing what is meant by the *measurement* of an angle by degrees and minutes. It might also be divided into twelve parts, to mark the signs or great divisions of the zodiac. From the want of exhibitions of this kind, and the necessary explanations, young persons generally entertain very confused conceptions on such subjects, and have no distinct ideas of the difference between minutes of *time* and minutes of *space*. In attempting to convey an idea of the relative proportions of *duration*, we should begin by presenting a specific illustration of the *unit of time*, namely, the duration of a *second*. This may be done by causing a pendulum of 39 1-7 inches in length to vibrate, and desiring the pupils to mark the time which intervenes between its passing from one side of the curve to the other, or by reminding them that the time in which we deliberately pronounce the word *twenty-one* nearly corresponds to a second. The duration of a *minute* may be shown by causing the pendulum to vibrate 60 times, or by counting deliberately from *twenty* to *eighty*. The hours, half hours, and quarters, may be illustrated by means of a common clock; and the pupils might occasionally be required to note the interval that elapses during the performance of any scholastic exercise. The idea of weeks, months, and years, might be conveyed by means of a large circle or long stripe of pasteboard, which might be made either to run along one side of the school, or to go quite round it. This stripe or circle might be divided into 365 or 366 equal parts, and into 12 great divisions corresponding to the months, and 52 divisions corresponding to the number of weeks in a year. The months might be distinguished by being painted with different colors, and the termination of each week by a black perpendicular line. This apparatus might be rendered of use for familiarizing the young to the regular succession of the months and seasons; and for this purpose they might be requested, at least every week, to point out on the circle the particular month, week, or day, corresponding to the time when such exercises are given.

Such minute illustrations may, perhaps, appear to some as almost superfluous. But, in the instruction of the young, it may be laid down as a maxim, that we can never be too minute and specific in our explanations. We generally err on the opposite extreme, in being too vague and general in our instructions, taking for granted that the young have a clearer knowledge of first principles and fundamental facts than what they really possess. I have known schoolboys who had been long accustomed to calculations connected with the compound rules of arithmetic, who could not tell whether a pound, a stone, or a ton, was the heaviest weight—whether a gallon or a hogshead was the largest measure, or whether they were *weights* or measures of *capacity*—whether a square pole or a square acre was the larger dimension, or whether a pole or a furlong was the greater measure of length. Confining their attention merely to the *numbers* contained in their tables of weights and measures, they multiply and divide according to the order of the numbers in these tables, without annexing to them any definite ideas; and hence it happens that they can form no estimate whether an arithmetical operation be nearly right or wrong, till they are told the answer which they ought to bring out. Hence, likewise, it happens that, in the process of reduction, they so frequently *invert* the order of procedure, and treat tons as if they were ounces, and ounces as if they were tons. Such errors and misconceptions would generally be avoided were accurate ideas previously conveyed of the relative values, proportions, and capacities of the money, weights, and measures used in commerce.

Again, in many cases, arithmetical processes might be illustrated by diagrams, figures, and pictorial representations. The following question is stated in "Hamilton's Arithmetic," as an exercise in simple multiplication—"How many square feet in the floor, roof, and walls of a room, 25 feet long, 18 broad, and 15 high?" It is impossible to convey a clear idea to an arithmetical tyro, of the object of

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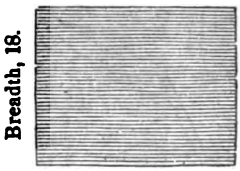
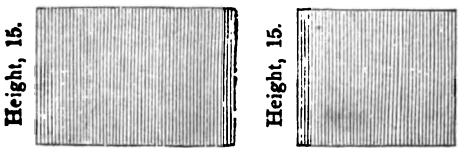
such a question, or of the process by which the true result may be obtained, without figures and accompanying explanations. Yet no previous explanation is given in the book, of what is meant by the *square* of any dimension, or of the method by which it may be obtained. Figures, such as the following, should accompany questions of this description.

Floor and Roof.



Side Walls. *End Walls.*



The idea of superficial measure, and the reason why we multiply two sides of a quadrangular figure in order to obtain the superficial content, may be illustrated as follows. Suppose a square table whose sides are 6 feet long, and another of the form of a parallelogram, 9 feet long, and 4 feet broad, the superficial feet contained in these dimensions may be represented as under—6 × 6 = 36, and 9 × 4 = 36.

6

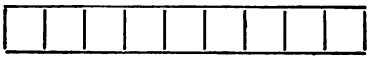
6	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31	32	33	34	35	36

9

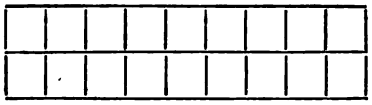
4	1	2	3	4	5	6	7	8	9
	10	11	12	13	14	15	16	17	18
	19	20	21	22	23	24	25	26	27
	28	29	30	31	32	33	34	35	36

By such a representation it is at once seen what is meant by a *square foot*, and that the product of the length by the breadth of any dimension, or of the side of a square by itself, must necessarily give the number of square feet, yards, inches, &c. in the surface. It will also show that surfaces of very different shapes, or extent as to length or breadth, may contain the same superficial dimensions. In the same way we may illustrate the truth of such positions as the following:—That there are 144 inches in a square foot—9 square feet in a square yard—160 square poles in an acre—640 square acres in a square mile—27 cubical feet in a cubical yard, &c. For example, the number of square feet in a square yard, or in two square yards, &c. may be represented in either of the following modes.

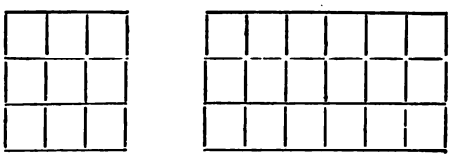
1 *Square Yard.*



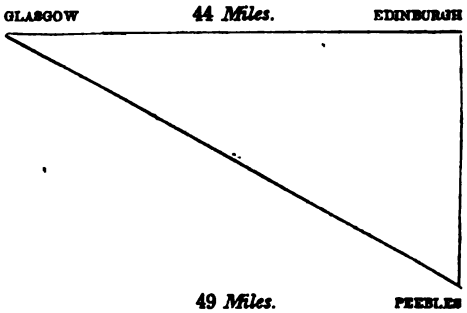
2 *Square Yards.*



1 *Square Yard.* 2 *Square Yards.*



When the dimensions of the mason work of a house are required, the different parts of the building, which require separate calculations, as the side-walls, the end-walls, the gables, the chimney-stalks, &c. should be separately delineated; and if such delineations are not found in the books where the questions are stated, the pupil, before proceeding to his calculations, should be desired to sketch a plan of the several dimensions which require his attention, in order that he may have a clear conception of the operations before him. Such questions as the following should likewise be illustrated by diagrams. "Glasgow is 44 miles west from Edinburgh; Peebles is exactly south from Edinburgh, and 49 miles in a straight line from Glasgow.—What is the distance between Edinburgh and Peebles?" This question is taken from "Hamilton's Arithmetic," and is inserted as one of the exercises connected with the extraction of the Square Root; but no figure or explanation is given, excepting the following foot-note. "The square of the hypotenuse of a right-angled triangle, is equal to the sum of the squares of the other two sides." It should be represented as under.



In a similar manner should many other examples connected with the extraction of roots be illustrated. The following question can scarcely be understood or performed, without an illustrative figure, and yet there is no figure given, nor hint suggested on the subject, in the book from which it is taken. "A ladder, 40 feet long, may be so placed as to reach a window 33 feet from the ground on one side of the

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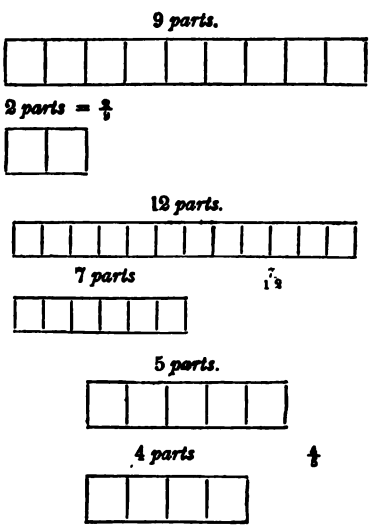
street; and by only turning it over, without moving the foot out of its place, it will do the same by a window 21 feet high on the other side. Required the breadth of the street?" The following is the representation that should be given, which, with a knowledge of the geometrical proposition mentioned above, will enable an arithmetical tyro to perform the operation, and to perceive the reason of it.

By this figure, the pupil will see that his calculations must have a respect to two right-angled triangles, of which he has two sides of each given to find the other sides, the sum of which will be the breadth of the street. The nature of *fractions* may be illustrated in a similar manner. As fractions are parts of a unit, the denominator of any fraction may be considered as the number of parts into which the unit is supposed to be divided. The following fractions, $\frac{2}{9}$, $\frac{1}{6}$, $\frac{7}{12}$, may therefore be represented by a delineation, as under.



By such delineations, the nature of a fraction, and the *value* of it, may be rendered obvious to the eye of a pupil. A great many other questions and processes in arithmetic might, in this way, be rendered clear and interesting to the young practitioner in numbers; and where such sensible representations have a tendency to elucidate any process, they ought never to be omitted. In elementary books on arithmetic, such delineations and illustrations should frequently be given; and, where they are omitted, the pupil should be induced to exert his own judgment and imagination, in order to delineate whatever process is susceptible of such tangible representations.

I shall only remark further, on this head, that the questions given as exercises in the several rules of arithmetic, should be all of a *practical* nature, or such as will generally occur in the *actual business* of life—that the suppositions stated in any question should all be consistent with real facts and occurrences—that facts in relation to commerce, geography, astronomy, natural philosophy, statistics, and other sciences, should be selected as exercises in the different rules, so that the pupil, while engaged in numerical calculations, may at the same time be increasing his stock of general knowledge—and that questions of a trivial nature, which are only intended to puzzle and perplex, without having any practical tendency, be altogether discarded. In many of our arithmetical books for the use of schools, questions and exercises, instead of being expressed in clear and definite terms, are frequently stated in such vague and indefinite language, that their object and meaning can scarcely be appreciated by the teacher, and far less by his pupils: and exercises are given which have a tendency only to puzzle and confound the learner, without being capable of being applied to any one useful object or operation. Such questions as the following may be reckoned among this class. "Suppose £2 and $\frac{2}{9}$ of $\frac{1}{3}$ of a pound sterling will buy 3 yards and $\frac{2}{3}$ of $\frac{2}{7}$ of a yard of cloth, how much will $\frac{8}{11}$ of $\frac{2}{4}$ of a yard cost?"—"The number of scholars in a school was 80; there were one-half more in the second form than in the first; the number in the third was $\frac{4}{5}$ of that in the second; and in the fourth, $\frac{2}{3}$ of the third. How many were there in each form?"

In some late publications, such as "Butler's Arithmetical Exercises," and "Chalmers' Introduction to Arithmetic," a considerable variety of biographical, historical, scientific, and miscellaneous information is interspersed and connected with the different questions and exercises. If the facts and processes alluded to in such publications, were

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sometimes represented by accurate pictures and delineations, it would tend to give the young an interest in the subject of their calculations, and to convey to their minds clear ideas of objects and operations, which cannot be so easily imparted by mere verbal descriptions; and consequently, would be adding to their store of general information. The expense of books constructed on this plan, ought to be no obstacle in the way of their publication, when we consider the vast importance of conveying well-defined conceptions to juvenile minds, and of rendering every scholastic exercise in which they engage interesting and delightful.

Section V.—*Grammar.*

Grammar, considered in its most extensive sense, being a branch of the philosophy of mind, the study of it requires a considerable degree of mental exertion; and is, therefore, in its more abstract and minute details, beyond the comprehension of mere children. Few things are more absurd and preposterous than the practice, so generally prevalent, of attempting to teach grammar to children of five or six years of age, by making them commit to memory its definitions and technical rules, which to them are nothing else than a collection of unmeaning sounds. In most instances they might as well be employed in repeating the names of the Greek characters, the jingles of the nursery, or a portion of the Turkish Alcoran. The following is the opinion of Lord Kaimes on this point:—"In teaching a language, it is the universal practice to begin with grammar, and to do every thing by rules. I affirm this to be a most preposterous method. Grammar is contrived for men, not for children. Its natural place is between language and logic: it ought to close lectures on the former, and to be the first lectures on the latter. It is a gross deception that a language cannot be taught without rules. A boy who is flogged into grammar rules, makes a shift to apply them; but he applies them by rote like a parrot. Boys, for the knowledge they acquire of a language, are not indebted to dry rules, but to practice an observation. To this day, I never think without shuddering, of Disputer's Grammar, which was my daily persecution during the most important period of my life. Deplorable it is that young creatures should be so punished, without being guilty of any fault, more than sufficient to produce a disgust at learning, instead of promoting it. Whence then this absurdity of persecuting boys with grammar rules?"

In most of our plans of education, instead of smoothing the path to knowledge, we have been careful to throw numerous difficulties and obstacles in the way. Not many years ago, we had two characters for the letter s, one of them so like the letter f, that, in many cases, the difference could not be perceived. We had likewise *compound-letters*, such as ct, sl, sh, &c. joined together in such an awkward manner, that the young could not distinguish them as the same letters they had previously recognised in their separate state; so that, in addition to the ungracious task of learning the letters of the alphabet in their insulated state, under the terror of the lash, they had to acquire the names and figures of a new set of characters, before they could peruse the simplest lessons in their primers. Such characters, it is to be hoped, are now for ever discarded. We have still, however, an absurd practice in our dictionaries and books of reference, which tends to perplex not only our tyros, but even our advanced students, when turning up such works—I mean the practice of confounding the letters I and J, and the letters U and V, which are as distinct from each other as a vowel is from a consonant; so that all the words beginning with J must be sought for under the letter I, and the words beginning with V, under the letter U, causing to every one a certain degree of trouble and perplexity, when searching for words beginning with any of these letters. Most of our school Dictionaries and Encyclopedias are still arranged on this absurd principle, which should now be universally discarded.

In the construction of our books of Grammar for the use of children,—instead of facilitating this study, we have done every thing to render it as dry and intricate as possible. We have definitions, general rules, exceptions to these rules, declensions and conjugations, profusely scattered throughout every part of these scholastic manuals, and a cart load of syntactical rules and examples, all of which must of course be crammed, like a mass of rubbish, into the memories of the little urchins, although they should not attach a single correct idea to any portion of such scholastic exercises. Nothing can be more simple than the *English verb*, which, unlike the Greek and Latin verb, has only two or three varieties in its termination; yet, we perplex the learner with no less than *six* different *tenses*—the present, the imperfect, the perfect, the pluperfect, the first future, and the future perfect,—while nature and common sense point out only *three* distinctions of *time* in which an action may be performed; namely, the *past*, the *present*, and the *future*, which of course are subject to a few modifications. On the same principle on which we admit six tenses, we might introduce nearly double that number. Hence a celebrated grammarian, Mr. Harris, in a dissertation on this subject, enumerates no fewer than *twelve tenses*. It is quite easy to make a child understand that a man is now striking a piece of iron with a hammer, that he did the same thing yesterday, and will perform the same action to-morrow,—in other words, that an action was performed at some *past* time, is performing *now*, or will be performed at some *future* period; but it is almost impossible to convey to his mind a clear idea of *twelve*, or even of *six*, tenses, although a hundred distinctions and definitions should be crammed into his memory. A disposition to introduce quibbling and useless metaphysical distinctions has been the bane of *theology*, and one of the causes of the divisions of the Christian church. A similar disposition has rendered grammar perplexing and uninteresting to young minds, and prevented them from understanding or appreciating its nature and *general* principles. By attempting too much, in the first instance—by gorging their memories with all the distinctions, modifications, and rules, which grammarians have thought proper to inculcate,—we have produced a disgust at the study, when, by attempting nothing more than they were able clearly to comprehend, we might have rendered it both delightful and instructive. There are, properly speaking no oblique cases in English nouns, excepting the *possessive* case, and yet, in some grammars, we have six cases specified, similar to those of Latin nouns; and in almost every book on grammar, three cases at least are considered as belonging to English nouns. On the same principle, we might affirm that there are as many cases as there are prepositions in the language; for every combination of a preposition with a noun forms a distinct relation, and consequently may be said to constitute a distinct *case*.—Were it expedient in this place, many such remarks might be offered in reference to the absurdities and intricacies of our grammatical systems, and the perplexing and inefficient modes by which a knowledge of this subject is attempted to be communicated.

In communicating to the young a knowledge of grammar, or of any other subject, that plan which

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is the easiest and the most interesting should of course be adopted. All intricate and abstruse definitions and discussions ought to be avoided, and nothing attempted but what is level to their comprehensions, and which may be illustrated and explained by *sensible* images and representations. In endeavoring to impart a a general idea of the elements of grammar, I would, in the first instance, lead the pupils to a position where they would have a distinct view of an extensive landscape, where they might see either ships sailing, birds flying, windmills in motion, men digging the ground, or working with saws and hammers, carriages moving, or reapers cutting down the corn. I would then inform them (if they are acquainted with numbers,) that there are about fifty thousand words in the English language, but that they may be reduced to about *eight* different *classes** or kinds; or, in other words, that all the words they see in the different books that come into their hands, however numerous they may appear, may be arranged into these classes. I would next tell them that one of these kinds of words is called *nouns*, or terms which express the *names* of all kinds of objects, and desire them to point out, in the landscape before them, some of those objects designated nouns. They would find no difficulty in complying with such a requisition, and instantly, "a house, a tree, a ship, a church, a flower, a man, a horse," and similar names, would be cheerfully vociferated. They would next be told that certain *qualities* or *properties* belong to every object; that a house may be *high* or *low*, *large*, or *small*, *white*, *grey*, or *red*—a tree, *tall*, *thick*, or *slender*—that a feather is *light*—gold, *heavy*—butter, *soft*, &c.; and that the words, high, low, light, heavy, soft, &c. belong to that class termed *adjectives*, or words expressive of *qualities*. Some particular objects might then be mentioned, and the pupils requested to point out some of the qualities which they may possess. For example, *Boy*. After two or three qualities that a boy may possess are stated, they would soon apply the adjectives, *good*, *bad*, *lazy*, *diligent*, *tall*, *handsome*, *mischievous*, *beautiful*, and other qualities. A *Table*, —*round*, *oval*, *square*, *oblong*, *high*, *low*, *long*, *short*, &c., adding the word *table* to each of these qualities. To diversify this exercise a little, a quality might be mentioned, and the pupils desired to name any objects to which it will apply. For instance, the quality *Round*,—when such answers as the following might be given, "A *hat* is round, a *wafer* is round, a *saucer* is round, a *shilling* is round, the *sun* and *moon* are round." In like manner, *High*, which applies to towers, mountains, trees, the clouds; and *Soft*, which applies to butter, dough, jelly, slime, pudding, snow, &c.

I would next direct their attention to that class of words which express *actions*, and request them to look around upon the landscape, and tell me if they perceive any thing *in motion*, or shifting its position from one place to another; (for motion, either mental or corporeal, is implied in every action.) Should they hesitate in answering this request, an instance or two may be pointed out; but they will seldom be at a loss, and will at once reply—"Ships are moving—birds are flying—the horse is trotting—men are walking—the mason is breaking stones—the trees are waving—the laborer is digging the earth." They may also be told to stretch out their hands, to walk a few steps, to strike the ground with a rod, to look up to the sky, or to perform any other action that may be judged expedient, and then informed, that the words expressive of such actions, as *walking*, *striking*, *breaking*, *flying*, &c. are denominated *verbs*. Having engaged them several times in such exercises, till a clear idea of the nature of a verb is communicated, it will be easy to explain the difference between *active* and *neuter* verbs, and the three tenses, the *past*, the *present*, and the *future*. They may be told, for example, that masons *broke* stones yesterday, and *will break* stones to-morrow—that James *wrote* a letter to his cousin a few days ago, and *will* probably *write* another in a few days hence—and that birds *flew* through the air last year, and *will fly* in the same manner in the year to come. The *quality* of an action, and the *manner* in which it may be performed, or any *circumstance* that happens to be connected with it, may also be explained and illustrated. Thus, they may be asked, In what manner the clouds move, and the birds fly—*slowly* or *swiftly*? In what manner the laborer performs his work—*slovenly* or *neatly*, *cheerfully* or *heavily*? In what manner the river runs—*smoothly* or *rapidly*? How James behaves during the time of instruction —*attentively* or *foolishly*? How the house to which I point is situated—*pleasantly*, *awkwardly* or *disagreeably*? They may then be told, that such terms as *slowly*, *swiftly*, *smoothly*, *pleasantly*, &c. which express certain qualities of actions, constitute another class of words, denominated *adverbs*.

Words which express the *relations* in which objects stand to each other, may be next pointed out. They may be directed to observe that a certain house (pointing to it) stands *near* a tower, a river, or a large tree—that a house on the right hand is distant *from* another on the left—that the clouds are placed *above* the earth—that the grass is *under* our feet, and that a certain mansion is situated *upon* the declivity of a hill. Such relations might also be illustrated by desiring one of the pupils to walk *to* a certain point, suppose a tree, and then to return *from* that point to his former position;—or, to place himself in a position *before* the rest of the pupils, and afterwards in a position *behind* them—when the relative positions of objects denoted by the terms *near*, *above*, *to*, and *from*, *before*, and *behind*, may be familiarly explained, and designated by the word *prepositions*. An idea may be given of another class of words, which stand instead of names, by asking such questions as these:—How does that house look among the trees, on the opposite bank of the river? The answer might be, "*It* looks beautifully." How does that lady walk? *She* walks gracefully. What kind of a scholar is John? *He* is a good scholar.—What did two wicked boys do to Arthur a few days ago? *They* struck *him* with *their* fists. By such examples, it will be easy to show that the words *it*, *she*, *he*, stand in the place of *house*, *lady*, and *John*; that *they* and *their* refer to the wicked *boys*, and that *him* stands instead of *Arthur*. They may be then informed, that such words are distinguished by the name *pronouns*; and by a few more familiar instructions, they may be made acquainted with the nature and use of the nominative, possessive, and objective cases, both singular and plural, by which they are

* The words in the English language have generally been arranged into *nine* classes, or "parts of speech;" but it appears almost unnecessary to consider the article and the interjection as distinct parts of speech, particularly the interjection, which is not necessary to the construction of a sentence, being only thrown in to express the emotion of the speaker. It is proper, however, that the nature and use of these words be explained to the young. Perhaps all the words essential to language might be arranged into the four following classes: *Nouns*, *Attributives*, (or adjectives,) *Affirmatives* and *Connectives*. Such arrangements, however, are of little importance, provided we convey a clear idea to those whom we instruct of the leading parts of speech which are essential to language, and be careful not to perplex their attention with too minute or unnecessary divisions.

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varied. In a similar way the nature and use of the *article* and of *conjunctions* may be pointed out and illustrated.

The plan now described may be varied, by directing the attention of the young to the objects contained in a parlor or a schoolroom—or a large engraved landscape, accurately colored, containing a considerable variety of objects, and representing various artificers at work, and objects in motion, might be placed before them, and used for the same purpose as a real landscape—or, they may be desired to form an imaginary picture, every one being called upon to specify the objects they wish to be put into the picture, along with their qualities, and the actions and movements they wish to have exhibited. This picture may either be *merely imaginary*, or it may be rudely sketched with a pencil on a sheet of paper. One may desire that an elegant mansion may be placed in it; another, a church with a spire, and *near* it a small cottage; another may wish to see exhibited, a smith hammering his iron, or a few persons fishing in a river; and another, a school and play-ground, a cotton-manufactory, or a steam-vessel sweeping along the river. The exhibitions at a market, or fair, a public procession, boys and girls at play, a festive entertainment, with all its accompaniments, the scenes of a sea-port, or any other scene connected with nature or human society, might be conceived or delineated for this purpose, and grammatical exercises connected with it in the manner now illustrated. I should, however, prefer a real landscape, as it appears on a fine day of summer or autumn, to any other exhibition; as real objects make a more lively impression on the mind than any picture can produce, and the view of a beautiful landscape, in the open air, is attended with the idea of liberty, freedom from formal tasks, and various exhilarating circumstances. And it ought never to be forgotten, that, by connecting the process of education with varied and pleasant associations, we gradually enlarge the sphere of juvenile knowledge, and impress more deeply on the youthful mind the instructions we intended to impart. By a few occasional lessons, in the way of amusement, on the plan now stated, which may be varied in every possible mode, more correct ideas of the parts of speech may be communicated, than what is generally done in a year or two by the dry and abstract modes in which this branch of instruction has usually been conducted.

Such a plan of instruction appears to be suggested by the mode in which we may conceive language to have been originally formed. Were we to suppose man just now created, and placed for the first time on the surface of this globe, his attention would, in the first place, be directed to the various objects which he beheld existing around him. These he would endeavor, by some means, to distinguish one from another; and, if it were his design to invent a language by which he might hold a communication with other rational beings, his first effort would undoubtedly be, to give them *names* by which the ideas of them might be at any time recalled, when the objects themselves were absent from his view. These form a copious source of words, which must be common to every language formed for the communication of thought among intelligent beings, wherever existing, throughout the immensity of the universe. He would likewise soon discover that every one of the objects around him was endowed with certain attributes or qualities, to express which another class of words or signs would be requisite. In the course of his further survey, he would perceive certain changes, motions, and events, such as the ebbing and flowing of the sea, the rising and setting of the sun, the flight of birds, the movements of quadrupeds, &c. the expression of which would require a class of words distinct from the former. These classes comprehend all the words which can be deemed *essential* to language, or to a mutual interchange of sentiments between rational beings. In the progress of the formation of language, however, other words would be found highly expedient, for the purpose of ease or ornament, for connecting the different parts of a discourse, or to avoid circumlocutions or disagreeable repetitions; and hence the invention of pronouns, prepositions, and conjunctions. If this appears to have been the process by which language was originally formed, it likewise suggests the proper mode by which a general knowledge of the object, use, and component parts of language may be communicated to the young.

With regard to *Syntax*, in many of our initiatory grammars, there are between thirty and forty syntactical rules, many of them long and complex, and accompanied with numerous explanations, distinctions, and exceptions, all of which are intended to be crammed verbatim into the memory of the grammatical tyro, whether he understand them or not, and however ungracious and irksome the task assigned him. Is such a task necessary to be imposed, in the first instance? and, if imposed, will it tend to inspire the pupil with a greater relish for grammatical studies, or render him more accurate in the art of composition? I have no hesitation in answering such questions in the negative. Although all the rules alluded to were admitted to be useful, it would be highly inexpedient to burden and perplex a young person with such exercises, when communicating the first elements of grammatical arrangement, especially when he cannot be supposed to have a clear conception of the meaning and application of the greater part of such rules. What idea, for example, can a child of six or seven years have of such a sentence as the following, which forms only the *one-fourth* part of the 30th rule of syntax, in Blair's Grammar—"The same adjectives, adverbs, and prepositions, are always understood to apply to their respective parts of speech, when connected by conjunctions; so that, if either of them be changed in the next clause of the sentence, or the mood or tense of the verb be changed, the nominative or its pronoun must be repeated,"—or of the following, which forms another part of the same rule—"All the parts of a sentence should correspond with each other, and a regular and similar construction be carefully preserved throughout; and this corresponding analogy in the construction of sentences constitutes the principal charm of elegant composition."*

I am fully convinced that, in the first instance, it is quite unnecessary to advert to more than three or four fundamental rules in syntax, in order to direct the young in the general construction of sentences.

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* Mr. Blair, in his Preface to the Grammar alluded to, says, "A grammar for the use of schools *should not contain any thing superfluous*," and "every thing should be expressed *in the smallest number of words*,"—which are certainly good maxims, and yet some of his syntactical rules occupy nearly a page. He immediately adds, "Whatever it is desirable young people should know *they must learn by rote*—the memory is the *only faculty* of children of which teachers can properly avail themselves, and it is a vain attempt to address their immature powers of reason and reflection." Such sentiments are rather too antiquated for the nineteenth century. This gentleman, whether his name be *real* or *fictitious*, has succeeded much better in the execution of his "Class-Book," and his "Grammar of Natural Philosophy," than in his "Practical Grammar of the English Language."

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There is one principal rule, which, if punctually observed, would prevent any egregious blunder from being committed either in speaking or writing —and that is, "*A verb should agree with its nominative in number and person.*" This might be called, with some propriety, *the Rule* of syntax—a rule which is short and simple, which can be easily explained and comprehended, on the observation of which the meaning of a sentence frequently depends, and a rule, in short, which is most frequently violated, even by good writers, especially when their sentences are long and complex. To this rule I would add the following—"*Active verbs* and *prepositions* govern the *objective case* of pronouns;" and, in order to prevent such inaccurate expressions as "*more better*," "*more dearer*," &c. the rule, "Double comparatives and superlatives are improper," may be added. Exercises might also be given to illustrate the two following rules—"The past participle should be used after the verbs *have* and *be*;" and "The verb *to be*, should have the same case after it as before it." It ought never to be forgotten, that the habit of accurate composition depends more on *practice*, and the study of good writers, than on a multitude of *rules*; and I appeal to every one who is in the habit of composing, whether, in the moment of committing his thoughts to writing, he ever thinks of the rules of syntax, except, perhaps, some of those now specified. I have known an individual, in the lower walks of life, who had never been taught grammar, nor perused any book on the subject—who wrote essays on physical subjects, which might have been inserted with propriety (and some of them were actually inserted) in respectable scientific Journals. The only inaccuracy which appeared was an *occasional* violation of the first rule of syntax above stated. A more correct idea of the construction of sentences will be conveyed to the young by the occasional remarks of a judicious teacher, during their reading lessons—by exercising them frequently on the rules above stated, particularly the first—in causing them to correct ungrammatical sentences—and by pointing out the inaccuracies which occur in their written compositions, —than by all the formal rules that can be packed into their memories.

All the instructions alluded to above may be imparted without the assistance of any book or manual of grammar, and that, too, almost in the way of amusement. When the pupil has arrived at the age of 13 or 14 years, such books as "Murray's English Grammar," and "Irvine's Elements of English Composition," may be put into his hands for private perusal, where he will meet with a number of minute remarks and observations on the subject, which may be worthy of his attention. But, at the same time, he may be given to understand, that the careful study of good authors, a clear conception of the subject to which his attention is directed, and the exercise of judgment, taste, and common sense, on every piece of composition, will be of more avail than any system of abstract rules; and that a breach of some of the rules laid down by grammarians may sometimes be as proper as a strict observance of them. In short, in training children to accuracy, both in grammar and orthoepy, it might have a good effect were care uniformly taken, both in the school and the parlor, to correct every expression in their ordinary conversation that is ungrammatical, or incorrect in their pronunciation—to explain the reasons of the corrections, and to endeavor, on all occasions, to induce them to express their thoughts with propriety and precision. In the schools in Scotland every child should be taught to pronounce the *English* language with accuracy, even in his common conversation, so that the Scottish language may be extirpated as soon as possible, since it will never again be the language of literature or science.

Section VI.—*Geography.*

Geography is a branch of knowledge with which every individual of the human race ought to be, in some measure, acquainted. It is scarcely consistent with the character of a rational being, surrounded by the immensity of the works of God, to feel no desire to become acquainted with these works, and, particularly, to remain in ignorance of the form, magnitude, component parts, and general arrangements of the terrestrial habitation allotted for his abode. It is equally inconsistent with a principle of benevolence, and with the relations in which he stands to beings of the same nature and destination, to remain altogether unacquainted with the physical and moral condition of other tribes of his fellow-men, and to feel no interest in alleviating their miseries or promoting their improvement. It is even inconsistent with the spirit of religion and the duties of a Christian, to remain in indifference with regard to geographical knowledge for "the field" of Christian labor and benevolence is "the world" with its numerous tribes of inhabitants, which it is the great object of this science to investigate and describe. As the depositories of Revelation, of "the good things of great joy," which are intended to be communicated "*to all people*," we are bound to study this subject in all its bearings and relations, and to teach it to our children, and our children's children, that they may feel an interest in the moral condition of the inhabitants of distant lands, and employ their energies in diffusing Divine knowledge, in counteracting moral evils, in abolishing the system of warfare, and preparing the way for a harmonious intercourse among all the families of the earth. This science, therefore, ought to form a subject of study in every seminary devoted to the instruction of the young. Yet it is a fact, that, in the present state of society, we find thousands of our fellow-men almost as ignorant as the horse or the mule, of the arrangements of the world in which they dwell, and of the various tribes of human beings with which it is peopled—as if they had no connection with their brethren of the same family, nor any common relation to the Universal Parent who gave them existence.

This study, like many other scholastic exercises, has too frequently been conducted in a dry and uninteresting manner, and very inadequate ideas communicated of its grand features and leading objects. Lists of the names of towns, cities, countries, rivers, bays, and gulphs, have been imposed as tasks to the memory, without any corresponding ideas; and the mechanical exercises of copying maps, and twirling an artificial globe, have not unfrequently been substituted for clear and comprehensive views of the leading facts and principles of the science. *Physical* geography has been almost entirely omitted in the initiatory books on this subject; and most of them are constructed on this principle, that the meagre descriptions and details they contain *shall be committed to memory by rote.* In this way, months and even years have been spent, and as little real knowledge of geography acquired, as there is of theology by the common routine of committing to memory the vocables of the "Church Catechism," or the Westminster Assembly's synopsis of Divinity.

In communicating a knowledge of geography, it is requisite, in the first place, to give the young a clear and impressive idea of the *size*, *form*, *component parts*, and *general arrangements* of the earth, considered simply as an object of contemplation, and a part of the creation of God. In stating to a class of pupils that "the earth is round like a ball," the

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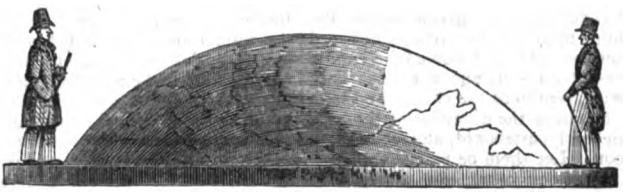
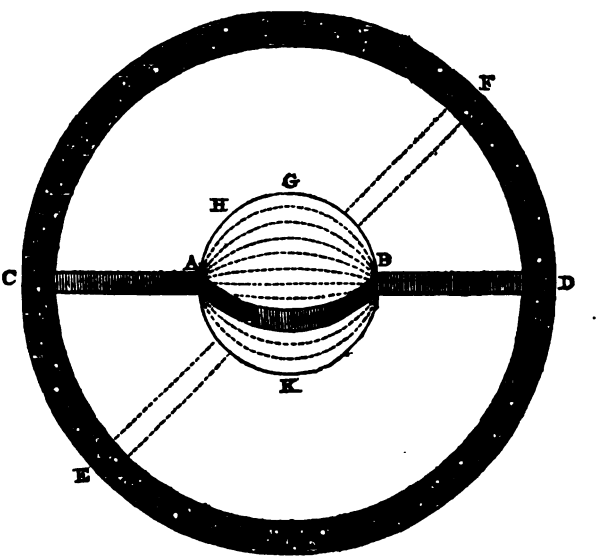
reasons or *arguments* which prove this position should be clearly and familiarly illustrated. If they are near the sea-coast, they should be conducted to the margin of the sea, to observe how the hull of a ship, leaving the shore, disappears, near the horizon, before the sails, and the sails before the topmast; and a telescope should be provided, that the observation may be made with perfect distinctness. They may be informed, at the same time, that a ship disappears from the view, in the same manner, *in all parts of the ocean*; and if so, the ocean must form a part of the surface of a sphere; and if the ocean, with its numerous ramifications of seas, straits, and gulfs, be of a spherical form, the surface of the land must be nearly of the same figure, since it is nearly on the same level as the sea, no part of it rising more than a mile or two above this level, except the peaks of a few lofty mountains. Where there is no convenient access to the sea-coast, or the margin of a lake or river, the same fact may be illustrated by the appearance of a person going over the top of a conical hill,—or any waving tract of ground may be selected, and a little boy directed to walk from the one extremity to the other, over the highest point of it; when it will be perceived, after having passed this point, that the lower parts of his body will first disappear, and that the top of his head will be the last part of him that will be visible, as represented in the following figure.



The pupils may next be made to perceive, that if the earth be round like a globe, we might travel directly east or west, and, holding on in the same direction, without turning back, might arrive at the same point from which we set out; and then be informed, that the experiment has actually been made—that ships, at different periods, have sailed quite round the world, the course of which may afterwards be pointed out on the artificial globe. But, as these voyages have been made only in an easterly or westerly direction, they may be led to understand that, had we no other proofs of the earth's rotundity, this experiment would only prove that the earth is round in one direction, like a cylinder or a drum. The roundness of the earth, *from north to south*, might, at the same time, be explained from the fact, that when we travel a considerable distance from N. to S. or from S. to N., a number of new stars successively appear in the heavens, in the quarter to which we are advancing, while many of those in the opposite quarter gradually disappear; which could not happen if the earth were a *plane* in that direction, like the longitudinal surface of a cylinder: for, in this case, we should see all the stars of the heavens, from the North pole to the South, on whatever portion of the cylindrical surface we were supposed to be placed. This might be illustrated by surrounding a terrestrial globe, or any other ball, with a large hoop or circle, about twice or thrice the diameter of the globe, on which some of the stars might be represented. This circle might be made either of wood or pasteboard, and the globe within it connected with a moveable plane to represent the horizon, as exhibited in the following figure.



In this figure, the inner circle represents the earth; A, the North pole, and B, the South; and the larger circle, E C F D, a portion of the celestial sphere. It is evident, that if a person be placed at the equator at G, he will see all the stars above the horizon C D, in the hemisphere D F C. If he move to the point H, 45 degrees nearer to the North pole, the moveable plane C D may be moved in the direction E F, to represent the horizon of that place, when it will evidently appear that he has now lost

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sight of all the stars situated between F and D, and that the pole-star C, which, in his former position, was in his horizon, is now elevated 45 degrees above it. In a similar manner it might be shown that no such difference in the aspect of the starry heavens could take place, in travelling from South to North, or from North to South, were the earth of the form of a cylinder; and consequently, that the fact above stated proves the rotundity of the earth in that direction.

That the earth, considered as a whole, notwithstanding the irregularities caused by its mountains and vales, is of the figure of a sphere, may be illustrated from the phenomenon exhibited during the progress of an eclipse of the moon. An explanation of a lunar eclipse, accompanied with familiar illustrations, will be requisite to be given, before the proof of the globular figure of the earth be deduced from this phenomenon. Let the flame of a candle or gas-lamp represent the sun, and a wooden ball, supported by a wire, represent the earth; and let a circle somewhat less than the diameter of the ball, be drawn on a piece of pasteboard, and colored, to represent the moon. Let them be placed at a moderate distance from each other, and nearly in a straight line, and let the pupils mark the curve of the shadow of the ball on the circle representing the moon, and that there is no body but one of the figure of a *globe* that can project *a circular shadow in every direction*; for, although a counter or a shilling will cast a circular shadow in *one* direction, yet in every other direction it is either an oval or a straight line. Hence the conclusion is easily deduced, that, if the shadow of the earth falling on the moon is the cause of an eclipse of that orb, and if this shadow, so far as it is seen, is always a portion of a circle, the earth, as a whole, must be nearly of a globular figure. In order to render such explanations clear and impressive—when a visible eclipse of the moon takes place, young persons should be directed to observe such a phenomenon with attention—to mark the figure of the earth's shadow when it first enters on the eastern margin of the moon—before it leave its western edge—and during the whole of its progress along the disk, if it happen to be a *partial* eclipse of the moon; and, although they be not directly engaged in geographical studies at the time, yet such observations will afterwards prepare them for understanding such explanations as now suggested. Such minute illustrations, so far from being superfluous or unnecessary, are essentially requisite for producing in the minds of the young *a rational conviction* of the rotundity of the earth. I have known young ladies, and gentlemen too, who had passed through a scholastic course of geography, and yet could assign no other reason for their believing that the earth is globular, than this, "That their teacher told them so, and showed them a representation of it by the artificial globe." Besides, such specific explanations and illustrations tend to exercise the reasoning powers of the young, and to bring to their view a variety of incidental facts and circumstances connected with the subject, and thus their store of general information is gradually increased.

Having, by such methods as the above, produced a clear conviction of the spherical form of the earth, the next step might be to convey an impressive idea of its *magnitude*. For this purpose, let a class of young persons be conducted to an eminence, where they might have a distinct view of a landscape stretching about *eight miles* in every direction. Let their attention be particularly directed to the various objects which compose the scene before them; let them be directed to consider the vast mass of materials contained in the hills or mountains which form a portion of the view—the millions of laborers, and the number of years which it would be requisite to reduce the whole landscape to a perfect level—the number of trees and shrubs of every kind contained within the range of their view—the almost innumerable millions of flowers of every hue, stalks of corn, blades of grass, mosses almost invisible to the naked eye, and vegetables of every description, which cover every portion of the landscape—the cattle, sheep, horses, dogs, and other quadrupeds, and the multitudes of birds, worms, flying and creeping insects, and microscopic animalculæ, which no man can number, comprehended within the limits of their view—the number of houses and human beings in the towns, villages, and hamlets, which are scattered around, and the labors in which they are employed—the mass of waters in the rivers, and in that portion of the ocean which lies before them, (if such objects be in view,) and the numerous tribes of fishes which glide through the watery element. Let them be directed to consider the time and exertions which would be requisite to travel to the most distant part of the landscape, to go quite round it, and to cross it in forty or fifty directions, so as to attain a more intimate inspection of the multifarious scenes and objects of which it is composed. Let certain general calculations be made of the *number* and *magnitude* of such objects, of the *motion* of the inanimate parts of nature, of the activities of animated beings, and of the quantity of matter which appears on every hand. Having impressed upon their minds, as clearly as possible, such ideas of the *magnitude* and *variety* of the scene before them, let them be informed that the landscape they are contemplating is about 50 miles in circumference, and that its surface contains 200 square miles; but, that the whole surface of the earth contains more than 196 millions of square miles, and, consequently, is *nine hundred and eighty thousand times* larger than all the objects they behold around them; so that they must conceive 980,000 landscapes as large as the one before them, before they can form an adequate idea of the magnitude of the earth. To impress this idea more deeply, they may likewise be told that, were they to remain in the station they now occupy, *ten hours* every day, (the time usually allotted for daily labor,) and were a landscape of similar extent to that which they behold, to pass before their view *every hour*, till the whole extent and scenery of the terraqueous globe were brought under their observation, it would require more than *two hundred and sixty-eight years* before they could survey, even in this rapid and imperfect manner, the whole superficial dimensions and variegated scenery of the globe on which we dwell.

Their attention should likewise be directed to the *solidity* of the earth—that it is not a mere superficies, but contains within its bowels an immense and indescribable mass of matter, extending nearly 7900 or 8000 miles *in every direction* between the opposite portions of its circumference, amounting to more than 263 thousand millions of cubical miles. An idea of this enormous mass of materials may be communicated by such illustrations as the following:—Suppose Mount Etna—which ranks among the largest *insulated* mountains on the globe, and which contains around its sides 77 cities, towns, and villages, and 115,000 inhabitants—to be 120 miles in circumference around the base, about 10 miles in circumference near the top, and 2 miles in perpendicular altitude, and considering its figure to be nearly that of the frustrum of a cone, it will contain about 833 cubical miles, which is only the $\frac{1}{316,786,681}$ part of the solidity of the globe, reckoning it to contain 263,858,149,120 cubical miles; so that it would require more than *three hundred millions* of mountains, such as Etna, to form a mass equal to that of

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the terraqueous globe: and were these mountains placed side by side in a straight line, they would extend 12,100,097,574, or more than *twelve thousand millions* of miles; that is, more than *six times* the distance of Herschel, the remotest planet of our system. And were we to travel without intermission, till we reached the extremity of such a line of mountains, at the rate of 25 miles every hour, (the utmost speed which our steam-carriages have yet attained,) it would require *fifty-five thousand, two hundred and fifty-one years*, before the journey could be accomplished. And, were they arranged in circles, equal to the perimeter of the sun, they would go 4376 times round the circumference of that stupendous globe, and cover a great portion of its surface. Again, suppose that all the inhabitants of the earth were to be employed in removing a mass of materials equal to that of our globe; suppose all that are capable of laboring to be 200 millions, and that each person removes ten cubical yards in a day, it would require more than 1,970,956,164, or, one thousand nine hundred and seventy millions, nine hundred and fifty-six thousand, one hundred and sixty-four years, before such an operation could be completed; which is more than 337,550 times the number of years which have elapsed since the Mosaic creation.

It is of some importance that, by such illustrations, we endeavor to convey to the minds of the young a luminous and *impressive* idea of the magnitude of the globe on which we dwell. For it is the only standard, or *scale of magnitude*, by which we are enabled to form a conception of the bulk of the sun, and some of the more magnificent globes of the solar system, and of the immensity of the universe. If we entertain imperfect and contracted conceptions of the size of our globe, we shall be led to entertain similar contracted views of the celestial orbs, and of the amplitudes of creation. No adequate conception of the magnitude of our world can be conveyed to the young, by merely telling them that it is 8000 miles in diameter, and 25,000 in circumference, and showing them its figure and the divisions on its surface by an artificial globe. For, in the first place, few of them have an accurate conception of the extent of *one* thousand miles, much less of *twenty-five* thousand; and, in the next place, they are apt to fix their attention merely on the *length* of a line or a circle, without considering the *extent of surface* contained in a globe of the above dimensions; and therefore, the number of square miles comprised in the superficies of the earth, amounting to nearly 200 millions, should always be specified, as that which conveys the most correct idea of the amplitude of our globe—and, in the last place, unless an ample prospect be presented to their view, and their attention fixed upon its multifarious objects, while such instructions are imparting, the illustrations of the magnitude of the earth will neither be clear nor impressive. In a private apartment, where the view is confined to the walls of the room, such instructions would lose a considerable part of their effect.

Having thus impressed on the understandings of the pupils clear conceptions of the figure and magnitude of the earth, its leading divisions and *grand natural outlines* should next be presented to view. An eighteen-inch terrestrial globe should be placed before them, on which they should be directed to mark the great divisions of *land* and *water*—that the regions inhabited by man, and other terrestrial animals, lie between two expansive masses of water more than ten thousand miles in length, and one of them nearly the same in breadth, which cover about three-fourths of the surface of the globe—that the northern and southern portions of this watery mass are, for the most part, compacted into a body of solid *ice*; that the other portions move backwards and forwards in different directions by a kind of libratory motion, every 12½ hours, producing the flux and reflux of the sea—that currents, such as the *gulf stream*, are found in different parts of the ocean, flowing uniformly in the same direction—that the *land* is divided into three principal portions or masses, the Eastern and Western continents, and the territory of New Holland, besides thousands of islands of every form and size, which diversify the surface of the ocean—that lofty ranges of mountains, some of them three or four miles in perpendicular height, run in different directions through these continents, some of them hundreds and even thousands of miles in extent—that hundreds of rivers, many of them above 2000 miles in length, have their rise in these elevated regions, and carry an immense body of waters into the ocean—that the ocean has been sounded with lines nearly a mile in length, when no bottom was found—that it is probable it is several miles in depth, and that its bottom is diversified with mountains and vales like the surface of the dry land—that it contains a mass of water sufficient to cover the whole globe to the height of more than a mile and a half; and that, were its caverns drained, it would require more than 20,000 years before they could be filled by all the rivers running into it at their present rate, although they pour into its abyss 13,600 cubical miles of water every year—that the atmosphere surrounds the whole of this terraqueous mass—that by means of this atmosphere and the solar heat, a portion of the waters of the ocean is carried up to the region of the clouds in the form of vapor, and condensed into rain to supply the sources of the rivers, and to water and fertilize the earth; and that by these, and similar arrangements of Infinite Wisdom, the lives and comforts of myriads of animated beings throughout the regions of the earth, air, and ocean, are preserved and perpetuated.

Such general views of the grand features of the globe, when occasionally enlivened with particular details of what is curious and novel to the young, cannot but arrest their attention, and excite their curiosity to acquire more minute information on the subject; while, at the same time, they have a tendency to inspire them with sublime and reverential ideas of that Almighty Being who "laid the foundations of the earth, who causeth the vapors to ascend, who measureth the ocean in the hollow of his hand, who weigheth the mountains in scales, and taketh up the isles as a very little thing." After describing such general views, the attention may be directed to various other objects connected with the physical constitution of the globe, such as rocks and insulated mountains, promontories, isthmuses, caverns, icebergs, forests, mines, and deserts—volcanic mountains, and islands that have been raised from the bottom of the ocean by the force of subterraneous agents—lakes, mediterranean seas, fountains, springs, whirlpools, gulfs, and water-spouts—the peculiarities of the different zones—the climates, and the distribution of plants and animals in the different regions of the earth—the atmospherical phenomena in different countries, thunder, lightning, aurora-borealis, the monsoons, trade-winds, sea and land breezes, hurricanes, and tornadoes—the distribution of *temperature* in different parts of the earth—the variety of seasons in the different zones, and the reasons why all the four seasons prevail at the same moment in different countries—the changes which have been produced on the surface of the globe by earthquakes, volcanoes, the action of water, the influence of the atmosphere, and the agency of man—the varieties of the human race, the population of the globe, and the number of individuals that are

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daily ushered into existence, and of those who daily retire from the living world. To these views of natural scenery may next be added explanations of maps, and of the different circles on the artificial globe, of the nature of longitude and latitude, the division of the circle into degrees and minutes, the variety of days and nights, the *reasons why the zones are bounded at particular degrees of latitude* by the tropics and polar circles, and the mode by which the circumference of the earth and its other dimensions have been determined. The explanations of *astronomical* geography, such as the causes of the different seasons, the annual and diurnal motions of the earth, and the method of finding the latitudes and longitudes of places, may be postponed till the pupil proceeds to the study of astronomy.

In describing such objects as the above, and other departments of geography, illustrative maps and delineations, such as the following, are requisite:—1. A stereographic projection of the globe on the plane of the meridian, which divides it into the eastern and western hemispheres; and another projection on the plane of the equator, having the poles in the centre, dividing the earth into the northern and southern hemispheres. Without this last projection, which is seldom exhibited in books of geography, the relative positions of countries in Asia, North America, and other regions, cannot be distinctly traced. On both these maps, the *ranges of mountains* which diversify the globe, and all the *rivers* which flow from them, should be particularly delineated, without any other objects or distinctions, except the names of the countries, seas, oceans, rivers, and mountain-chains, in order to present to the young mind, at one view, this grand and distinguishing feature of our globe. For want of such maps on a large scale, accurately delineated, with the mountains and rivers represented in their proportional magnitudes, no accurate nor comprehensive ideas are generally entertained of this noble and interesting feature of the terrestrial surface.—Three or four extensive chains of mountains may be distinguished, from which flow numerous ramifications, and which, with some interruptions from the sea, extend nearly round the globe. One of these chains runs through Lapland, Finland, and Northern Russia, including the Ural mountains, sending forth branches in different directions. Another runs along the southern parts of Europe including the Alps and Pyrenees—Hungary, Persia, Tibet, including the Himalaya, and, stretching in different directions, pass through China, Japan, and the Kurile islands towards Kamtschatka, from which another chain diverges, and establishes a connection with the grand chain of the American continent.—Another ridge runs along the southern hemisphere, through Africa, Paraguay, the islands of the Pacific, and New Holland; and another extensive chain runs from north to south, along the whole length of America, including the Andes, the Rocky and the Blue mountains. The pupils should be directed to trace these ranges, with all their different branches, not only along the continents, but across the oceans, where the tops of the higher ridges appear in the form of islands, their average elevations remaining below the level of the sea.—2. Another delineation should consist of an elementary map, showing the various objects connected with geography: such as continents, islands, peninsulas, isthmuses, promontories, mountains and plains, woods and forests—rivers, lakes, seas, gulfs, friths, straits, and channels—and the manner in which cities, towns, forts, roads, shoals, sand-banks, soundings, sunken rocks, and the direction of the winds, are represented in maps.—3. Delineations showing the proportional length and breadth of the principal rivers on the globe. This might, perhaps, be more distinctly exhibited by a number of rods of different lengths, gradually tapering to a point as the respective rivers diminish in breadth, from their mouths to their sources. Other delineations might represent their lengths, not in straight lines, but with all their curves and windings.—4. A chart or delineation of the comparative size of countries, lakes, and islands; so that the proportional spaces on the globe, occupied by such countries as Russia, China, Great Britain, the United States, &c. may be perceived at a glance. These spaces may be represented either by squares, parallelograms, or circles.—5. An *Isothermal chart*, showing the *climates* and *vegetable* productions of the earth; in which the mean temperature of its different regions, the plants which flourish in them, the length of the longest days and nights, the divisions of the zones, and other particulars, may be distinctly noted.—6. A chart of geographical *zoology*, showing the various tribes and species of animals with which the earth is peopled, and the several regions where the different species abound. The names of the animals might be engraved instead of the names of towns, and if the chart was on a large scale, the *figures* of the most remarkable animals might likewise be engraved.—7. A map of Africa and America, and the Atlantic ocean lying between them, *on the same sheet*, for the purpose of exhibiting, *at one view*, the whole Atlantic, with its islands, and the relative positions of the coasts of Africa and South America. Also, another map, on the same scale, representing the eastern parts of Asia and New Holland on the one hand, and on the other, the western coasts of America, with the Pacific ocean, and its numerous groups of islands which intervene, for the purpose of showing the nearest approach which the old and new continents make to each other, and the relative positions of the islands and countries connected with the Pacific.—8. A map or chart of *Moral* geography, exhibiting the prevailing religion of the several countries, and the moral state of their inhabitants, which might be distinguished, either by different colors or by different shades in the engraving. In this map the countries enlightened by Christianity, and those which are still shrouded in Pagan darkness, might be exhibited at one view; for the purpose of showing to the young what an immense portion of the world is still immersed in heathen ignorance and idolatry, and what exertions are still requisite for enlightening the benighted nations; and for the purpose of stimulating them to bear a part in those philanthropic movements which are now going forward for the enlightening and renovation of the world.—9. Views of cities, public buildings, mountains, caves, grottos, volcanoes, interesting landscapes, and whatever scenes or objects are most striking on the surface of the globe. Some of these views might be exhibited by the optical diagonal machine formerly described.—10. Sets of colored maps of the quarters of the globe, and its different countries, delineated in the usual way.—11. A projection of the globe *on the horizon* of the particular country where the pupils reside, for the purpose of showing the bearings and distances of places from the country in which they are placed.—12. *Slate globes*, on which the pupil may trace with a pencil the circles of the sphere, the ranges of mountains, the course of rivers, the outlines of continents and islands, and whatever else may tend to familiarize his mind to the general arrangements of the earth. On such globes mistakes may be remedied and inaccuracies corrected by the application of the sponge; and, after the pupil has been for some time accustomed to such delineations, he will soon acquire a clear and comprehensive view of the outlines of the globe, and become familiar with the relative positions of its continents,

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seas, and islands.—13. Delineations of the *comparative heights* of the principal mountains on the globe —the mountains in the eastern and western hemispheres being arranged in two separate groups. On the same sheet might likewise be delineated, comparative views of the heights of different *ranges*, arranging them into six or seven classes, beginning with views of such mountains as those of Scotland, Wales, and Ireland, which do not much exceed 4000 feet, and gradually proceeding to such as the Cordilleras and the Himalaya, whose summits reach an elevation of above 20,000 feet.—14. *Models* of particular countries might occasionally be made of wax or other materials, particularly of mountainous regions, for the purpose of exhibiting an idea of the scenery of a country, the windings of its rivers, and the comparative height of its mountains above the general level of its surface. No map can convey an idea of such particulars, or of the general appearance and prominent features of any country, similar to that of a well-executed model. I have seen in the Museum of the University of Edinburgh, several models of the kind to which I allude, of the vales and mountainous regions of Switzerland, in which the position of the towns, the course of the rivers, the lakes, the lines of roads, the vales, the rocks, the forests, and the comparative elevation of the mountains, are exhibited, as if one were looking down upon the country from the clouds. The only objection to such models would be the difficulty of getting them executed, and the consequent expense which would be incurred. But, if one model were accurately executed, others could easily be taken from it, on the same principle as phrenologists take casts of the human skull.

By the assistance of such maps and delineations, and with the aid of a judicious text-book, comprising a comprehensive view of the outlines of physical, mathematical, civil, statistical, and historical geography, an enlightened teacher will be enabled gradually to lead his pupils forward to luminous views of this interesting subject. In describing the different countries, he should give a comprehensive outline of whatever is peculiar to each country, and select, for particular description, whatever interesting objects of nature or art may have a tendency to excite the attention and gratify the curiosity of his pupils, referring them to their larger systems of geography for more minute details. In such descriptions, the details of moral, statistical, and religious geography, should occupy a more prominent place than they generally do in our systems of geography and scholastic courses on this subject. The statistics of our own country, of the various states of Europe, and particularly of the United States of America, which are very imperfectly known, and respecting which there exist numerous misconceptions and unreasonable prejudices on this side of the Atlantic, should be particularly detailed. The moral and mental degradation of the heathen world; the missionary stations which have been fixed in different parts of it for counteracting the influence of barbarism and idolatry, and diffusing the light of divine knowledge; the various success which has accompanied such undertakings; and the philanthropic enterprises which are now going forward in different countries for the moral renovation of mankind, should be depicted to the view of the young with all the vividness and energy which the importance of such subjects demands, in order to allure them to the consideration of such objects, and to secure their endeavors in promoting them. It is a striking and melancholy feature in the records of our race, that almost the whole of history and historical geography is occupied with details of the miseries of mankind, produced by ambition, avarice, and injustice, the tyranny of despots, and the desolations of war; and that scarcely a bright spot can be perceived on the surface of the globe, and amidst the gloomy records of past generations, on which the eye of benevolence can rest with unmingled delight. Hence it has happened, that we have scarcely a history of the operations of pure philanthropy, except in the instance of our Saviour and his apostles. And now, when philanthropic plans have been formed, and benevolent enterprises are carrying on, our geographers and men of science, so long accustomed to blaze abroad the exploits of ambition and malignity, will scarcely condescend to notice or record the operations by which the moral world is beginning to be enlightened and regenerated.—This is not what it ought to be, or what we ought to expect from those who are engaged in the diffusion of knowledge. All knowledge should be directed so as to have a moral bearing, and to stimulate the mental activities of the young to those benevolent exertions by which the best interests of their fellow-men, in every land, may be promoted.

Geographical compendiums for the use of schools should be clear and comprehensive in their details, and enlivened with occasional picturesque descriptions of human scenery and of natural and artificial objects, which may be illustrated with neat engravings. They should also abound with questions and exercises of every description connected with the subject, to afford scope for the industry of the pupil, and for the exercise of his judgment and reasoning powers. But, however excellent the plan and details of any school-book may be, it ought by no means to be considered as superseding the more familiar illustrations of the teacher, and the conversational lectures alluded to above. No man can be a successful teacher of this science, but he who has a familiar and comprehensive knowledge of all the subjects connected with it, and who can, at any time, illustrate its principles and facts by *viva voce* descriptions and elucidations, which always make a deeper impression on the young mind than can be produced by the mere perusal of the best treatises. In working the usual problems on the terrestrial globe, (some of which are of little practical importance,) due care should be taken, that the pupils be not guided merely by the rules given for the respective problems, but that *they understand the reasons* why they turn the globe in this or that direction—elevate the pole to a certain degree above the horizon—or set the horary circle to a given hour. In problems which have a reference to the difference of time at different places, they may be taught to perform the operations by a mental calculation, and to ascertain, in the course of a few seconds, what nations have noon, midnight, morning or evening, at a given hour, or summer or winter, spring or autumn, on a given day or month. In commencing the study of geography, a plan or map of the town or village in which the pupils are taught, along with the adjacent country, and some of its prominent objects, might be laid before them, as introductory to the study and explanation of maps. On this map, they might be directed to attend to the cardinal points of the compass, the boundaries of the town, the streamlets or rivers, ponds or hills, and the bearings of the different streets, lanes, public buildings, and other objects, from each other; and various questions and exercises in reference to such objects might be proposed, which would excite a spirit of observation, and prepare them for understanding maps of countries on a larger scale. A map of the county, and then a map of the state or kingdom might next form the subject of attention, which would prepare them for the study of the particular quarter of the globe in which they reside, and of all the other countries, seas, and oceans, dispersed over the surface of the earth. This plan is evidently in conformity to the

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order of nature, although directly opposite to the order generally pursued.*

Section VII.—*Geology.*

Geology is a science which, of late years, has excited the attention of philosophers, naturalists, and theologians; and, in consequence of the researches of its votaries, many striking and important facts in relation to the structure of the earth and the changes it has undergone, have been brought to light. Many of the facts which this science discloses have a tendency to convey to the mind impressions of the wisdom, and particularly of the *power* of the Creator, in those stupendous forces which produced the convulsions and changes which have taken place both on the surface and in the interior strata of the globe. They are likewise applicable to various practical purposes. A minute and circumstantial knowledge of the various facts which have been ascertained by geologists in different countries, may be of extensive use to those employed in mining operations, when searching for coal, fossil salt, or metallic veins, and might prevent many ruinous speculations to which ignorant projectors are frequently subjected. In excavations for the purpose of forming canals, tunnels, and rail roads—operations which are now going forward in almost every part of the civilized world—a knowledge of this subject could not fail to be highly beneficial to all parties engaged in such projects. Besides, the study of this science is intimately connected with Scripture history and theology, and its facts, when viewed in a proper light, have a tendency to elucidate certain portions of the sacred writings, and to illustrate the harmony and the connection which subsist between the visible operations of the Creator and the revelations of his word. For these reasons, it might be expedient to communicate to the young a general idea of some of the leading facts connected with geology, without perplexing them with any of the speculations of philosophers, or the theories which have been formed to account for geological phenomena; leaving them to deduce their own conclusions at a future period, when their knowledge of such subjects shall be increased, and their judgment matured.

A brief description might be given, in the first place, of the solid parts of the earth, of the various strata of which they are composed, and of the classifications which geologists have made of the differ-

* Since writing the preceding parts of this work, I have been favored, through the liberality of a respected literary correspondent in the State of *Connecticut*, North America, with a variety of schoolbooks on *geography* and other subjects, which have an extensive circulation in the New England States. Among these are the following:—1. Woodbridge's "System of Universal Geography, on the principles of comparison and classification. 5th edition, 1833." This work, comprised in a thick 12mo. volume of 500 very closely printed pages, comprehends an immense mass of information on *physical*, *civil*, and *statistical* geography, including descriptions of a great variety of facts in relation to the *geological* structure of the earth. It is illustrated by nearly a hundred engravings of natural and artificial objects; such as sections of rivers, canals, comparative elevation of mountains, cataracts, races of man, geological sections, cities and public buildings, which both enliven and elucidate the descriptions. Appended to this work, is a lucid and judicious compend of "Ancient Geography, as connected with Chronology," including sketches of sacred history, mythology, and the early history of mankind, by Mrs. Willard—a lady who appears to have made considerable researches into the different departments of geographical science, and to have promoted the cause of general education.—Both these works are admirably calculated for the higher classes in schools, and abound with a great number of questions and exercises, for stimulating the attention and ingenuity of the young. Had this volume been sparsely printed, according to the fashion that prevailed 20 or 30 years ago, like "Playfair's Geography" and other works, it would have occupied two or three quarto volumes of 1500 pages.—2. Woodbridge's "Rudiments of Geography, on a new plan," 18mo. containing 208 closely printed pages, and about 170 cuts, and comprising a very considerable portion of information on the different departments of geography. It may be considered as partly an abridgment of the larger work noticed above, and partly an introduction to it. The cuts, though small, are sufficiently vivid and distinct to convey an accurate idea of the objects they are intended to represent. It has passed through seventeen editions, comprising more than 200,000 copies. Mr. Woodbridge is a corresponding member of the Geographical Society of Paris, and Editor of the American "Annals of Education;" and a gentleman who appears to be quite familiar with all the departments of geographical, physical, and mathematical science. His geographical works are rich in information in respect to every topic connected with his general subject, and have received the approbation of the Geographical Society of Paris, and of many scientific characters on the continent of Europe, particularly Humboldt and Fellenberg.—3. "A Practical System of Modern Geography," by J. Olney, A. M.—an 18mo. of 288 pages, closely printed on a plan somewhat similar to Woodbridge's Rudiments, illustrated with nearly a hundred engravings, and containing a very considerable portion of useful information. This work has passed through fifteen editions.—4. "The Malte-Brun School Geography," by Mr. Goodrich, a large 18mo. volume of nearly 300 pages, and containing about 133 engravings. This work contains a larger quantity of letter-press than the two former, and a great variety of facts in relation to civil and descriptive geography, but is not so full as Woodbridge's volumes in its details of *physical* and statistical geography. Fifteen thousand copies of this work were sold in the space of eighteen months from the date of its first publication. The *Atlases* belonging to these works are beautifully executed, and contain several of the projections I have suggested above, besides sets of maps as usually delineated, along with a variety of useful descriptions and statistical tables. In the Atlas which accompanies Olney's "Practical System," the *population* of the respective towns and cities can be ascertained at a glance, by means of certain characters and figures connected with their names. Hall's "Child's Book of Geography," and Peter Parley's "Geography for Children," each of them containing about a hundred pages, in a square 18mo. size, and embellished with a variety of maps and cuts, appear well calculated to interest the minds of youth, and to convey a general idea of the leading features of the world. Some of the above works, with a few alterations, might be published with advantage in Great Britain. They contain more particular maps and descriptions of the United States than are to be found in geographical works published on this side of the Atlantic. A comprehensive and useful compend of geography for the use of schools, might be compiled from the volumes now mentioned, by selecting the descriptions, exercises, and more interesting portions of each, and combining them into a volume calculated for the meridian of our own country.

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ent kind of *rocks*. These rocks are usually arranged under the following classes:—1. *Primary rocks*, which compose the grand frame work of the globe, which form the most lofty mountains, and extend to the greatest depths yet penetrated by man, and below all the other formations. The substances of which such rocks are composed, are granite, gneiss, mica-slate, hornblend, granular quartz, &c. but never contain salt, coal, petrifactions, or any remains whatever of organized substances; and therefore are supposed to have been formed before the creation of animals or vegetables. 2. *Transition rocks*, which include those rocks that lie over the primitive, and are composed of the larger fragments of the primitive rocks. They contain graywacke, transition limestone, slate, sand-stone, &c. Shells are sometimes found in them, but no remains of land animals or vegetables. It is supposed they were formed next after the primitive rocks, and after the creation of some kinds of organized beings. 3. *Secondary rocks*, which lie upon the transition rocks, and appear like deposites, composed of grains which once belonged to primitive rocks. The principal secondary formations are *coal*, *chalk*, *secondary limestone*, *oolite*, *millstone*, *grit*, &c. which contain petrifactions of animal and vegetable substances. 4. *Tertiary strata*, which consist of beds of *clay*, *sand*, *marl*, and the newer limestone deposites. These formations are considered as newer than the secondary, and contain abundance of fossil shells and plants, along with the bones of quadrupeds and fishes. 5. *Volcanic* and basaltic rocks, which owe their origin to volcanic fire, and are sometimes forced up to the surface of the earth in a melted state, by the action of subterraneous heat. The principal volcanic rocks are *basalt*, *lava*, and *greenstone*. 6. *Alluvial strata*, which includes deposites that are made of broken strata, consisting of sand, mud, clay, pebbles, &c. which are formed by the currents of rivers, and other causes now in operation.

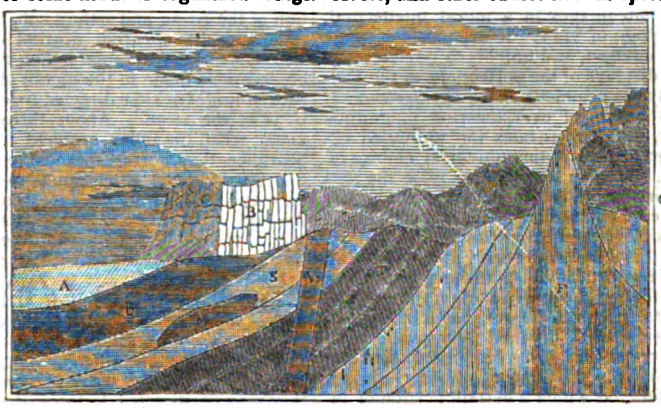

Fig. 1.

These classifications of rocks and formations might be illustrated by such figures as in the engraving, which is taken from Woodbridge's "System of Universal Geography," where Fig. 1. represents the *strata of the earth*, F the primary strata, T transition, S secondary, A Alluvial, B basaltic, V vein, b bed. Fig. 2, represents a section of the earth between latitude 40° and 45° north.

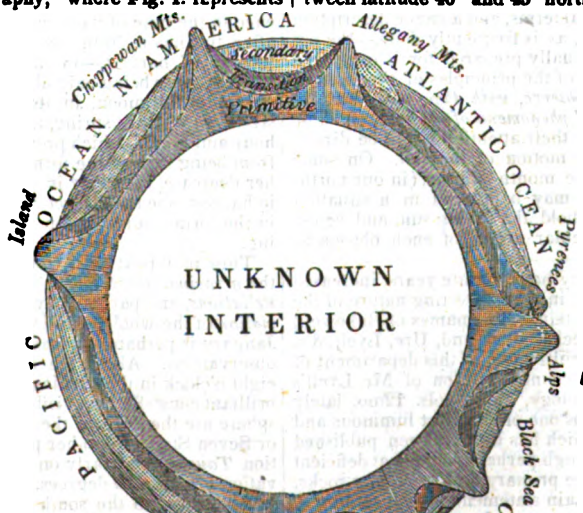

Fig. 2.

In conjunction with such pictorial representations, a cabinet of minerals should be procured, containing at least the following: *quartz*, *mica*, *talc*, *feldspar*, *limestone*, *argillite* or slate, *hornblend*, *gypsum*, and *chlorite*, which form what has been termed the *alphabet* of geology. Besides these, specimens should

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be procured of basalt, gneiss, greenstone, lava, porphyry, graywacke, and other substances mentioned above. About thirty specimens in all are sufficient for illustrating the classes of geology. Without an exhibition of these, in connection with geological descriptions, no definite ideas can be conveyed to the mind of the student on this subject.*

Section VIII.—*Astronomy.*

Astronomy is a science which has for its object to explain the motions of the heavenly bodies, their various aspects, and the facts which have been ascertained in the planetary system and throughout the region of the fixed stars. This is a subject of considerable interest and utility. It is intimately connected with geography, navigation, agriculture, commerce, chronology, and other arts and sciences, and has lent its aid to promote their improvement. The study of it is likewise attended with many pleasures and advantages in a moral, intellectual, and religious point of view. It expands the range of the human intellect, and unfolds to our view the most striking displays of the perfections of the Deity, particularly the grandeur of his *Omnipotence*. It sets before us objects of overpowering magnitude and sublimity, and demonstrates the unlimited extent and magnificence of the universal empire of the Almighty. It has a tendency to raise the soul above grovelling pursuits and affections, to inspire hope, reverence, and humility, and to excite to the contemplation of objects far surpassing every thing we behold in this terrestrial scene, and worthy of the dignity of immortal minds. In short, it prepares the mind for the employments of the future world, and demonstrates that the Creator has it in his power to distribute endlessly diversified streams of felicity, among every order of his intelligent offspring, throughout all the revolutions of eternity. It is a subject, therefore, on which a certain portion of information should be communicated to the young, and to every human being.

In communicating to the young instructions on this subject—instead of commencing with definitions of astronomical terms, and a vague description of the solar system, as is frequently done,—the pupils should be gradually prepared for acquiring a general knowledge of the principles of the science, *by being taught to observe, with their own eyes, the motions and general phenomena of the heavens*. The first object to which their attention might be directed, is the apparent motion of the *sun*. On some clear evening, in the month of June, (in our northern latitude,) they may be placed in a situation where they may behold the setting sun, and be desired to take particular notice of such objects as mark the place of his going down. Next morning, or the first clear morning afterwards, they may be placed in the same situation, and, having first requested them to point to the place where the sun disappeared the evening before, their attention should next be directed to the point of his rising, and to mark the terrestrial objects in the direction of which he appeared to rise. The difference between the points of his setting and of his rising should be particularly impressed upon their minds. On this day, too, about twelve o'clock, they should be directed to attend to the sun's meridian altitude. These observations may either be accompanied with certain appropriate remarks, or the pupils may be left, in the meantime, to ruminate upon them, to consider them simply as *facts*, which may be afterwards adverted to, and to form their own conclusions. Similar observations may be made from the same spot about the 23d September, and particularly about the middle of December, when the direction of the rising and setting sun, his meridian altitude, and the apparent diurnal arc he describes, will appear very different, when compared with the observations made in the month of June. Their attention might next be directed to the phases and motions of the *moon*. About three days after new moon, when the lunar crescent first makes its appearance, they may be directed to mark the *form* of the cresent, the most conspicuous *stars* in its vicinity, and its *apparent distance* from the place where the sun went down. Every clear evening afterwards, the gradual increase of the crescent, its motion among the stars, and the apparent distance it has moved during every successive period, should be particularly marked, till it arrive at the eastern part of the horizon after the sun has set in the west, when it will appear a full enlightened hemisphere. During the months of August, September, and October, when the effect of the *harvest-moon* is apparent, they may be directed to trace the gradual diminution of the full moon, through its different stages of *decrease*, till it assume the form of a half moon or a large crescent. During the months of March or April, their attention may be directed to the difference in the time of its rising on each successive day after full moon, from what takes place during the months of harvest,—in the one case, namely, in harvest, there being only about 20 minutes of difference after full moon, in its rising on each successive day; while in spring, the difference is nearly an hour and a half, which prevents her, at that season, from being seen in the form of a half moon, during her decrease, till early in the morning;—whereas, in harvest, she may be seen rising in the north-east, in the form of a half moon, about 8 or 9 in the evening.

They may next be directed to attend to some of the *principal stars*, and the more conspicuous *constellations*, and particularly to the *apparent diurnal motion* of the whole celestial vault. The month of January is perhaps the most eligible season for such observations. About the middle of that month, at eight o'clock in the evening, the most striking and brilliant constellations visible in the northern hemisphere are then above the horizon. The *Pleiades* or Seven Stars, and other portions of the constellation *Taurus*, are nearly on the meridian, at an elevation of above 60 degrees. The splendid constellation *Orion*, to the south of Taurus, is a little to the east of the meridian; *Canis Minor* to the east, and *Canis Major* to the south-east of Orion. Nearly due east, and near the horizon, is the zodiacal constellation *Leo*. To the west of the meridian are the constellations *Aries*, *Pisces*, *Cetus*, *Andromeda*, *Pegasus*, and *Cassiopeia*, which is not far from the zenith. To the north-east is *Ursa Major*, or the Great Bear, sometimes distinguished by the name

* Books on geology have, of late years, increased both in number and in the interesting nature of the discussions they contain. The names of Bakewell, Macculloch, Delabeche, Buckland, Ure, Lyell, &c. are well known as cultivators of this department of natural science. The new edition of Mr. Lyell's "Principles of Geology," in 4 vols. 12mo. lately published, is perhaps one of the most luminous and attractive works which has hitherto been published on this subject—though perhaps somewhat deficient in what relates to the primary and secondary rocks, and embodying certain statements which some will be apt to consider as scarcely consistent with the records of sacred history. Dr. Comstock, of Hartford, State of Connecticut, has lately published, in a duodecimo vol. of about 340 pages, an interesting work entitled, "Outlines of Geology," which contains a *popular* and comprehensive view of this subject, and is peculiarly adapted to the instruction of general readers.

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of the *Plough*, or *Charles's Wain*. The star *Aldebaran*, or the Bull's Eye, is nearly on the meridian, at an elevation of 54°, supposing the place of observation to be in 52° north latitude. It is distinguished by its *ruddy* appearance. The brilliant star *Capella* is nearly 32° north-by-east from Aldebaran, not far from the zenith; and *Rigel*, in the left foot of Orion, is about 27° south-by-east of Aldebaran, and a little east of the meridian. *Betelgeux* is north-east from Rigel, and forms a right-angled triangle with it and Aldebaran. The stars *Castor* and *Pollux* are east-by-north from Aldebaran, at a considerable distance from it, (45°,) and nearly halfway between the zenith and the eastern horizon. Nearly straight south from Pollux and east from Betelgeux, is *Procyon*. These three stars form a right-angled triangle, the star Procyon being at the right angle. Near the south-eastern part of the horizon, and a little elevated above it, is *Sirius*, or the Dog-star, which is generally reckoned the most brilliant fixed star in the heavens. West from Rigel, at a considerable distance, (46°,) and at nearly the same elevation above the horizon, is *Mira*, or the Wonderful star, which changes from a star of the second magnitude, so as to become invisible once in a period of 334 days. The brilliant star *Lyra* is north-north-west, very near the horizon. The two stars in the Great Bear, called the *Pointers*, are in a direction nearly north-east from Castor and Pollux, but at a considerable distance; they direct the eye to a star of the second magnitude, in *Ursa Minor*, at a considerable distance towards the west, called *Abruccabah*, or the *Pole-star*.

Having pointed out these leading stars and constellations, to serve as so many known points in the heavens, the attention might be directed, on a subsequent evening, about six o'clock, to the apparent motions of these bodies, and of the whole celestial sphere. On the evening of January 16th, at six o'clock, the star Procyon will be seen nearly due east, a very little above the horizon; Aldebaran, in an easterly direction, nearly halfway between the meridian and the eastern horizon; Rigel, towards the south-east, a little above the horizon; and Lyra, in the north-west, about 15 degrees above the horizon. Having marked the terrestrial objects which appear in the direction of these stars, they may be viewed, from the same station, about two hours afterwards, when Procyon will be found to have risen a considerable way above the horizon; Rigel, to have moved nearly 30 degrees to the westward; and Aldebaran, to have arrived near the meridian; while Lyra has descended within two or three degrees of the horizon; and Sirius, which was before under the horizon, is elevated about ten degrees above it. At ten o'clock, the same evening, Rigel and Aldebaran will be seen at a considerable distance westward of the meridian; Sirius, within 6 or 7 degrees of it; the star Lyra, near the northern horizon; and the constellation Orion, which in the first observation appeared in the direction south-east-by-east, will be found to have moved to the *westward* of the meridian. By such observations, it may be shown that the whole starry firmament has an apparent diurnal motion from east to west. While pointing out these apparent motions to the young, it will be proper to direct their attention to the pole-star, which, to a common observer, never appears to shift its position. They may likewise be directed to notice that the stars near the pole appear to move slower, and to describe smaller circles than those at a greater distance from it—that those which rise near the south describe smaller arcs than those which rise farther to the north—that the stars which rise due east, set due west, after an interval of twelve hours—that the stars which rise in the north-east, after describing a large arc of the heavens, set in the north-west, after an interval of about seventeen hours—that all the stars within a certain distance of the pole never appear to rise or set, but describe complete circles above the horizon—that the stars near the pole, such as those in the Great Bear, appear in one part of their course to move from west to east, and in another part of it from east to west—and that the revolutions of the whole, however different the circles they apparently describe, are completed in exactly the same period of time. These positions may afterwards be more particularly illustrated by means of a large celestial globe, by which it will be seen that all these appearances are the result of one general apparent motion, which, at first view, will appear to exist in the celestial sphere.—An idea of the general motion of the stars may be acquired by a simpler process than what we have now described. Let any observer bring a star, in any position between the zenith and southern horizon, into an apparent contact with a tree, spire, or chimney-top, and, in the course of fifteen or twenty minutes, he will perceive that that star and others adjacent to it have moved a little space from east to west. But the observations alluded to above are calculated to give a more satisfactory idea of this motion, and to make a deeper impression on the minds of the young.

The next series of observations might be those which demonstrate the *apparent annual motion of the sun*. For the purpose of exhibiting this motion, the *Pleiades*, or *seven stars*, along with Aldebaran, might be selected as fixed points in the heavens to indicate the progressive motion of the solar orb towards the east. About the middle of January, at eight o'clock in the evening, the *Pleiades* will be seen on the meridian; which observation should be noted down, for the purpose of being compared with a future observation. On the 1st of March, *at the same hour*, these stars will be seen nearly halfway between the meridian and the western horizon, while all the other stars, at the same declination, will be found to have made a similar progress.—About the 15th April they will be seen, at the same hour, very near the western horizon; and every day after this, they will appear to make a nearer approach to that part of the heavens in which the sun appears, till, being overpowered by the splendor of his rays, they cease to be visible. From these and similar observations, it will be easy to make the young perceive, that the sun has an apparent motion from *west* to *east*, through the circle of the heavens, and that the revolution is completed in the course of a year.

They may next be taught to acquire a definite idea of the *measures* by which the apparent distances of objects in the heavens are expressed. To talk to the young, as some are in the practice of doing, of two stars being a foot, a yard, or two yards asunder, is altogether vague and indefinite, unless we are told, at the same time, at what distance the yard or foot is supposed to be placed from our eye. As astronomers divide the circumference of the celestial sphere into 360 parts or degrees, they may be told, that from any part of the horizon to the zenith are 90 degrees, and, consequently, that from the eastern to the western, or from the northern to the southern points of the horizon, are 180 degrees.—And, in order that they may have a definite idea, or something approximating to it, of the extent of a degree, they may be told that the breadth of the moon is about *half a degree*—that the space occupied by the three stars in a straight line in the *belt* of Orion—sometimes distinguished by the name of the *Three Kings*, or the *Ell* and *Yard*—is exactly 3 *degrees* in length, and, consequently, the distance between any two of them is *a degree and a half*—that the distance between *Castor* and *Pollux* is near

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ly 5 degrees—between *Dubbe* and *Merak*, the two *Pointers*, in the Great Bear, is 5½ degrees; and that the space between Dubbe, or the northernmost pointer, and the pole-star, is about 29 degrees. By familiarizing the mind with such measures, the young will soon acquire a tolerable idea of the distance of any two objects in the heavens, when the number of degrees is mentioned.

All the observations above stated may be made, in the way of an amusement, previous to the time when the pupils are expected to enter on the regular study of astronomy. They may be completed in the course of ten or twelve observations, made at different times, within the space of seven or eight months. They are intended for the purpose of stimulating the young to habits of observation and attention to the appearances of nature around them; so that, in every clear sky, they may learn to make similar observations by themselves, for confirming and amplifying their former views of the motions and aspects of the heavens. Such observations form the groundwork of astronomy, and of all the instructions they may afterwards receive in relation to this science, although they are generally neglected.—When problems on the celestial globe are prescribed, and vague descriptions of the planetary system given, previous to having made these observations, the subject is seldom understood, and no clear or expansive conceptions formed by the young, of the motions, phenomena, and relations of the great bodies of the universe. It may not be necessary, in the first instance, while making these observations, to attempt any explanation of the phenomena, but merely to impress upon the mind a clear conception of the *apparent* motions, and *relative aspects*, of the celestial orbs, as they present themselves to an attentive spectator; leaving the pupil to ruminate upon them till it shall be judged proper to direct his attention to the investigation of the true causes of celestial phenomena.

The pupil's attention might next be directed to the motions of the planets and the general phenomena of the solar system. When any of the planets are visible in the heavens, their positions in relation to the neighboring stars should be particularly noted, so that their apparent motions, whether *direct* or *retrograde*, may be clearly perceived, which, in most cases, will be quite perceptible in the course of a few weeks or months. The direct, stationary, and retrograde movements of Mars and Venus should be particularly attended to, for the purpose of afterwards demonstrating that the annual motion of the earth accounts for the apparently irregular and complicated motions of the planetary orbs. Large diagrams, representing the apparent motions of Mars, Mercury, and Venus, as seen from the earth during the course of several revolutions, with all the apparently irregular loops and curves they appear to describe*—should be laid before the pupil for his particular inspection, in order that he may perceive the improbability that such motions are real, or that an Infinitely Wise Being, who is the Perfection of Order, would introduce such inextricable confusion into the motions of the most splendid of his works. A common planetarium, which shows, by wheelwork, the relative motions of Mercury, Venus, the Earth, and Mars, may be easily made to illustrate these motions, and to solve all their phenomena.—Let a circle, two or three inches broad, and of such a diameter as to surround the planets, with a few stars marked on its inside to represent the Zodiac, be suspended on three pillars, so as to enclose the Earth, Mercury, and Venus. Let a wire be fixed by a socket, on the top of the pillar which supports the ball representing the Earth, and let this wire rest on a slit or fork fixed to the top of the pillar which supports the ball representing Mercury. When the machine is set in motion, the wire will point out on the Zodiac the apparent motions of Mercury as seen from the earth. When he passes from his greatest elongation westward to the superior conjunction and to his greatest elongation eastward, the wire will move *eastward* according to the order of the signs. About its greatest elongation, it will appear stationary, and immediately afterwards will move *westward*, or contrary to the order of the signs, till it arrive at the western elongation, when it will again appear stationary;—so that the pupil will plainly perceive that the direct and retrograde motions of the planets as seen from the earth, are in perfect accordance with a regular circular motion around the sun as a centre; and that such apparently irregular movements arise from the motion of the earth, and the different velocities of the planets, when compared with it,—just as the objects around us appear to move in different directions, and with different velocities, when we are sailing along a serpentine river in a steam-boat.

The arguments or considerations which prove that *the earth is a moving body*, should next be presented to the attention, and illustrated in the most simple and familiar manner of which the subject will admit. The pupil will easily be made to perceive, that, if the earth is at rest, the whole frame of the material universe must move round it every twenty-four hours;—not only the fixed stars, but the sun and moon, the planets and their statellites, and every comet which traverses the firmament, must participate in this motion, while, at the same time, they are moving in another and an opposite course peculiar to themselves. He will perceive, that, in proportion as these bodies are distant from the earth, in a similar proportion will be the *velocity* with which they perform their diurnal revolutions—that the sun behoved to move *five hundred and ninety-seven millions of miles* every day, the nearest fixed star 125,000,000,000,000 of miles in the same time, or at the rate of fourteen hundred millions of miles *every second*, and the most distant stars with a velocity which neither words can express, nor imagination conceive,—and that such motions, if they actually existed, would, in all probability, shatter the whole material frame of the universe to atoms. He may be directed to consider, that such rapid velocities (if they could be supposed to exist) are not the motions of mere points or small luminous balls, but the motions of immense globes, many thousands of times larger than the earth—that a hundred millions of such globes are visible from our abode, besides the myriads that may be hid from human view in the unexplored regions of space—and that it is impossible to conceive how all these innumerable globes, of different magnitudes, at different distances, and moving with different velocities, could be so adjusted as to finish their diurnal revolutions at the same moment, while many of them are at the same time impelled by other forces in a contrary direction. He may be reminded that the Creator, who formed the universe, is possessed of Infinite Wisdom—that wisdom consists in proportionating *means to ends*, or in selecting the most appropriate arrangements in order to accomplish an important purpose—that to make the whole frame of Universal Nature move round the earth every day, merely, to produce the alternate succession of day and night, is repugnant to every idea we ought to entertain of the Wisdom and Intelligence of the Divine Mind, since the same effect can be produced by a simple rotation of the earth in twenty-four hours; and since we find that Jupiter and Saturn,

* Specimens of such diagrams may be seen in "Long's Astronomy," vol. i. and in plate 3 of "Ferguson's Astronomy," Brewster's edition.

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and other globes much larger than ours, move round their axes in a shorter period—that in all the other works of Omnipotence, means apparently the most simple are selected to accomplish the most grand and magnificent designs—and that there is no example known to us, throughout the universe, of a larger body revolving around a smaller. When such considerations are fully and familiarly illustrated, the pupil will soon be made clearly to perceive, that the rotation of the earth must necessarily be admitted, and that it will fully account for all the diversity of diurnal motion which appear in the sun and moon, the planets and the stars.

The *annual* revolution of the earth, and its position in the solar system, might be proved and illustrated by such considerations as the following:—that if this motion did not exist, the motions of all the planets would present a scene of inextricable confusion, consisting of direct and retrograde motions, and looped curves, so anomalous and irregular, as to be inconsistent with every thing like harmony, order, or intelligence—that Mercury and Venus are observed to have two conjunctions with the sun, but no opposition; which could not happen unless the orbits of these planets lay *within* the orbit of the earth—that Mars, Jupiter, and the other superior planets, have each their conjunctions with and oppositions to the sun, which could not be unless they were *exterior* to the orbit of the earth—that the greatest elongation of Mercury from the sun is only about 20 degrees, and that of Venus 47; but if the earth were the centre of their motions, as the Ptolemaic system supposes, they might sometimes be seen 180 degrees from the sun, which never happens—that some of the planets appear much larger and brighter at one time than at another, on account of their different distances from the earth; but, on the other hypothesis, their brilliancy should be always the same—that Mercury and Venus, in their superior conjunctions with the sun, are sometimes hid behind his body, and in their inferior conjuctions sometimes appear to pass across the sun's disk, like round black spots, which would be impossible according to the Ptolemaic system;—and, in short, that the times in which the *conjunctions*, *oppositions*, *stations*, and *retrogradations* happen, are not such as they would be if the earth were at rest, but precisely such as would happen, if the earth move along with all the other planets, in the stations and periods assigned them in the system which has the sun for its centre. From such considerations, when properly explained, the annual motion of the earth, and its relative position in the system, may be clearly demonstrated, and the pupil made to perceive the beauty and harmony of the celestial motions, and the necessity of having the great source of light and heat placed in the centre of the system. For as the sun is intended to cheer and irradiate surrounding worlds, it is from the centre alone that these agencies can be communicated, in a uniform and equable manner, to the planets in every part of their orbits. Were the earth the centre, and the sun and planets revolving around it, the planets, when nearest the sun, would be scorched with excessive heat, and when farthest distant, frozen with excessive cold.

There is another consideration by which the earth's annual revolution and its position in the system are demonstrated;—and that is, that the planets Mercury and Venus, when viewed through good telescopes, are found to assume *different phases*, in different parts of their orbits; sometimes appearing gibbous, sometimes like a half-moon, and at other times like a crescent, and a full enlightened hemisphere, which could never happen if they revolved round the earth as their centre, and if the earth was not placed in an orbit *exterior* to that of Venus. I have sometimes illustrated this argument, with peculiar effect, by means of an *equatorial telescope*, and a common *planetarium*. By the equatorial telescope, with a power of 60 or 80 times, most of the stars of the *first* magnitude, and some of those of the *second*, may be seen even at noonday. Venus may be seen by this instrument, in the day time, during the space of nineteen months, with the interruption of only about thirteen days at the time of her *superior* conjunction, and three days at the time of her *inferior*, so that the phase she exhibits may be seen almost every clear day. Having placed the Earth and Venus in their true positions on the planetarium, by means of an Ephemeris or the Nautical Almanack, I desire the pupil to place his eye in a line with the balls representing these planets, and to *mark the phase of Venus* as seen from the earth—whether a crescent, a half-moon, or a gibbous phase. I then adjust the equatorial telescope for Venus, if she is within the range of our view, and *show him the planet with the same phase in the heavens*. This exhibition never fails to gratify every observer, and to produce conviction. But it can seldom be made, if we must wait till the planet be visible to the naked eye, and capable of being viewed by a *common* telescope; for it is sometimes invisible to the naked eye, for nearly one half of its course from one conjunction to another. Besides, the phases of this planet are more distinctly marked in the day time, when near the meridian, than either in the morning or evening, when at a low altitude, in which case it appears glaring and undefined, on account of the brilliancy of its light, and the undulating vapors near the horizon, through which it is seen. As actual observations on the planets in the heavens make a deeper and more convincing impression on the mind of a young person, than mere diagrams or verbal explanations, I consider an equatorial telescope, in conjunction with a celestial globe and an orrery, as essentially necessary to every teacher of astronomy; as, independently of its use, now hinted at, it is the best and most comprehensive instrument for conveying an idea of the practical operations of this science. It may be made to serve the general purposes of a transit instrument, a quadrant, an equal altitude instrument, a theodolite, an azimuth instrument, a level, and an accurate universal sun-dial. It serves for taking the right ascensions and declinations of the heavenly bodies, and for conveying a clear idea of these operations. It may be made to point to any phenomenon in the heavens whose declination and right ascension are known; and, in this way, the planets Mercury, Herschel, Ceres, Pallas, Juno, and Vesta, a small comet, or any other body not easily distinguished by the naked eye, may be readily pointed out.*

The cause of the *variety of seasons* may next be explained and illustrated. It is difficult, if not impossible, by mere diagrams and verbal explanations, to convey a clear idea on this subject; and therefore, some appropriate machinery must be resorted to, in order to assist the mind in forming its conceptions on this point. The difficulty is, to conceive how the sun can enlighten the North Pole without intermission, during one half of the year, and the South Pole during the other, while the poles of the earth never shift their position, but are directed invariably to the same points of the heavens. This is fre-

* A small Equatorial, having the horizontal, Declination, and Equatorial circles about six inches diameter, surmounted with a twenty-inch achromatic telescope, with magnifying powers of from 30 to 80 times, may be procured for about fifteen or sixteen guineas, which will serve every general purpose in teaching astronomy.

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quently attempted to be illustrated by means of a brass hoop with a candle placed in its centre, and a small terrestrial globe carried round it, having its axis inclined to the brass circle, which is intended to represent the orbit of the earth. But this exhibition requires some dexterity to conduct it aright, and after all is not quite satisfactory. An orrery, having all the requisite movements by wheel-work, and where the Earth moves with its axis parallel to itself and inclined to the plane of the ecliptic, is the best instrument for illustrating all the variety of the seasons. When such a machine cannot be procured for this purpose, its place may be supplied by a neat little instrument, called a *Tellurian*, which has been manufactured for many years past by Messrs. Jones, Holburn, London, and may be purchased for about thirty shillings. This instrument consists of a brass ball representing the sun—which may be occasionally screwed off, and a lamp substituted in its place—an ivory ball representing the earth, having the circles of the sphere drawn upon it, a small ball representing the moon, and about eight wheels, pinions and circles. It exhibits the annual motion of the earth, and the moon revolving around it, with its different phases, the cause of eclipses, the retrograde motion of the moon's nodes, and the inclination of its orbit to the plane of the ecliptic. The earth is moveable on an axis inclined 23½ degrees to the ecliptic, and its axis preserves its parallelism during its course round the sun. The seasons are exhibited on this instrument as follows:—The index, which points out the sun's place and the day of the month, is placed at the 21st March, the time of the vernal equinox, and the north and south poles of the earth are placed exactly under the *terminator*, or boundary between light and darkness. When the machinery is moved by the hand till the index points to the 21st June, the time of the summer solstice, then the North Polar regions appear within the boundary of light, and the South Polar within the boundary of darkness. Turning the machine till the index points to September 23d, both poles again appear on the boundary of light and darkness. Moving it on to December 21st, the Arctic circle appears in darkness, and the Antarctic in the light. During these motions, the earth's axis keeps parallel to itself, pointing uniformly in the same direction.—This exhibition is quite satisfactory and convincing; the only objection to the instrument is, that it is *small*,—about eight or nine inches diameter—and, consequently will admit only four or five individuals at a time to inspect its movements with distinctness.

A full and specific description should next be given of all the facts connected with the solar system—the distances and magnitudes of the sun and planets—their annual and diurnal revolutions—the solar spots—the belts and satellites of Jupiter—the rings of Saturn—the phases of Venus—the spots of Mars, and the mountains and cavities of the Moon. After which some details might be given of the facts which have been ascertained respecting comets, variable stars, double and treble stars, new stars, stars once visible which have disappeared, and the numerous *nebulæ* which are dispersed through different regions of the heavens. The pupils should now be gratified with a view of some of these objects through good telescopes. A telescope, magnifying about 30 times, will show the satellites of Jupiter, the crescent of Venus, the solar spots, and the rugged appearance of the Moon.—With a magnifying power of 60 or 70, the ring of Saturn, the belts of Jupiter, the shadows of the lunar mountains and cavities, and all the phases of Venus, may be distinguished. But the views of these objects obtained by such magnifying powers are unsatisfactory. No telescope should be selected for this purpose less than 3¼ feet Achromatic, with powers varying from 40 to 180 or 200 times.* A power of 150 is a very good medium for inspecting all the more interesting phenomena of the heavens. With this power, distinct and satisfactory views may be obtained of the solar spots, the phases of Mercury, Venus, and Mars, the belts, and sometimes the spots of Jupiter, and the shadows of his satellites, the ring and some of the moons and belts of Saturn, the spots of Mars, the minute hills and cavities of the moon, several of the double stars, and many of the most remarkable *nebulæ*. To perceive distinctly the *division* of Saturn's ring, requires a power of at least 200 times. In exhibiting such objects to the young, especially when the lower powers are used, some attention is requisite to adjust the instrument to distinct vision, as their eyes are generally more convex than the eyes of persons advanced in life, and those who are short-sighted will require an adjustment different from that of others. Unless this circumstance be attended to, their views of celestial phenomena will frequently be unsatisfactory and obscure. In exhibiting the surface of the moon, the period of half-moon, or a day or two before or after it, should generally be selected; as it is only at such periods that the shadows of the mountains and vales, and the circular ridges, can be most distinctly perceived. At the time of *full* moon, its hemisphere presents only a variegated appearance of darker and brighter streaks, and no shadows are discernible; so that, from the telescopic appearance of the full moon, we could scarcely determine whether or not its surface were diversified with mountains and vales.

Previous to exhibiting the moon through a telescope, it may be proper to give the observers an idea of some particular objects they will see, on which their attention should be fixed, and from which they should deduce certain conclusions.—For, a view of the moon, for the first time, through a powerful telescope, is apt to overpower the eye, and to produce a confused and indistinct perception. As one of the peculiarities of the lunar surface consists in the numerous cavities, and plains surrounded with circular ridges of mountains, and insulated mountains rising from a level surface—an idea of the shadows and circumstances by which these objects are indicated should be previously communicated. This may be done by means of a saucer, the top of a small circular box, or any other object which may represent a plain surrounded by a circular ridge. In the middle of any of these objects may be placed a small peg to represent a mountain. Then placing a candle at the distance of a foot or two, so as to shine obliquely upon the objects, the inside of the circular dish farthest from the candle will be seen enlightened, while a considerable portion of the bottom will be covered by the shadow thrown upon it by the side next the candle, and the shadow of the peg will be seen verging towards the enlightened side. This previous exhibition will give them an idea of the form of some of the mountains and vales on the lunar surface, and enable them to appreciate the nature of those striking inequalities which appear near the boundary between the dark and enlightened parts of the moon. Other objects which diversify the moon's surface may be represented and illustrated in a similar manner, and sufficient time should be allowed to every observer for taking a minute inspection of all the varieties

* An Achromatic telescope of this description, with an object-glass, 45 inches focal distance, and about 3 inches diameter, with 4 or 5 magnifying powers, with a brass tube mounted on a brass tripod, may be purchased, in London, for 25 guineas.

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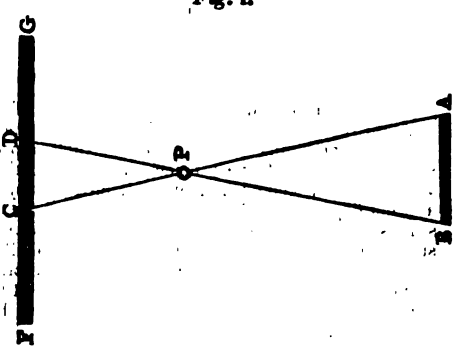
on the lunar disk. The *solar spots* may be viewed with ease, by interposing a colored glass between the eye and the image of the sun; but, in looking through the telescope in the ordinary way, they can be perceived by only *one* individual at a time. In order to exhibit them to a company of 30 or 40 persons at once, the image of the sun may be thrown on a white wall or screen. I have generally exhibited them in the following manner. To a 3½ feet Achromatic telescope, I apply a *diagonal eye-piece* which has a plain metallic speculum placed at half a right angle to the axis of the telescope. By this eye-piece, after the room has been darkened as much as possible, the image of the sun and his spots is thrown upon the roof of the apartment, which forms a beautiful circle of light, and exhibits all the spots which then happen to diversify his surface. His apparent diurnal motion is also represented, along with the motions of any thin fleeces of clouds which may happen to cross his disk. In this way, too, the proportional magnitudes of the spots may be measured, and compared with the diameter of the sun, and, of course, their *real magnitudes* ascertained.

In illustrating the phenomena of the planetary system by means of orreries, planetariums, and lunariums, great care should be taken to guard the young against the false and imperfect conceptions of the magnitudes and distances of the planets, which such instruments have a tendency to convey. No orrery, of a portable size, can represent, at the same time, both the proportional distances and relative magnitudes of the different planets. Even those large machines designated *Eidouranions* and *Transparent Orreries* afford no correct views of these particulars; and some of them convey very erroneous and distorted conceptions of the relations of the solar system, where it is the chief design to dazzle the eye with a splendid show. In some of these exhibitions I have seen the stars represented as if they had been scattered through different parts of the planetary system.—An orrery representing the proportional distances and magnitudes of the sun and planets would require to be more than three miles in diameter; and, even on this scale, Jupiter would be less than 3 inches diameter, the Earth a quarter of an inch, or about the size of a small pea, and Mercury only about the dimensions of the head of a small pin, while the sun would require to be represented by a ball 30 inches in diameter—in which case all the planets would be invisible from the centre of the system. To correct, in some measure, the erroneous ideas which a common orrery is apt to convey, the magnitudes and distances should be *separately* represented. Suppose a celestial globe, 18 inches in diameter, to represent the Sun, Jupiter will be represented by a ball about 1⅛ inch diameter, Saturn by one of 1⅛ inch, Herschel by one about ¾ inch, the Earth by a ball of ⅓ inch, or somewhat less than a small pea, Venus by a ball of nearly the same size, Mars by a globule of about $\frac{1}{10}$ inch, Mercury by a globule of $\frac{1}{18}$, and the Moon by a still smaller globule of $\frac{1}{24}$ inch in diameter. These three last might be represented by three different sizes of pin-heads. When balls of these sizes are placed adjacent to an 18-inch globe, and compared with it, an impressive idea is conveyed of the astonishing magnitude of the sun, which is 500 times greater than all the planets, satellites, and comets, taken together. The *proportional distances* may be represented as follows. At one end of a table 9 feet in length, fix a ball upon a pillar to represent the sun; at 2 inches from the sun's ball, place another to represent Mercury; at 3½ inches, Venus; at 5 inches, the Earth; at 7½ inches, Mars; at 25 inches, Jupiter; at 47½ inches, or about 4 feet, Saturn; and, at 95 inches, or about 8 feet from the sun's ball, place one to represent Herschel. This will convey a pretty correct idea of the *proportional distances* from the sun of the principal primary planets. The distances of Ceres, Pallas, Juno, and Vesta, might likewise be represented, if judged expedient; but as their orbits are more eccentric than those of the other planets, and some of them cross each other, they cannot be accurately represented. When orreries or telescopes cannot be procured for exhibiting the celestial motions and phenomena to which I have alluded, some of these objects, such as the rings of Saturn, the belts and moons of Jupiter, the phases of Venus, the Moon, and some of the constellations, may be represented in a dark room by means of the *phantasmagoria*. But the representations made by this instrument form but a rude and paltry substitute for the exhibitions presented by the orrery and the telescope, and need never be resorted to, except for amusement, where these instruments can be obtained.

It might next be expedient to communicate to the pupil an idea of the nature of a *parallax*, to prepare him for understanding the mode by which the distances and magnitudes of the heavenly bodies are ascertained. This might be done by fixing a pole or staff, with a pointed top, in a garden or large area, opposite a wall or hedge, F G, Fig. 1, and, desiring one of the pupils to take his station at A, and another at B, and to direct their eyes to the points on the wall which appear in a line with the top of the pole, when the one stationed at A will

Fig. 1.



perceive it to coincide with the point C, and the other stationed at B will perceive it at D. They may be told that C D is the *parallax*, or the difference of the apparent place of the pole P, when viewed from the positions A and B, which is measured by the angle C P D; and that, if the distance between A and B were measured, and the number of degrees or minutes in the angle C P D or A P B ascertained, the distance between the pole and any of the stations can be easily determined. This may be easily applied to the case of the heavenly bodies by means of such a diagram as Fig. 2, where H I K represents the Earth, M the Moon, P a planet, and S T a quadrant of the starry heavens. It is evident, that, if the moon be viewed from the surface of the earth at H, she will appear in the heavens at the point *a*; but if she be viewed from the centre C, she will be seen at the point *b*, the angle *a* M *b* being the angle of parallax. This angle being found, which is the same as the angle H M C, and the base line H C, or the earth's semidiameter being known, which is nearly 4000 miles—the length of the line H M, or the distance of the moon, can be easily determined. It may be proper also to state, that the *further* any heavenly body is distant from the earth, the *less* is its parallax.

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Hence the parallaxes of the sun and planets are all much less than that of the moon, which is the nearest celestial body to the earth. Thus, the parallax *c d* of the planet P is less than that of the Moon, M, and the same principle likewise holds true with respect to all terrestrial objects. This subject may soon be rendered quite plain to the pupil, by familiar illustrations, in connection with a few instructions on the nature and properties of triangles, and the first principles of trigonometry.

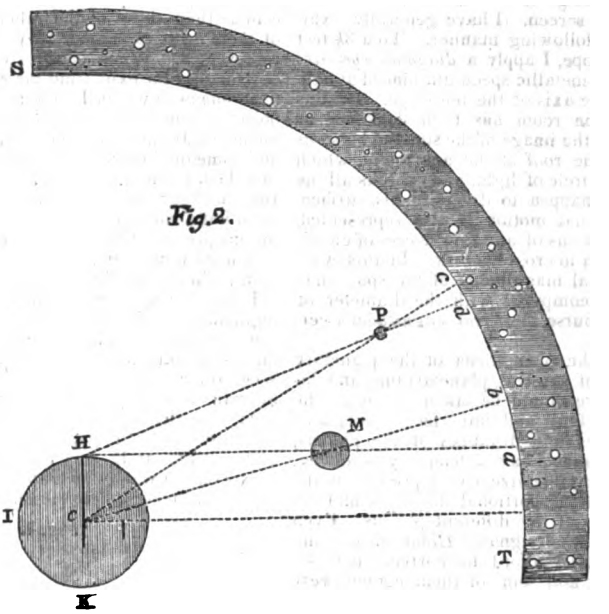

Fig. 2.

I have been somewhat particular in some of the hints thrown out above, because it is of some importance that the young should have clear and impressive conceptions of every object presented to their view, in every step of their progress on this subject, and not depend merely on the assertions or the positions announced by their teachers; and because such a train of observations and experimental illustrations has seldom been attended to, in attempting to convey to the juvenile mind a popular view of the leading facts of astronomy. After the pupil has acquired a knowledge of the subjects to which I have adverted, an intelligent teacher will find little difficulty in gradually unfolding to him the doctrines and facts in relation to solar and lunar eclipses—the tides—the form of the planetary orbits—the nature of refraction—the divisions of time—the mensuration of the earth—centrifugal and centripetal forces—the circles of the celestial sphere—and various other particulars connected with astronomical science.

In illustrating the principles and exhibiting the objects of astronomy, the pious and intelligent teacher will have frequent opportunities of impressing upon the minds of his pupils the most sublime ideas of the Perfections of the Creator, and of the Extent and Grandeur of his Empire, and of inspiring them with Love, Admiration, and Reverence; and such opportunities ought never to be neglected. When descanting on the number and magnificence of the celestial worlds, he may very appropriately take occasion to impress them with the idea of the *littleness* of this earth, and its comparative insignificance, when placed in competition with the numerous and more resplendent worlds and systems which compose the universe; and, consequently, with the folly and madness of ambition, and of all those warlike schemes and ferocious contentions, of which our world has been the melancholy theatre. He may occasionally expatiate a little on the folly of *pride*, and its inconsistency with the character and circumstances of man, when we consider his comparative ignorance, and the low station which he holds in the scale of creation—and the reasonableness of cultivating a spirit of *humility* in the presence of that Almighty Being whose "glory is above the heavens," and "whose kingdom ruleth over all," when we consider, that, when compared with the myriads of more exalted intelligences that people the universe, we are only like a few atoms in the immensity of space. He may direct their attention to the infinitely diversified scenes of grandeur and felicity which the universe must contain, since its range is so extensive and its objects so magnificent; and to the evidence which these facts afford, that the Creator has it in his power to gratify his rational offspring with new objects, and new sources of enjoyment, during every period of infinite duration. In short, he may excite them, from such considerations, to aspire after that more glorious state of existence where the works of Omnipotence will be more fully unfolded, and to cultivate those holy principles and dispositions which will qualify them for mingling in the society and engaging in the employments of the heavenly world. Such instructions, when amalgamated with Christian views and motives, could not fail of producing a beneficial impression on the susceptible hearts of the young, which might, in some measure, influence their conduct and train of thought through all the remaining periods of their lives.*

* The most celebrated writers on Astronomy are Long, Ferguson, La Caille, Martin, O. Gregory, Vince, Herschel, Robison, La Lande, La Place, Biot, and various others. Popular works on this subject, which may be put into the hands of young persons, are such as the following:—Ferguson's "Gentleman and Lady's Astronomy"—Martin's "Gentleman and Lady's Philosophy," Vol. I.—Bonnycastle's "Introduction to Astronomy" Mrs.

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Section IX.—*Experimental Philosophy and Chemistry.*

The object of Natural and Experimental Philosophy is to investigate the phenomena of the material world, in order to discover their causes, and the laws by which the Almighty directs the movements of the universe; and to apply the observations and discoveries we make to useful purposes in human life, and to expand our views of the perfections and operations of the Creator. This department of study has generally been divided into the following subordinate branches, *Mechanics*, *Hydrostatics*, *Hydraulics*, *Pneumatics*, *Meteorology*, *Acoustics*, *Optics*, *Electricity*, *Galvanism*, and *Magnetism*. This is a subject, the popular and experimental parts of which may be rendered highly entertaining and instructive to the minds of the young. But, however important the subject in all its branches may be to the regular scientific student, it would be inexpedient to attempt conveying more than a *general view* of the more *popular* parts of it to young persons from the age of ten to the age of fourteen, although many of the experiments connected with it may, with propriety, be exhibited even to children of an earlier age, in order to excite a taste for the study of natural science. Experimental illustrations of the subjects of Natural Philosophy sometimes require an extensive apparatus, which cannot be procured but at a considerable expense; but there are many interesting experiments, illustrative of scientific principles and facts, which can be performed with very simple apparatus, and at little expense; and all that I propose, under this article, is to suggest a few of those experiments which almost every teacher may have it in his power to perform.

In the department of *Mechanics*,—illustrations might be given of the *mechanical powers*, which are generally arranged under the heads of the *lever*, the *pulley*, the *wheel* and *axis*, the *inclined plane*, the *wedge*, and the *screw*. A simple apparatus for illustrating these powers could easily be constructed by an ingenious mechanic, at a trifling expense, and might be rendered conducive both to the entertainment and instruction of the young. In particular, the nature and power of the *lever*, and the principle on which it acts, should be minutely explained, by experimental illustrations, and by showing its effects in the common operations of life. A long bar of iron or hard wood might be erected on a steady fulcrum, and placed in the area adjacent to the school, which might serve both for amusement and for illustrating the power of the lever. This bar might be divided into feet or half feet, or any convenient number of equal parts, and so constructed that any of those parts might be placed upon the fulcrum. By such a lever the different powers to be applied at different distances from the fulcrum, when a weight is to be raised, might be familiarly illustrated. A seat or swing might be fixed at one end of the beam on which a boy might sit, while some of his companions, towards the other end, applied different powers or weights at different distances from the fulcrum, as a counterpoise; which would suggest various calculations respecting the powers requisite to be applied in any given case, according to the distance from the point of support. It will tend to excite their interest in this subject, when they are informed that scissors, pincers, snuffers, oars, the balance, the *see-saw*, doors turning on hinges, the rudders of ships, cutting-knives fixed at one end, and the bones of the arm, are all so many different kinds of levers, and that the operations of quarrying stones, raising great weights, poking the fire, rowing a boat, digging the ground, and such like, are all performed on the principle of this mechanical power. Similar contrivances might be adopted for illustrating the *wheel* and *axle*, and other powers. A knowledge of the mechanical powers may be useful to every individual, whatever may be his trade or profession in future life, but particularly to those who may afterwards engage in the arts of carpentry, architecture, mining, engineering, and other operations where a knowledge of the mechanical powers is essentially requisite; and the impressions made upon their minds in early life by familiar illustrations of these powers, would tend to facilitate their study of such subjects when they became the more particular objects of their attention.

The fundamental principles of *Hydrostatics* and *Hydraulics* might be familiarly illustrated by a variety of simple experiments, some of which might be rendered extremely amusing. That fluids press in all directions—that their pressure is in proportion to their perpendicular height—that a small quantity of a fluid may be made to counterpoise any quantity, however great—that a fluid specifically lighter than another will float upon its surface—that the surface of all fluids which communicate with each other will be on the same level—that the velocity with which water spouts from holes in the side of a vessel, is in proportion to the square root of the distance of the holes below the surface of the water. These, and similar positions, along with the principles on which syphons, jets, and artificial fountains act, can be illustrated with an apparatus which every intelligent teacher, if he has the least share of mechanical ingenuity, can easily construct for himself, with the assistance of glass vessels, which are to be found in almost every family. To show that water will find its level, and rise to the same height in tubes which have a communication, an instrument similar to the following, Fig. I. may be constructed: A B and E D are two tubes which have a communication with each other by means of the tube B D;

Bryan's "Astronomy"—"The Wonders of the Heavens"—Gregory's "Astronomical Lessons," &c. But none of these works is adapted to the purpose of teaching. The best treatise of this kind I have seen, calculated to be a text-book for an intelligent teacher, is a work entitled "The Geography of the Heavens," by *Elijah H. Burritt*, A. M., lately published at *Hartford*, State of *Connecticut*. This volume comprises 342 closely printed pages, large 18mo, and several appropriate wood-cuts. It contains a very full and lucid description of all the particulars respecting the different constellations and principal stars, the general principles of astronomy, the facts connected with the solar system, problems, astronomical tables, and almost every thing that can be deemed interesting to the general student. Every page contains *Questions*, as exercises for the judgment of the pupil. It is accompanied by a large and beautiful Atlas, 16 inches by 14, containing 7 Planispheres, or Maps of the Heavens: 1. The visible heavens in October, November, and December. 2. Do. in January, February, and March. 3. Do. in April, May, and June. 4. Do. in July, August, and September. 5. The visible heavens in the North Polar Regions for each month of the year. 6. Do. in the South Polar Regions. 7. Planisphere of the whole heavens on Mercator's projection.—"The first four maps are so constructed, that the pupil in using them must suppose himself to face the south, and to hold them directly over head, in such a manner that the top of the map should be towards the north, and the bottom towards the south." In the construction of these maps, and in the composition of the work, the latest discoveries have been carefully inserted. This work, since its first publication in 1833, has had an extensive sale in the United States, and been introduced into many respectable seminaries.

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if water is poured into the tube A B, it will run through the tube B D, and stand at the same elevation in the tube E D. To save expense, the tube B D may be made of wood, and plugged up at

Fig. 1.

both ends; and the glass tubes A B, E D, fixed into it at each end with cement; and if B D be made flat on its under part, it will stand on a table without requiring any support. An instrument to show that a small portion of water will counterbalance a large quantity, may be made as follows:—A B, Fig. 2. is a vessel which may be either square or

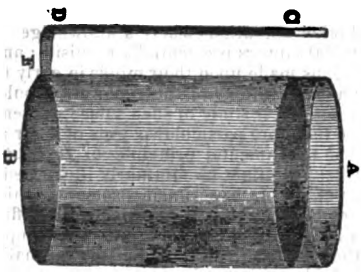

Fig. 2.

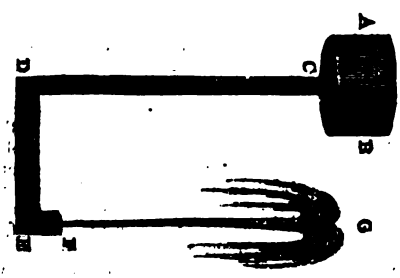

Fig. 3.

round, and which may be made either of wood or tin-plate; C D is a glass tube of a narrow bore, cemented into the short tube E, which communicates with the large vessel; if water be poured into either of these, it will stand at the same height in both, which proves, that the small quantity of water in the tube C D, balances the large quantity in the vessel A B, and illustrates what has been termed the *hydrostatical paradox*. Jets and fountains may be represented and illustrated by such an instrument as Fig. 3. where A B is the reservoir, and C D E a tube connected with it, bent at right angles at D; when these are filled with water—the finger having previously been pressed upon the opening F—as soon as the finger is removed, the water rises in a jet, nearly to the height of the fountain A B. A jet may likewise be produced by the instrument represented, Fig. 1. by plugging up the tube E D, and opening a hole at C, when a jet will arise after the tubes are filled with water. To show the different quantities and velocities of water spouting at different distances from the surface of a reservoir, such a vessel as that represented, Fig. 4. may be

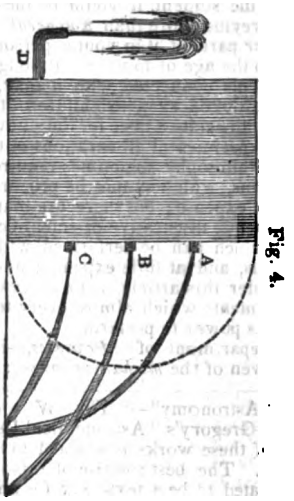

Fig. 4.

used. The water will issue from the orifice at C with greater velocity, and consequently in greater quantity than at B or A; if the orifice C be four times as deep below the surface as the orifice A, it will discharge twice as much water in a given time as A, because 2 is the square root of 4; if the orifice B be in the centre of the column of water, it will project the water to the greatest horizontal distance. The vessel here represented may be made either of wood or of tin-plate, and if a bent tube be inserted at D, and the holes A B C shut up, it may serve to exhibit a *jet d'eau*. The *cup of Tantalus*, the *fountain at command*, the *hydraulic dancers* and *divers*, and other entertaining devices might also be exhibited, and accompanied with explanations of the principles on which they act. By such means, several of the leading principles of hydrostatics might be easily impressed upon the youthful mind, and would doubtless be found of practical utility in future life, provided the teacher is careful to show, by familiar examples, how they explain many of the phenomena of nature and operations of art.

The science of *Pneumatics* affords scope for many curious discussions and experiments respecting the air and atmospherical phenomena, which may be rendered interesting to the young. In illustrating the pressure, elasticity, and other properties of the atmosphere, the assistance of the air-pump, with its usual apparatus, is highly desirable; as, without it, some of the most interesting experiments on this subject cannot be performed. But where this instrument, on account of its expense, cannot be procured,

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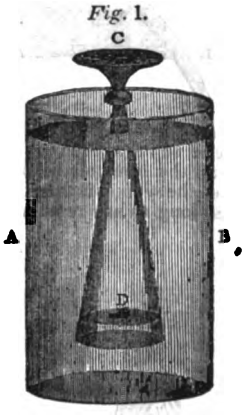
various useful and entertaining experiments may be exhibited by means of a simple apparatus which almost every one can procure. For example, the *pressure* of the atmosphere may be proved to the conviction of every one by such simple experiments as the following:—The common experiment of filling a wine-glass with water, covering its mouth with a piece of paper, and then inverting it, is quite decisive of the atmospheric pressure; for the paper underneath, instead of being convex by the pressure of the water within, is *concave*, by the pressure of the atmosphere from without; and no other cause can be assigned why the water is supported in the glass. Another simple experiment, where no paper is employed, proves the same fact: Take a glass tube, two or three feet long, with a narrow bore; put one end of it into a vessel of water, put your mouth to the other end and make a deep inspiration till the air is drawn out of the tube, when the water will rush to the top of the tube; then place your thumb on the top to prevent the access of air from above, and when the other end of the tube is taken out of the water, the column of water will be suspended in the tube by the atmospheric pressure, although the lower end of it is open. When the air is sucked out of the tube, a vacuum is produced, and the external air, pressing upon the surface of the water in the vessel, forces it to the top of the tube; the thumb being applied prevents the air pressing the water down, and the atmospheric pressure on the bottom prevents the water from running out. The same fact is proved by the following experiment: Let a piece of burning paper be put into a wine-glass, so as to rarify or exhaust the air, and while it is still burning, press the palm of the hand against the mouth of the glass, when it will adhere with a considerable degree of force, by the pressure of the atmosphere on the bottom and sides of the glass. This experiment may be varied as follows: Pour a certain quantity of water into a saucer; invert a wine-glass over a piece of burning paper, or burning brandy, and, after holding it a short time in the flame, place it in the saucer, when the water will rush up into the glass in consequence of the atmospheric pressure, as it did in the glass tube when it was exhausted of its air by suction. These and similar experiments, which every one may perform, are as decisive proofs of the atmospheric pressure as those which are performed by means of the air-pump. Such experiments, when conducted by intelligent teachers, may easily be applied to the explanation of the causes of certain natural and artificial processes, such as the firm adherence of two polished surfaces—the action of a boy's sucker in lifting large stones—the operation of *cupping*—the process of a child sucking its mother's breast—the effects produced by cements—the rise of water in pumps—the firm adhesion of snails and shell-fish to rocks and stones—the action of syphons—what is termed *suction*, as when we take a draught of water from a running stream—the fact, that a cask will not run, in certain cases, unless an opening is made in its top—and many similar processes, some of which will be found of considerable practical utility.

The *elasticity* of the air may be proved by such experiments as these:—Take a bladder, and fill it with air by blowing into it, and then apply a force to the sides of it, so as to compress it into a smaller space; when the force is removed it immediately expands and fills the same space as before. This experiment proves, not only the elasticity of air, but that, though invisible, it is as much a *material* substance as wood or iron; for no force can bring the sides together without breaking the bladder, although the parts of an empty bladder may be squeezed into any shape. The same thing is proved by the following experiment: Open a pair of common bellows, and then stop the nozle, so that no air can rush out—and no force whatever can bring the parts together, without bursting the leather, or unstopping the nozle. That heat increases the elasticity of air, may be shown, by placing before a strong fire a bladder with a small quantity of air, when the small portion of air will expand, till the bladder appear quite full and ready to burst. These experiments may be applied to the explanation of such phenomena as the following:—Why the compressed air between the liquid and the cork, in a bottle of beer or ale, bursts forth in the form of froth when the cork is drawn—why fishes, in consequence of their *air-bladders*, are enabled to rise and sink in the water—and why the carcase of a man that has been drowned, in a few days rises and floats on the surface for a short time, and then sinks to rise no more. The *compressibility* of air may be shown, by taking a glass tube which is open only at one end, and of course full of air, and plunging the open end into a vessel of water, when the water will be seen to have risen to a small height, near the bottom of the tube; which proves that the air which filled the whole length of the tube is compressed by the water, into a smaller space.—In a similar way the principle of the *diving-bell* may be illustrated. Let A B, Fig. 1, represent a large tumbler or drinking-glass, which may be nearly filled with water. Place a piece of cork on the surface of the water, and over the cork an ale-glass, C D, with its mouth downwards; then push the glass perpendicularly down towards the bottom of the tumbler, and the cork will appear swimming a little above the bottom; plainly indicating that there is no water above it in the ale-glass, which is prevented from entering by the resistance of the air within.

Fig. 1.



The water in the tumbler may represent the water of a river or of the sea; the ale-glass may represent the diving-bell, in which a person may sit with safety in the depths of the sea without touching the water, provided fresh air be supplied. A small quantity of water will be found to have entered the ale-glass, and the deeper it is plunged in any vessel the higher will the water rise within it. At the depth of 33 feet, where the pressure of the atmosphere is doubled, a diving-bell will be half filled with water—at the depth of 66 feet, it will be two-thirds filled—at the depth of 99 feet, it will be three-fourths filled, and so on in proportion to the depth; which shows the propriety of having this vessel in the form of a *bell*, that the perpendicular height of the water may be as little as possible. The following simple experiment illustrates the pressure of the atmosphere in a mode somewhat different from those already stated. Procure a tin vessel about six or seven inches long, and three in diameter, having its

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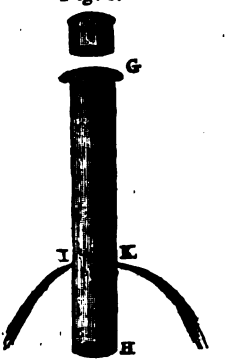
mouth about a quarter of an inch wide, as E F, Fig. 2. In its bottom make a number of small holes, about the diameter of a common sewing-needle.—

Fig. 2.

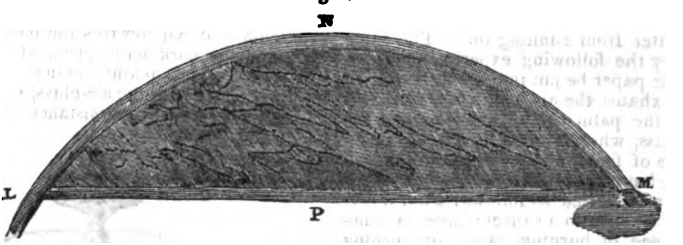
Fig. 3.



Plunge this vessel in water, and when full cork it up, so that no air can enter at the top. So long as it remains corked, no water will run out—the pressure of the atmosphere at the bottom preventing it; but as soon as it is uncorked, the water will issue from the small holes in the bottom, by the pressure of the air from above. The same experiment may be made by means of a tube, seven or eight inches long, and about three-fourths of an inch diameter, having two or three small holes in its bottom; and another tube, G H, Fig. 3, of the same dimensions, having a small hole in each side, I K, will illustrate the *lateral* pressure of the atmosphere—the water being retained when it is corked, and running out when the cork is removed. It will likewise illustrate the lateral pressure of water and other liquids.

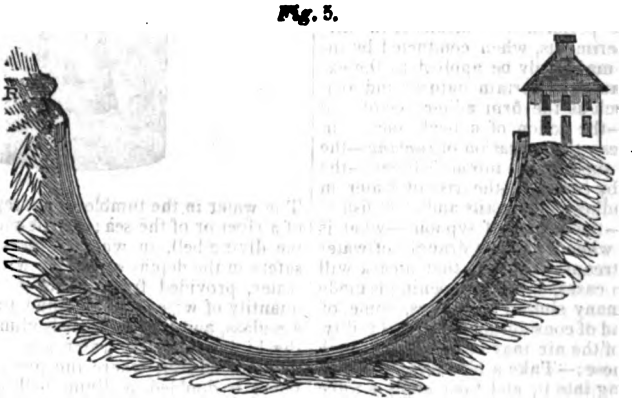
Several amusing experiments may also be performed by means of *syphons*, when concealed in drinking-cups and other vessels; and the utility of the principle on which they act may be illustrated in certain practical operations. For example, their use may be shown in conveying water over a rising ground. In Fig. 4, let M represent a pond or pool of water, in a quarry or other situation, which is wished to be drained, and where there is no declivity or lower ground adjacent to which the water can be conveyed—it may be carried over the rising ground M N, by means of the syphon M N L; provided the perpendicular elevation N P, above the level of the pool M, does not exceed thirty-two feet, for to that height only will the water rise in the

Fig. 4.



syphon by the pressure of the atmosphere; and provided that the end of the syphon at L descends a little way beyond the level of the pool at M,—in which case, when the syphon is filled, the water will rush out at L, so long as any remains in the pond. In the same way may be shown how a cask of liquor may be decanted by a syphon placed in a hole made in its upper side. The use of the syphon might likewise be shown when placed in a reverse position, as in Fig. 5, when it may be applied to the purpose

Fig. 5.



of conveying water from a fountain at R, along a hollow or valley to a house, S, at the same height on the other side of the valley; and however deep or broad the valley may be, the water may in this manner be conveyed, provided the syphon is sufficiently strong near its lower parts to sustain the perpendicular pressure of the water.

The following simple and interesting experiment might be exhibited to show the effects of the *expansion* of air. Procure a common Florence flask, F G, Fig. 6, and pour into it a large wine-glassfull of water; then take a tube, I H, bent at the top, H, like a small syphon, and fasten it *air-tight* into the mouth of the flask, I, so that its bottom may be immersed in the water at K, but not touching the bottom of the flask. Then immerse the flask into a vessel of very hot water, when, in consequence of the expansion of the air in the flask, the water at K will be

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forced up into the tube I H, where it is received into a wine-glass at H. Holding the wine-glass, into which the water is now received, at the end of the tube, as represented in the figure, take the flask out of the hot water, and plunge it into another vessel full of cold water, and the water in the wine-glass will be thrown back into the bottom of the flask, by the pressure of the atmosphere on its surface at H.

Fig. 6.

The flask may then be again immersed in the hot water, when the water at its bottom will be thrown up into the wine-glass as before, and the operations may be repeated as often as judged expedient. This experiment, when dexterously performed, seldom fails to produce a pleasing effect upon the spectators, especially when the water is tinged with a *red* color, by means of the sulphuric or any other acid dropped into an infusion of red cabbage.*

The science of *Optics* affords scope for many delightful and interesting experiments; but some of its instruments are very expensive. I shall therefore state only a few simple exhibitions and experiments which can be made at a trifling expense. Before the teacher can illustrate any of the principles of this science by experiment, it will be requisite that he provide himself with a few convex lenses, some of short and others of pretty long focal distances. For example, double or plano-convex glasses, ½ inch, 1 inch, 3 and 4 inches, focal distance, which may be made to illustrate the construction of a compound microscope, as I have elsewhere shown in my work, "On the improvement of Society." Also lenses, from 3 to 6 or 8 feet focus, to illustrate the construction of a telescope, and the nature of a camera obscura; and two or three concave mirrors for illustrating some of the phenomena of *reflection*. The principle on which a *compound* microscope, a *solar* microscope, and a magic lantern or *phantasmagoria*, are constructed, may be shown by one easy experiment. Let A, Fig. 1, represent a convex glass, suppose six inches focal distance, and B the flame of a candle. Hold the glass, A, at a little more than six inches from the candle, and on an opposite wall

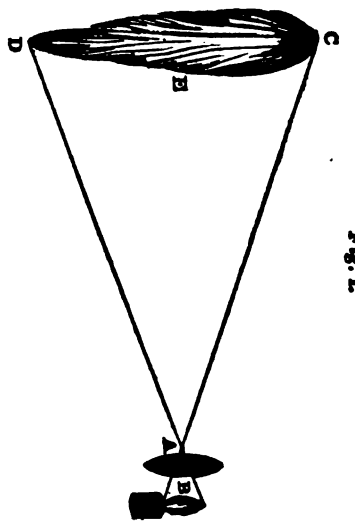

Fig. 1.

will be formed a large magnified image of the candle, C E D. This image will be inverted, and larger than the flame of the candle in proportion as the distance A E, from the glass to the wall, exceeds the distance A B, from the glass to the candle. Suppose the distance A B to be exactly 6 inches, and the distance A E to be 7 feet or 84 inches, then the image of the candle will be magnified in the proportion of 6 to 84, or 14 times. In this experiment the candle represents the *object* to be magnified in a compound microscope, A the object-glass, and C D the image formed by the lens, which is magnified a second time by the eye-glass of the microscope. In reference to the *solar* microscope, the candle represents the small object to be magnified, and C D its magnified image on a white wall or screen; and in reference to the *magic lantern*, or phantasmagoria, the candle represents the figures painted on the sliders, A the convex lens which throws the image of the figures on a screen, and C D the magnified image of the painted figures. In all these instruments, the principle on which the objects are magnified is precisely the same; the size of the image is always in proportion to its distance from the lens by which it is formed; but as the image is enlarged it becomes less brilliant and distinct, and therefore there is a proper medium which must be fixed upon

* In arranging and performing such simple experiments as those above stated, it is expedient that the teacher or operator should know how to cut phials and glass tubes, and to form syphons. The neck of a common phial may be cut off, so as to form a tube, by slightly indenting a portion of the circumference with the sharp edge of a common file, and then, with the point of a hot iron, beginning at the indentation, go round the circumference of the phial, and the head will at once be separated from the body. Otherwise, tie a thread which has been steeped in turpentine or spirits of wine firmly round the mouth of the phial, then set fire to it, and the operation is performed. In the same manner, long glass tubes may be cut into any lengths. If the tubes be of a small diameter, it is only requisite to indent them with a file at the point where they are intended to be cut, and then, holding the one end of the tube in the left hand, give a blow with the right on the other end, and the tube will snap asunder.—To bend a glass tube into the form of a syphon: Put the tube through the bars of a common grate, when the fire is burning clear; let the part of the tube which is to be bent be in the centre or hottest part of the fire; take hold of the tube at both ends, and when it begins to melt near the middle, gently bend it, with both hands, in the form which is wanted, and then remove it from the fire. A little experience will render such operations quite easy and efficient for the purpose intended. If a small bend only at one end of the tube is required, that end may be put into the fire till it begin to melt, then take hold of it gently with a pair of tongs, and bend it in the form required with the right hand.

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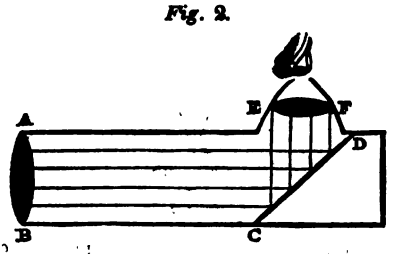
as to the distance between the lens and the screen on which the image is thrown; but a skilful teacher will always know how to modify such circumstances.

The nature of a *telescope* and of the *camera obscura* may be illustrated as follows:—Fix a lens of 4, 5, or 6 feet focus, in a hole made in a window-shutter; darken the room, so that no light can enter but through the lens.* If its focal distance be 5 feet, or 60 inches, a white screen placed at that distance will receive the image of the objects without, opposite the glass, where they will be beautifully depicted in all their forms, colors, and motions, in an inverted position, forming a kind of living picture.—This exhibition never fails to excite the admiration of the young. If now, a lens about 2 inches focus be placed 2 inches beyond the image thus formed, and the screen removed—in looking through this lens, the objects will appear magnified in the proportion of 2 inches to 60, that is, 30 times; and as the image was inverted, so the object, as seen through the glass, will appear as if turned upside down.—This is perhaps one of the best modes of explaining the principle of a refracting telescope, and the reason why the object appears inverted, when viewed with a single eye-glass. The same thing may be partly shown by a common telescope. Having taken out all the eye-glasses, except the one next the eye, adjust the telescope to distinct vision, and all the objects seen through it will appear as if turned upside down. The manner in which the image is reversed by the other eye-glasses, and the object made to appear upright, might then be explained. Objects might likewise be exhibited through a telescope, as appearing *in different positions and directions*. This is effected by means of a *diagonal eye-piece*, which is constructed in the following manner: Let A B, Fig. 2, represent a convex glass about 2 inches focal

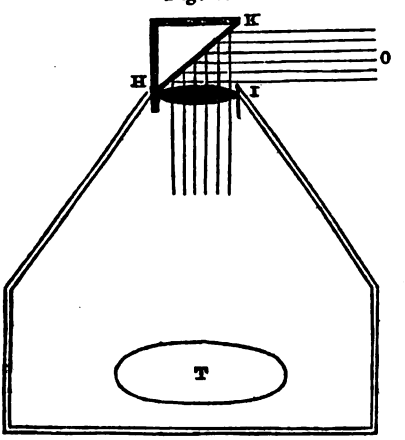
Fig. 2.



distance; C D a plain metallic speculum, of an oval form, well polished, and placed at half a right angle to the axis of the tube; and E F, another convex lens, 2 inches focus. The centre of the speculum may be about 1½ inch from A B, and about ½ inch from E F. The rays proceeding from the lens A B, and falling from the speculum, are reflected in a perpendicular direction to the lens E F, where they enter the eye, which looks down upon the object through the side of the tube. When this eye-piece is applied to a telescope, with the lens E F on the upper part of it, we look down upon the object as if it were under our feet. If we turn the eye-piece round in its socket a quarter of a circle towards the left, an object directly before us in the south will appear as if it were in the *west*, and turned upside down. If, from this position, it is turned round a semicircle towards the right, and the eye applied, the same object will appear as if it were situated in the *east*; and if it be turned round another quadrant, till it be directly opposite to its first position, and the eye applied from below, the object or landscape will appear as if suspended in the atmosphere above us. Such experiments, when accompanied with proper diagrams, and an explanation of optical principles, may easily be rendered both entertaining and instructive.

A camera obscura, on a larger scale, and on a different plan from that alluded to above, might be erected on the top of every school-house, which is constructed with a flat roof, as formerly suggested. Fig. 3 contains a representation of a wooden build-

Fig. 3.



ing, on the top of which is a large convex lens H I, about 10 or 12 feet focal distance. At half a right angle to this lens is a plain speculum, by which the rays of light from the objects O are reflected downwards through the lens, which forms a picture of all the objects before the speculum, on a round white table, T, in all their colors, motions, and proportions. If the speculum be made to revolve, the whole of the surrounding landscape may be successively depicted on the table. When the lens is of a long focal distance, as from 10 to 15 or 20 feet, it produces a pretty powerful telescopical effect, so that objects may be distinctly perceived at a considerable distance, and individuals recognised on the picture at the distance of a mile or more. Wherever there are objects in motion, such as ships sailing, birds flying, smoke ascending, crowds of people moving to and fro, or boys and girls engaged in their amusements; this exhibition always affords a high degree of satisfaction. It might occasionally be used, not only as an illustration of optical principles, but also as a reward for diligence and good behavior.

In connection with the above, representations might be given of natural and artificial objects as exhibited by the *phantasmagoria*. Discarding the ridiculous and childish figures which were formerly used in the common magic lanterns, opticians have now constructed sliders which exhibit representations of the telescopic appearances of the heavenly bodies, the different constellations, the motions of the earth and moon, and various objects connected with botany, mineralogy, and zoology; and such objects, when exhibited in this manner, are calculated to produce both instruction and amusement. The solar microscope in particular, (or the *oxy-hydrogen*, if it can be procured,) should be occasionally exhibited to the young, to convey to them some ideas of the wonderful minuteness of the atoms of matter, and the admirable mechanism displayed in the structure of vegetables and the bodies of animals,

* A lens is a round piece of glass, ground either concave or convex. All lenses that magnify objects are *convex*, or thicker in the middle than at the edge, such as common magnifiers, reading-glasses, and the glasses used in microscopes and telescopes, except the Galilean perspective, in which the eye-glass is *concave*.

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particularly in those myriads of animalculæ which are invisible to the unassisted eye. Such animalculæ may be procured almost at any season, but particularly during the summer months, by infusing in separate open vessels, small bits of grass or hay, leaves of flowers, or other vegetable substances, when, after a week or ten days, animalculæ of different kinds, according to the nature of the substances infused, will be perceived in vast numbers, by the aid of the microscope, in every drop of the infusion. A compound microscope is perhaps as good an instrument as any other for giving a steady and satisfactory view of such objects; and the only objection to its use for a school is, that only *one* individual can see the object at a time. When a teacher is not furnished with an instrument of this kind fitted up in the usual way, he may, with little trouble, construct a compound microscope, by means of the eye-piece of a common pocket achromatic telescope, which may be purchased for one guinea, or less.—The eye-pieces of such telescopes contain four glasses arranged on a principle somewhat similar to that of the glasses of a compound microscope. If we screw off one of these eye-pieces, and look through it in the usual way, holding the object end about a quarter of an inch distant from any small object, such as the letters of a printed book, it will appear magnified about ten or twelve times in length and breadth; remove from the tube the third glass from the eye, which is the second from the object, and look through it in the same manner, holding it more than an inch distant from the object, and it will appear magnified more than twenty times in diameter, or above 400 times in surface. If, by means of small pasteboard tubes, or any other contrivance, we attach the glass that was taken out to the outside of the object-glass of the eye-piece, so as to be nearly close to it, we shall have a magnifying power of nearly forty times; or, if we substitute for these two object-glasses a single glass of about a half-inch focal distance, we shall form a pretty good compound microscope, magnifying above forty times in diameter, and 1600 times in surface, which will afford very pleasing views of various objects in the animal and vegetable kingdoms. The magnifying powers now stated will differ somewhat in different eye-pieces, according to their lengths and the focal distances of the glasses of which they are composed.—The tube of the eye-piece thus arranged, may be occasionally fitted into a pasteboard tube supported by three pillars, in which it may be moved up or down for adjusting it to distinct vision, and the object placed underneath and properly illuminated.—These hints are suggested, on the score of economy, for those who have no regular microscopic apparatus.

Various amusing experiments besides the above might be exhibited to the young, such as the *optical paradox*, an instrument through which objects may be seen, although a board or other opaque body be interposed between the eye and the objects—the *prism*, which, in a dark room, separates the primary colors of the solar rays—the *multiplying glass*, which makes one object appear as if there were ten, twenty, or thirty—the *burning glass*, which, by means of the sun's rays, sets on fire dark colored paper, wood, and other inflammable substances—and *optical illusions* produced by the various refractions and reflections of light in water, combinations of plane mirrors, and by concave speculums. A concave mirror, about 5 or 6 inches in diameter, and 10 or 12 inches focus, which may be procured for about half-a-guinea or 15 shillings, is of great utility for a variety of exhibitions. 1. When held at nearly its focal distance from one's face, it represents it as magnified to a monstrous size. 2. When held in the solar rays, directly opposite the sun, it collects the rays into a focus before it, so as to act as a powerful burning glass, and in this way a hole may be burned in a thin board. 3. When hung at an elevation of about 5 feet, and a person placed opposite to it, at 6 or 7 feet distant, he will see his image hanging in the air in an inverted position, between him and the mirror, and if he approach a little nearer the mirror, and hold out his hand towards it, the image will appear to do the same, as if about to shake hands, and if he stretch his hand still nearer the mirror, the hand of his image will appear to pass by his hand, and approach nearer his body. 4. Such a mirror is of use in explaining the construction of a *reflecting* telescope. When it is held opposite to a window, the image of the sash and of the objects without the window will be seen depicted in its focus on a piece of white paper held between it and the window which represents the manner in which the first image is formed by the great mirror of a reflecting telescope;—and the manner in which the small speculum of a Gregorian reflector forms the *second* image, may be shown by holding the mirror at a little more than its focal distance behind a candle, and throwing its magnified image upon an opposite wall, in the same way as the lens, fig. 1, p. 87, by refraction, produced the enlarged image C D. 5. If a bright fire be made in a large room, and a very smooth, well-polished mahogany table be placed at a considerable distance near the wall, and the concave mirror so placed that the light of the fire may be reflected from the mirror to its focus on the table—a person standing at a distance toward the fire, but not directly in the line between the mirror and the fire, will see an image of the fire upon the table, large and erect, as if the table had been set on fire.

Various illusions and deceptions have been produced by means of concave mirrors. Pagan priests are supposed to have rekindled the Vestal fire by this instrument; and with the same instrument, on a large scale, Archimedes is reported to have burned the Roman fleet. When the mirror is concealed from the view of a spectator by certain contrivances, he may be easily deceived and tantalized with a shadow instead of a substance. He may be made to see a vessel half full of water inverted in the air without losing a drop of its contents. He may be desired to grasp what appears a beautiful flower, and, when he attempts to touch it, it vanishes into air, or a death's head appears to snap at his fingers. He may be made to behold a terrific spectre suddenly starting up before him, or a person with a drawn sword, as if about to run him through. An exhibition of this kind was some time ago brought before the public, which was effected by a concave mirror. A man being placed with his head downwards, in the focus of the mirror, an *erect* image of him was exhibited, while his real person was concealed, and the place of the mirror darkened; the spectators were then directed to take a plate of fruit from his hand, which in an instant, was dexterously changed for a dagger or some other deadly weapon. It may not be improper occasionally to exhibit such deceptions to the young, and leave them for some time to ruminate upon them till the proper explanations be given, in order to induce them to use their rational powers in reflecting on the subject, and particularly to teach them to investigate the causes of every appearance that may seem mysterious or inexplicable, and not to ascribe to occult or supernatural causes what may be explained by an investigation of the established laws of nature; and to guard them against drawing rash or unfounded conclusions from any subject or phenomenon which they have not thoroughly explored, or do not fully comprehend.

Having enlarged much farther than I originally

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intended on the preceeding departments of Natural Philosophy, I have no space left for suggesting any hints in relation to electricity, galvanism, and magnetism. If the teacher is possessed of an electrical machine and a galvanic apparatus, and is acquainted with his subject, he has it in his power to exhibit a great variety of very striking experiments which can never fail to arrest the attention of the juvenile mind, and prepare it for entering on explanations of some of the sublimest phenomena of nature. But without these instruments very few experiments of any degree of interest can be performed in relation to these subjects. The illustration of the phenomena of *magnetism* requires no expensive apparatus. Two or three small, and as many large bar magnets—a large horse-shoe magnet, a magnetic compass, and a few needles, pieces of iron, and steel filings, may be sufficient for illustrating the prominent facts in relation to this department of philosophy. But as I have already thrown out a few hints on this subject in the lesson on the *Sagacious Swan*, it would be needless to enlarge. My only reason for suggesting the above hints and experiments is, to show that any teacher, at a very small expense, may have it in his power to illustrate, in a pleasing manner, many of the most interesting and practical truths connected with natural philosophy. Most of the apparatus alluded to above could be procured for two or three pounds, provided the experimenter apply his hands and construct a portion of it himself, which he can easily do when the materials are provided. In regard to philosophical apparatus of every description, were there a general demand for it from all classes of the community, it might be afforded for less than one half the price now charged for it, as certain portions of it might be constructed of cheaper materials than are now used; as *elegance* in such instruments is not always necessary for *use*; as competition would reduce their price to the lowest rate, and as there would be no necessity for great profits when the manufacturers were certain of a quick and extensive sale.

Chemistry.—Chemistry, in its present improved state, is a science so interesting and useful, so intimately connected with the knowledge of nature, the improvement of the useful arts, and with every branch of physical and practical science, that an *outline*, at least, of its leading principles and facts should be communicated to all classes of the young. The distinguishing properties of the *simple substances*, such as oxygen, nitrogen, carbon, hydrogen, chlorine, iodine, sulphur, and phosphorus—particularly oxygen, nitrogen, carbon, and carburetted hydrogen, should be minutely described, and illustrated by experiments, and their extensive influence in the system of nature particularly detailed. The laws of chemical affinity—the nature and properties of *heat*, its radiation and expansive power, and the effects it produces on all bodies—the composition and decomposition of water, the nature of crystallization, the properties of earths, and metals, acids, and alkalies, the nature of combustion, chemical action and combinations, the component principles of animal and vegetable substances, and various other particulars, may be impressed upon the minds of the young, and rendered familiar by a variety of simple experiments which can be easily performed. Many of the most important and luminous facts of this science may be exhibited by the aid of a few Florence flasks, glass tubes, common phials, tumblers, wine and ale glasses—of which I intended exhibiting some specimens, had my limits permitted. In the meantime I refer the reader to Accum's volume entitled "Chemical Amusements," which contains a perspicuous description of nearly 200 interesting experiments on this subject, with an explanation of the *rationale* of each experiment. Griffin's Recreations in Chemistry; Thomson's, Turner's, Parkes', Graham's and Donovan's treaties, or any other modern system of chemistry, may also be consulted.*

Section X.—*Mathematics.*

A knowledge of certain departments of the mathematical sciences is essentially requisite for understanding many of the discussions and investigations connected with natural philosophy, astronomy, geography, and navigation, and for various practical purposes in the mechanical arts; and, consequently, ought to form a portion of every course of general education. During the first stages of elementary instruction, a knowledge of the names and some of the properties of angles, triangles, squares, parallelograms, trapezoids, trapeziums, circles, ellipses, parallels, perpendiculars, and other geometrical lines and figures, may be imparted, on different occasions, by way of amusement, as is generally done in infant schools, which would prepare the way for entering on the regular study of mathematical science. The usual method of teaching mathematics is to commence with the "Elements of Euclid," proceeding through the first six, and the eleventh and twelfth books, and afterwards directing the attention to the elements of plane and spherical trigonometry, conic sections, fluxions and the higher algebraic equations, in which the attention of the student is chiefly directed to the *demonstration* of mathematical propositions, without being much exercised in practical calculations. This is the *scientific* method of instruction generally pursued in colleges and academies, and if youths of the age of fourteen or fifteen were capable of the *attention* and *abstraction* of angelic beings, it would likewise be the *natural* method. But a different method, I presume, ought to be pursued in schools chiefly devoted to popular instruction. After the pupil has acquired a competent knowledge of arithmetic, let him be conducted through the different branches of *practical geometry*, including the mensuration of surfaces and solids, artificers' work and land-surveying, exhibiting occasionally a demonstration of some of the rules, in so far as he is able to comprehend it.—After which, a selection should be made from Euclid, (chiefly from the first book,) of those propositions which have a *practical* bearing, and which from the foundation of practical geometry and the

*Notwithstanding the numerous excellent treatises on natural philosophy and chemistry which have been published of late years, we have scarcely any books on these subjects exactly adapted for the use of schools. Blair's "Grammar of Natural Philosophy," and "Conversations" on the same subject by Mrs. Marcet, contain a comprehensive view of the leading subjects of natural philosophy, which may be recommended to the perusal of young persons; but they are scarcely adapted to the purpose of teaching. Dr. Comstock of America, formerly mentioned, (page 75,) lately published a "System of Natural philosophy," for the use of students and preceptors, which has already passed through *nine* editions. This volume contains about 300 closely printed pages, and above 200 wood-cuts, and comprises a popular and scientific illustration of the "Properties of Bodies, Mechanics, Hydrostatics, Hydraulics, Pneumatics, Acoustics, Optics, Astronomy, Electricity, and Magnetism," with questions in the margin of every page for exercising the judgment of the student. It is calculated for being an excellent text-book in colleges and academies; but would require to be somewhat reduced and simplified, to adapt it to the use of common schools.

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operations of plane trigonometry. These, which might be comprehended within the limits of thirty or forty propositions, should be arranged into a kind of system, which might be divided into propositions relating to *quadrilateral* figures, *triangles*, *circles* and *conic sections*. The demonstrations of these should be clear and explicit, and as simple as the nature of the subject will admit, and the steps of the demonstration of each proposition should be thoroughly understood before proceeding to another.—At the same time, the bearing of the truths demonstrated upon the several practical operations of geometry, and their general utility, should be distinctly pointed out as the teacher proceeds in his demonstrations; and the pupil having previously been occupied in calculations relating to geometrical figures, will be enabled to *appreciate* such demonstrations, and will feel a greater interest in such exercises than he would otherwise do, were he to consider them as relating merely to *abstract truths* which have no useful tendency. He might next proceed to the statements and calculations connected with the different cases of plane trigonometry, applying them to the mensuration of all the cases of terrestrial heights and distances, and to the determining of the distances and magnitudes of the heavenly bodies and the altitude of the lunar mountains.

This is the whole course of mathematical instruction I would deem it necessary to communicate *in the first instance*;—and, with a knowledge of the practical operations of geometry and trigonometry, and of the principles on which they are founded, the pupil would be enabled to understand all the prominent parts of useful science to which mathematical principles are applicable, and to apply them to the practical purposes of life. If he feel a peculiar relish for mathematical investigations, or if his situation or profession in future life require an extensive knowledge of the higher departments of this study, he can easily prosecute, at his leisure, such studies to any extent, on the foundation of what he had previously acquired. When a young person, of the age of twelve or fourteen, commences the study of "Euclid's Elements," or any similar work, he is at a loss to conceive what useful purpose can be served by fixing his mind on squares, parallelograms and triangles, and pestering himself in demonstrating their relations and proportions. After encountering some difficulties, he perhaps acquires a pretty clear conception of the demonstrations of the first and most simple propositions; but as he proceeds in his course, the propositions become more complex and difficult to be conceived, and the steps of the demonstration more tedious and complicated; he forgets the conclusions formerly deduced, his mind becomes bewildered, and, in too many instances, he follows his preceptor in the dark, relying more on his authoritative assertions than on a clear perception of the force of his demonstrations; his ideas become confused, and he loses all relish for the study, because he cannot perceive the practical purposes to which such abstract speculations can be applied. This, it may be affirmed, is the case with more than one-half of those who attempt the study of pure mathematics at an early age, without having previously been exercised in the practical operations of the science. It is for this reason I would recommend a short course, or outline of practical geometry and trigonometry before proceeding to the demonstration of theorems, or the more abstract parts of mathematical science. So far as my experience goes, I have uniformly found, that those who had been well exercised in the different branches of mensuration, and the practical parts of trigonometry, previous to their entering on a course of pure mathematics, have acquired a relish for such studies, and become eminent proficients in them; while their fellow-students, who had no previous experience in practical calculations, lagged far behind them, and seldom entered into the spirit of such subjects. I could point to several individuals of this description, who ultimately attained the highest mathematical prizes bestowed at the colleges and academies at which they attended.

Section XI.—*Physiology.*

This is a department of knowledge which has never yet been introduced into any seminary, as a branch of general education. It is somewhat unaccountable, and not a little inconsistent, that, while we direct the young to look abroad over the surface of the earth and survey its mountains, rivers, seas, and continents, and guide their views to the regions of the firmament, where they may contemplate the moons of Jupiter, the rings of Saturn, and thousands of luminaries placed at immeasurable distances,—that, while we direct their attention to the structure and habits of quadrupeds, birds, fishes, and insects, and even to the microscopic animalculæ in a drop of water—we should never teach them *to look into themselves*, to consider their own corporeal structures, the numerous parts of which they are composed, the admirable functions they perform, the wisdom and goodness displayed in their mechanism, and the lessons of practical instruction which may be derived from such contemplations. An intelligent writer in the "American Annals of Education," has justly remarked—"The person who should occupy a dwelling seventy, eighty, or a hundred years, and yet be unable to tell the number of its apartments, or the nature and properties of any of its materials, perhaps even the number of stories of which it consisted—would be thought inexcusably ignorant. Yet, with the exception of medical men, and here and there an individual belonging to the other professions, is there one person in a thousand who knows any thing about the elementary materials—the structure or even the number of apartments in the present habitation of his mind?" It is not because this study is either uninteresting or unaccompanied with mental gratification, that it is so generally neglected; for to "*know ourselves*," both physically and intellectually, is one of the first duties of man, and such knowledge has an extensive practical tendency, and is calculated to gratify the principle of curiosity, and to produce emotions of admiration and pleasure. "Does it afford no pleasure," says the writer I have now quoted, "to study the functions of the stomach and liver, and other organs concerned in changing a mass of beaten food, perhaps some of the *coarser vegetables*, into blood?—of the heart, and arteries, and veins, which convey this fluid, to the amount of three gallons, through all parts of the body once in four minutes?—of the lungs, which restore the half-spoiled blood to its wonted purity, as fast as it is sent into them, and enable it once more to pursue a healthful course through its ten thousand channels?—of the brain, and especially the nerves, which by their innumerable branches spread themselves over every soft part of the human system (and some of the harder parts) which they can possibly penetrate, in such numbers that we can nowhere insert the point of the finest needle without piercing them?—of the skin, every square inch of which contains the mouths or extremities of a million of minute vessels? Is all this, I say, uninteresting? Is there no wisdom displayed in the construction of so complicated, and yet so wonderful a machine, and endowing it with the power of retaining an average heat of 96 or 98 degrees, whether the surrounding atmosphere be heated to 100 degrees or cooled to 32, or even to a much lower point? Is there, more-

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over, no mental discipline involved in the study of physiology?"*

The evils arising from ignorance of the corporeal functions, and of the circumstances by which they are impaired, are numerous and much to be deplored. From ignorance of the structure and functions of the digestive organs, parents, in many instances, allow their children to eat and drink every thing they desire, and to gorge their stomachs, till diseased action of the organs connected with digestion necessarily ensues, accompanied with the other disorders which generally follow in its train. To the same cause is owing the practice of administering to infants, cordials, elixirs, laudanum, and *spirituous liquors*—a practice in which no person will indulge who is acquainted with the laws which regulate the functions of the corporeal frame, and which has a tendency not only to injure the individual, but to perpetuate a degenerated race through successive generations. From ignorance of the nature of *perspiration*, and the *functions of the skin*, children are permitted to wallow in dirtiness and filth, to remain moist, cold, and benumbed, and to pass days and even weeks without being washed or receiving a change of linens; by which they are, sooner or later, subjected to cutaneous and inflammatory disorders. Ignorance of this subject has likewise led to those awkward attempts, particularly on the part of the female sex, to remodel the human frame, as if they could improve the mechanism and symmetry devised by Infinite Wisdom.—Hence the derangement of the physical system produced by laced stays, strait jackets, corsets, and other absurd articles of dress, by which the ribs are compressed, the spine bent out of its place, and the free expansion of the lungs prevented; the consequences of which are,—diseases of the breast, shortness of breath, external callosities, defective digestion, tubercles of the lungs, and a tendency to pulmonary consumption. The following figures show

Fig. 1.

Fig. 2.

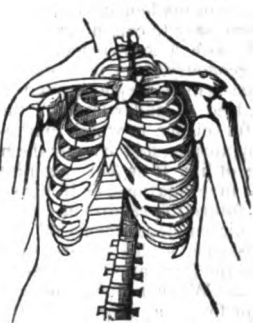

Fig. 3.

Fig. 4.

how such unnatural practices tend to distort even *the very bones*, as well as the muscular parts of the body. They are taken from No. 58, of the "Penny Magazine." Fig. 1. is an outline of the celebrated statue of the Venus de Medicis, which is considered as the most beautiful and symmetrical model of

* Mr. Alcott. "American Annals of Education" for September, 1833,—a journal which is conducted with admirable spirit by Mr. Woodbridge, and which contains a variety of valuable communications, and much important statistical information, respecting the improvements going forward in Europe and America, in connection with the subject of education.

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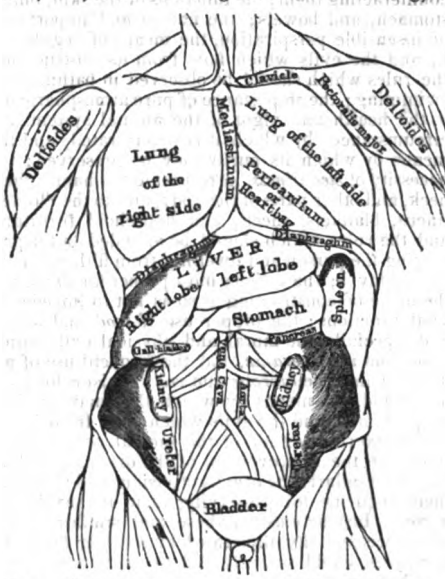
a fine female figure. Fig. 2. is the skeleton of a similar figure, with the bones in their natural position. Fig. 3, is an outline of the figure of a modern fashionable lady, after it has been permanently *remodelled* by stays. Fig. 4, is the skeleton belonging to such a figure as No. 3. From these figures it appears that the size of the chest belonging to figures 3 and 4, is obviously *much less* than that of figures 1 and 2, and consequently, the parts which it embraces must be *unnaturally* compressed, to the injury of symmetry and beauty, as well as to the impeding of the vital functions.

But it will naturally be asked, How shall we find means to communicate a knowledge of physiology in common schools? A thorough knowledge of this subject, such as a regular medical practitioner requires, cannot be communicated in such seminaries, nor would it be necessary, or even expedient, to make the attempt. Human subjects could not be dissected before the eyes of the young, nor would it be proper to accustom them to witness such operations. A *general* knowledge of the parts of the human frame, of their relative positions, and of the functions they perform in the animal system, is all that is requisite to be imparted; and there are several modes by which such a view of the mechanism of the human body may be exhibited. 1. It is well known that the skill of the anatomist, combined with that of the modeller, has enabled him to construct a model or representation of the human system. This model, which has been sometimes called a *mannikin*, or artificial man, is formed with so much skill and ingenuity as to exhibit the principal veins and arteries, the nerves, the muscles, the lungs, liver, stomach, kidneys, and most other parts, nearly as distinctly as they appear in the real human subject. Such a model, could it be procured, would answer all the purposes of *general* instruction. The only valid objection that could be made to its introduction would be, the *expense* with which it would be necessarily attended. 2. An idea of the form and position of those parts connected with the vital functions, which are contained within the *thorax* and *abdomen*, may be obtained by dissecting some of our domestic quadrupeds. Although the mechanism of these animals is somewhat different from that of man, yet the organs contained in the cavity of the breast and abdomen are essentially the same, though differing in some minute particulars—are placed nearly in the same relative positions, and perform the same or similar functions as in the human system. As hares, rabbits, and other quadrupeds are frequently slaughtered for food, and as dogs and cats sometimes require to be killed, opportunities might be taken of dissecting such animals, and showing the forms and positions of those parts which most nearly resemble those of the human subject. I recollect, when young, having received my first clear ideas of the form and position of the lungs, heart, liver, kidneys, stomach, &c. from the dissection of a *cat*, of which the anatomical figures I had in my power to inspect, could afford no accurate or satisfactory conception. 3. Dried preparations of certain parts of the human body—portions of the muscular parts, such as the heart, liver, &c. preserved in spirits—skulls, and detached portions of the skeleton—might be occasionally procured, which might serve for the illustration of particular functions. 4. Where such objects as the above cannot be procured, some general and useful ideas on this subject may be communicated by means of *large colored anatomical plates*. These are found necessary to accompany every course of anatomical dissection; and, although they cannot convey the same accurate ideas which may be obtained by a direct inspection of the human subject, yet none will deny that a very considerable degree of useful information may in this way be obtained, especially with the assistance of a teacher who can explain, with simplicity and clearness, the several organs and functions of the animal system. Supposing a person knew nothing of the internal parts of the human body, it is evident, that, from such a figure as the following, an



idea might be obtained of the relative situations of the lungs, the heart, the diaphragm, the liver, the gall-bladder, the pancreas, the stomach, the kidneys, and various other parts, and much more so from a variety of separate figures delineated on a large scale, and colored after nature. There would be no necessity for exhibiting or describing any other parts or organs but those which are common to both sexes, so that there would be no room for objections on the score of indelicacy. The female sex, however, as well as the male, ought to be instructed in this science; for, as females have the physical education of children more immediately under their control, it is of vast importance to the human race at large, that they should be endowed with that knowledge of the functions of the human frame, which will enable them to conduct such education with intelligence and discretion. There is no department of science, moreover, in which a pious and intelligent teacher has a better opportunity of directing the minds of his pupils to the *evidences of design*, and of descanting on the wisdom and benevolence of the Creator, than when describing the mechanism of the human frame. In the various articulations of the bones, in the construction of the veinous and arterial system, in the process of respiration, in the circulation of the blood, in the muscular and nervous systems, in the motion of the heart, in the mechanism of the eye and the ear, in the construction of the spine, the hand, the skull, and other parts of this admirable machine, the Divine Wisdom and Benevolence shine conspicuous; and, when clearly exhibited to the young, must impress their minds with the truth that they are, indeed, "*fearfully and wonderfully made*," and that they ought to consecrate the temple of their bodies for "a habitation of God through the Spirit."

One great practical end which should always be kept in view in the study of physiology is the invigoration and improvement of the corporeal powers and functions, the preservation of health, and the

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prevention of disease. For this purpose frequent instruction, illustrated by examples, should be imparted in relation to *diet and regimen*. The young should be instructed in the laws of the animal economy, and the sources of diseases; the practices which induce certain disorders, and the means of counteracting them; the functions of the skin, lungs, stomach, and bowels; the nature and importance of insensible perspiration, the means of regulating it, and the evils which flow from its obstruction; the rules which should be observed in bathing and swimming; the importance of pure atmospheric air to the health and vigor of the animal system, the circumstances by which it is deteriorated, and the means by which its purity may be preserved; the necessity of *cleanliness*, in respect to the hands, face, neck, and other parts of the body, and to the clothes, linens, blankets, sheets, and household furniture, and the rules which should be attended to for preserving the person and dwelling from filth and noxious effluvia; the articles most proper for *dress*, and the mode of constructing it so as not to impede the vital functions; the proper use of *food* and *drink*, and especially the moral and physical evils which flow from *intemperance*, and the frequent use of ardent spirits; the *exercise* and *rest* requisite for body and mind, the means by which they may be duly proportioned, and the evils which arise from *immoderate* exertion either of the mental or corporeal powers;* the improvement of the organs of sensation, particularly the organs of vision, and the treatment requisite for preserving them in health and vigor. Instructions on these and similar topics, when occasionally illustrated by striking facts and examples, could scarcely fail to exert a powerful and beneficial influence on the minds of the young, on the families with which they are connected, on society at large, and even on succeeding generations. That such information has never yet been regularly communicated in our schools and seminaries, reflects disgrace on our scholastic arrangements, which are frequently directed to objects of far inferior importance. Till such instructions be generally communicated, in connection with other portions of useful knowledge, man will never rise to the highest dignity of his physical and intellectual nature, nor enjoy the happiness of which he is susceptible even in the present state.

Section XII.—*Logic, or the Art of Reasoning.*

Logic may be defined to be "that art or branch of knowledge which has for its object *the investigation of truth*, and the best method of communicating it to others;" or, in other words, the art of employing our rational faculties in the best manner in searching after truth and duty on any subject. Although all men have essentially the same mental faculties, yet there is a great difference in respect to the *vigor* of these faculties in different individuals, according to the *improvement* they have received, and the objects to which they have been directed.—The improvement of the reasoning powers, and the manner in which they have been exercised by the wise and learned in Europe, America, and other parts of the civilized world, have raised them almost as high in the scale of intelligence above the Hottentots, the African negroes, or the inhabitants of New Holland or Nootka Sound, as those savages are superior to the beasts of the forest or the fowls of heaven. The acquisition of truth, in relation to all those subjects which are connected with the present and future happiness of man, is obviously a matter of the highest importance. By the proper application of our reasoning faculty we become acquainted with the properties and relations of the objects around us in this lower world, and the distances, magnitudes, and *real* motions of the celestial bodies, and the purposes for which they appear to have been created. By the same means we acquire a knowledge of the perfections of God, the principles of Natural Religion, the evidences of Divine Revelation, the improvements of art, and the discoveries of science. By the cultivation of reason we discover our duty to God and to our fellow-creatures, either from the light of nature or from the study of Revelation, and learn to distinguish truth from falsehood, and good from evil; and to apply the truths we thus acquire to the direction of our moral conduct, to the promotion of human happiness, and to the invigorating of our hopes of eternal felicity.

It is therefore a matter of considerable importance, that, at an early period, the reasoning powers of the young be directed, both by precepts and examples, in their inquiries after truth, and guarded from the influence of false principles and fallacious reasonings, by which errors have been propagated, prejudices promoted, truth obscured, and the improvement of the human race prevented.—Were this subject to be illustrated in all its extent, it would be requisite, in the first place, to give a description and analysis of the intellectual powers, which are the means or instruments by which we are to pursue our discovery after truth. In the second place, to exhibit an arrangement and classification of the objects in nature to which these powers are applied. In the third place, to illustrate the most successful method of applying our natural powers in the investigation of truth; and lastly, to explain the best method of communicating the truth to others, when discovered. Under the *first* head, it would be requisite to enter into the discussion of the faculties of sensation and perception, attention, consciousness, memory, conception, abstraction, imagination, judgment, taste, the moral faculty, and other powers; or, according to the phrenological system, the *knowing* and *reflecting* faculties, the moral sentiments, and the animal propensities—which may be considered as so many different modes of the operation of mind. Under the *second*, a brief view might be given of the peculiar characteristics of *mind* and *matter*, and a more particular survey of the sciences, or the knowledge which men have acquired respecting the objects of human thought, which might be arranged under the three following heads:—1. *History*, comprehending sacred, prophetic, and ecclesiastical history; literary history, including the history of philosophy and the arts; civil history, including particular history, general history, memoirs, antiquities, and biography; also, geography and chronology, which have been denominated the *Eyes* of history; *natural* history, including mineralogy, botany, and general zoology, meteorology, geology, and the facts which relate to the heavenly bodies.—2. *Philosophy*, including ontology, the mathematical sciences, pure and mixed; natural and revealed theology; *esthetics*, or the science of our feelings and emotions; ethics, logic, political economy and legislation; natural philosophy, chemistry, physical astronomy, medicine, the physiology of plants, human and comparative anatomy, &c.—3. *Art*, including the *fine* arts, as poetry, oratory, painting, architecture, gardening, &c.; the *liberal* arts, as practical logic, practical geometry, practical chemistry, surgery, &c. and the *mechanical* arts, as dyeing, weaving, clock and watch making, &c. Under the *third* head might be illustrated the different kinds of *evidence*, as the evidence of intellection, of sense, of testimony, of analogy, &c. and the means by which evidence on any subject may be most successfully obtained; which would include a discussion of the modes of reason-

*See Appendix, No. II.

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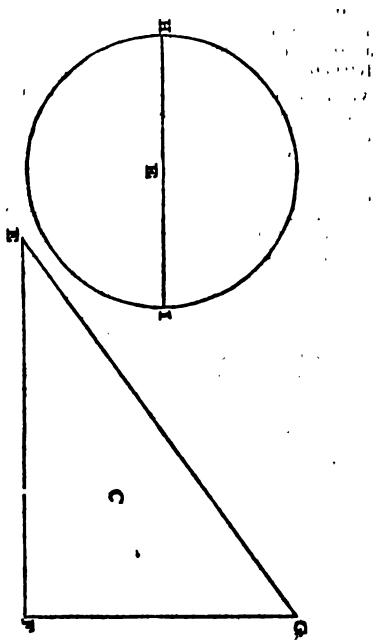
ing by syllogism, induction, analysis, and synthesis —of the sources of error, and of the *dispositions* and *circumstances* among mankind from which errors and fallacious reasonings arise—a subject which would require to be illustrated with considerable minuteness from the facts of history, and the circumstances which exist in the present state of the human race. Under the *fourth* head might be included—1. A general view of the different means which men have employed for communicating their thoughts to each other.—2. An explanation of the nature of arbitrary signs, and the principles of universal grammar.—3. An enumeration and description of the different qualities of *style*, and the best method of constructing a discourse on any subject.

To a class of young persons, about the age of fifteen or sixteen, a popular illustration of some of the above topics might be attended with many beneficial effects, particulary in inducing upon them habits of reasoning and reflection, and guarding them against the influence of prejudices, and sophistical arguments and reasonings. Although it would evidently be injudicious and premature to attempt such discussions in primary schools, yet a judicious teacher, well acquainted with the science of mind and the nature of evidence, might occasionally illustrate certain parts of this subject, particularly in teaching the young to reason with propriety on any familar objects or incidents with which they are acquainted. It may be laid down as an axiom, that *from the earliest dawn of reason children should be accustomed to exercise their reasoning faculty on every object to which their attention is directed, and taught to assign a reason for every opinion they adopt, and every action they perform.* Without troubling them with explanations of the various forms and moods of syllogisms, they may be taught the nature of reasoning, and the force of arguments, by familiar examples taken from sensible objects with which they are in some measure acquainted. Logicians define reasoning to be *that power which enables us, by the intervention of intermediate ideas, to perceive the relation of two ideas, or their agreement or disagreement.* This might be illustrated to the young by such examples as the following:—Suppose there are two tables, A and B, which cannot be applied to each other, and we wish to know whether A be longer or shorter than B; we endeavor to find an "intermediate idea," or measure, namely, a three-feet rule, and apply it, first to table A, and then to table B. We find that A measures thirty-six inches, coinciding exactly with the three-feet rule, and that B measures only thirty-four inches; therefore, the inference or conclusion, at which we wished to arrive, is evident, that table A is longer than table B. Again, suppose we would know whether the space contained in the triangle C, be equal to, or greater or less than that contained in the circle E; we cannot apply these figures to each other in order to determine this point; we must therefore search for an intermediate idea which will apply to both. We fix on a square—a square foot for example, and from the length of the base, E F, and the perpendicular, F G, in the triangle C, we find the number of square feet to be 160. Having the length of the diameter of the circle, H I, we find that there are likewise 160 square feet contained within its circumference; and therefore the conclusion is evident, that the space contained within the triangle C is equal to that contained in the circle E. This example, reduced to the form of a syllogism, would stand thus: Any two figures which contain the same number of square feet are equal to one another; but the triangle C contains the same number of square feet as the circle E; therefore the space contained in the triangle C is equal to the space contained within he circle E.



Again, the sun appears to be only a few inches in diameter, and as flat as the face of a clock or a plate of silver. Suppose it were inquired how we may determine that the sun is much larger than he appears to be, and whether his surface be flat or convex, or of any other figure,—the pupil may be requested to search for intermediate ideas, by which these points may be determined. One idea or principle, which experience proves, requires to be recognised, that *all objects appear less in size, in proportion to their distance from the observer.* A large building, at the distance of twenty miles, appears to the naked eye only like a visible point; and a dog, a horse, or a man, are, at such a distance, altogether invisible. We find, by experience, that when the sun has just risen above the horizon in the morning, he appears as large as he does when on our meridian at noon-day; but it can be proved, that he is then nearly 4000 miles (or the half diameter of the earth) nearer to us than when he arose in the morning; therefore, the sun must be at a great distance from us, at least several thousands of miles, otherwise he would appear much larger in the one case than in the other, just as a house or a town appears much larger when we approach within a mile of it than it does at the distance of eight or ten miles. It is known that the inhabitants of Great Britain, and those who live about the Cape of Good Hope, can see the sun at the same moment; and that he appears no larger to the one than to the other, though they are distant in a straight line more than 5000 miles from each other. We also know, from experience, that when we remove 50 or a 100 miles to the west of our usual place of residence, the sun appears, at his rising, just as large as he did before; and though we are removed from our friends several hundreds or even thousands of miles, they will tell us that the sun uniformly appears of the same size, at the same moment, as he does to us. From these and similar considerations, it appears, that the sun must be at a very considerable distance from the earth, and consequently his *real* magnitude must be much greater than his apparent, since all bodies appear less in size in proportion to their distance. If the distance of the sun were only

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4000 miles from the earth, he would appear *twice* as large when he came to the meridian, as he did at his rising in the east; if his distance were only 100,000 miles, he would appear $\frac{1}{40}$ part broader when on the meridian than at his rising—but this is not found to be the case; consequently, the sun is *more* than 100,000 miles distant, and therefore must be of a very large size. Supposing him no farther distant than 100,000 miles, he behoved to be nearly a thousand miles in diameter, or about the size of Arabia or the United States of America.

To determine whether the sun be *flat or convex*, we must call in to our assistance the following ideas. *Every round body which revolves around an axis, perpendicular to the line of vision, without altering its figure or apparent dimensions, is of a convex or globular shape*;—and, *Every object which appears of a circular shape near the centre of such a body, will assume an oval or elliptical form when it approaches near its margin.* This might be illustrated by fixing a circular patch on a terrestrial globe, and turning it round till it appear near the margin. By means of the telescope, it is found that there are occasionally spots upon the sun, which appear first at the eastern limb, and, in the course of about 13 days, approach the western limb, where they disappear, and, in the course of another 13 days, reappear on the eastern limb; which shows that the sun revolves round an axis without altering his shape. It is also observed that a spot, which appears nearly circular at his centre, presents an oval figure when near his margin. Consequently, the sun is not a flat surface, as he appears at first sight, but a globular body.—Again, suppose it was required to determine whether the sun or the moon be nearest the earth. The intermediate idea which requires to be recognised in this case is the following. *Every body which throws a shadow on another is nearer the body on which the shadow falls than the luminous body which is the cause of the shadow.* In an eclipse of the sun, the body of the moon projects a shadow upon the earth, by which either the whole or a portion of the sun's body is hid from our view. Consequently, the moon is interposed between us and the sun, and therefore is nearer to the earth than that luminary. This might be illustrated to the young by a candle, and two balls, the one representing the moon and the other the earth, placed in a direct line from the candle. In like manner, were it required, when the moon is eclipsed, to ascertain whether at that time the earth or the moon be nearest to the sun, it might be determined by the same process of reasoning; and, on the same principle, it is determined that the planets Mercury and Venus, when they transit the sun's disk, are, in that part of their orbits, nearer the earth than the sun is.

Such reasonings as the above might be familiarly explained, and, in some cases, illustrated by experiments; and the pupil occasionally requested to put the arguments into the form of a syllogism.—The reasoning respecting the bulk of the sun may be put into the following syllogistic form:—

All objects appear diminished in size in proportion to their distances.

The sun is proved to be many thousands of miles distant, and, consequently, diminished in apparent size.

Therefore the sun is much larger in reality than what he appears.

The two first propositions are generally denominated the *premises*. The first is called the *major* proposition, the second the *minor* proposition. If the major proposition be doubtful, it requires to be proved by separate arguments or considerations.—In the above example, it may be proved, or rather illustrated, to the young, by experiment—such as placing a 12-inch globe, or any similar body, at the distance of half a mile, when it will appear reduced almost to a point. If the *minor*, or second proposition be doubtful, it must likewise be proved, by such considerations as suggested above; or by a strictly mathematical demonstration, if the pupils are capable of understanding it. But, in the present case, the arguments above stated are quite sufficient to prove the point intended. When the premises are clearly proved, the conclusion follows as a matter of course. Similar examples of reasoning may be multiplied to an almost indefinite extent, and in the exercise of instructing the young, they should always be taken from *sensible objects* with which they are acquainted.

As it would be quite preposterous to attempt instructing young persons, under the age of twelve or thirteen, in the abstract systems of logic generally taught in our universities—it is quite sufficient for all the practical purposes of human life and of science, that they be daily accustomed to employ their reasoning powers on the various physical, intellectual, and moral objects and circumstances which may be presented before them; and an enlightened and judicious teacher will seldom be at a loss to direct their attention to exercises of this kind. The objects of nature around them, the processes of art, the circumstances and exercises connected with their scholastic instruction, their games and amusements, the manner in which they conduct themselves towards each other, their practices in the streets or on the highways, and the general tenor of their moral conduct, will never fail to supply topics for the exercise of their rational faculties, and for the improvement of their moral powers.—In particular, they should be accustomed, on all occasions, *to assign a reason for every fact they admit, and every truth they profess to believe.* If, for example, they assert, on the ground of what they read in books, or on the authority of their teachers, that "the earth is round like an artificial globe," they should be required to bring forward the proofs by which this position is supported, so that their knowledge may be the result, not of authority, but of conviction. In like manner, when they profess to believe that the earth moves round its axis and round the sun—that the atmosphere presses with a weight of fifteen pounds on every square inch of the earth's surface—that a magnet will stand in a direction nearly north and south—that water presses upwards as well as downwards—that it is our duty and interest to obey the laws of God—that we ought to exercise justice between man and man—and that children should obey their parents and teachers,—they should be taught to bring forward, when required, those experiments, arguments, and reasonings, by which such truths are proved and supported.

As an illustration of some of the modes of reasoning to which I allude, the following story respecting the celebrated French philosopher, *Gassendi*, may be here introduced. From his earliest years he was particularly attentive to all that he heard in conversation, and was fond of contemplating the scenes of nature, particularly the magnificence of a starry sky. When only seven years old, he felt a secret charm in the contemplation of the stars, and, without the knowledge of his parents, he sacrificed his sleep to this pleasure. One evening a dispute arose between him and his young companions, about the motion of the moon, and that of the clouds when they happened to be impelled by a brisk wind. His friends insisted that the clouds were still, and that it was the moon which moved. He maintained, on the contrary, that the moon had no *sensible* motion, such as they imagined, and that it was the clouds which appeared to pass so swiftly. His reasons produced no

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effect on the minds of the children, who trusted to their own eyes rather than to any thing that could be said on the subject. It was, therefore, necessary to undeceive them by means of their eyes. For this purpose Gassendi took them under a tree, and made them observe that the moon still appeared between the same leaves and branches, while the clouds sailed far away out of sight. This exhibition, of course, was convincing, and at once settled the dispute.

The principle, or "intermediate idea," which Gassendi recognised, in this case, for proving his position, was the following, although he could not perhaps, at that time express it in words:—*When motion appears in the case of two bodies, we ascertain which is the moving body, by causing one of them to appear in a straight line with an object which is known to be fixed.* This principle is of considerable practical utility. By means of it we ascertain, when we see a number of ships in a river, or narrow arm of the sea, which of them are in motion or at rest, by comparing their positions or motions with a fixed point on the opposite shore. When looking at the wheels, pinions, and other parts of a piece of machinery, we can, on the same principle, perceive which parts are in motion and which are at rest, which the eye at first view cannot determine; and, in the same way, the real and apparent motions of the planets in the heavens are ascertained, by comparing them with the position of the stars, which may be regarded as so many fixed points for directing the astronomer in his investigations. The principle above stated, therefore, was the *major* proposition in Gassendi's reasoning, and the *minor* proposition was the following:—"When we bring a tree, which is a fixed object, in a direct line between our eye and the moon, she appears for a few seconds to have no sensible motion, while the clouds have passed away." Therefore the conclusion follows, that "the motion which was the subject of dispute was not in the moon, but in the clouds."

Subjects might occasionally be prescribed in schools, for the purpose of exercising the reasoning powers of the young, and proving the truth of certain positions. Suppose it were proposed as an exercise, *to prove that air exists, although it cannot be seen*,—a certain time might be allowed for every one to think and to converse on the subject, when some one or other of the following proofs, though in different words, would probably be stated. 1. Take a rod, and make it pass rapidly through what appears empty space, and you will hear a sound and feel a slight resistance. 2. Take a large fan or umbrella, and push it forcibly from you, and you will feel a considerable resistance, and hear a sound, and a person opposite will feel a certain impression made on his face. 3. Take a *very large* umbrella, and stand on the top of a stair or building 15 or 20 feet high, and you may jump from such a position while holding it stretched, *and gradually* descend to the ground without injury. 4. Plunge a glass jar into a vessel of water, with its mouth downwards, and only a very small quantity of water will enter the glass, which shows that there is something in the glass which excludes the water; and this is the reason why we cannot fill a vessel with water by plunging its orifice downwards. 5. Take a smooth cylindrical tube, shut at one end, and fit a plug exactly to its open end, and no force whatever can push it to the bottom of the tube, which shows that there is some invisible substance that prevents it. 6. Open a pair of common bellows, and shut up the nozle and valve hole, and it will be impossible to bring the boards together, in consequence of the resistance of an invisible substance within. 7. Take a telescope of a high magnifying power, and look through it to distant objects, in the forenoon of a hot summer-day, and you will see the air undulating about the objects like the waves of the sea. All which circumstances show that there is a *material*, though invisible substance around us, which *resists a force, produces a sound, excludes other bodies* from occupying the same space, and whose *undulations*, in certain circumstances, may be rendered *visible*.

Again, suppose it were required to prove the following position, that "it is highly expedient that the whole community should enjoy the benefits of an intellectual and religious education," such arguments as the following might be brought forward. 1. Such an education invigorates the faculties and enlarges the capacity of the mind. 2. It presents to the view objects of delightful contemplation, which exercise the rational powers, and contribute to the happiness of the individual. 3. It prepares the young for acting an honorable and upright part in society. 4. It qualifies them for the several professions in which they may afterwards be employed. 5. It tends to undermine foolish and superstitious notions, and to prevent diseases and fatal accidents. 6. It prepares the mind for a rational contemplation of the works of God, and of his perfections as therein displayed. 7. It fits them for taking a part in the elective franchise of their country. 8. It prepares them for understanding the Scriptures, and for receiving profit by their attendance on the ordinances of religion. 9. It qualifies them for advancing the cause of useful knowledge, and for promoting the reformation and improvement of their species. 10. It tends to the prevention of intemperance, tumults, crimes, and all those vices and evils which result from ignorance; and leads to the practice of the Christian virtues. 11. It prepares the soul for the employments and the felicity of the heavenly world, &c.—Again, suppose the question, "Is it the duty and interest of all men to love one another?" to be given as an exercise of thought and reasoning. Independently of the positive command of God in relation to this duty, such considerations and arguments as the following might be brought forward. Men ought to love one another—1. Because they are all brethren of the same family, descended from the same original pair, and formed by the same Almighty Parent. 2. They are possessed of the same bodily organization, and the same moral and intellectual powers. 3. They are subject to the same wants and afflictions, and susceptible of the same pleasures and enjoyments. 4. They inhabit the same world, and breathe the same atmosphere. 5. They are dependent upon each other for their comforts, and connected by numerous ties and relations. 6. To all of them God distributes his bounty, without respect of persons, causing his sun to cheer and enlighten them, and his rains to descend and fructify their fields. 7. They are all animated with *immortal* spirits, and destined to an eternal existence. 8. The exercise of kindness and affection would unite, in one harmonious society, men of all nations, and diffuse happiness through the heart of every human being. 9. It would promote the universal practice of equity and justice between man and man, and prevent all those litigations, contentions, and animosities, which have so long disturbed and demoralized the world. 10. It would "turn wars into peace to the ends of the earth," and promote a delightful intercourse between all the kindreds and tribes of human beings, wherever dispersed over the surface of the globe, &c.

In prescribing such exercises as the above, the teacher would require, in the first instance, to suggest some of the leading arguments, in order that the pupils may perceive the nature of the mental process in which they are called to engage; and when they had leisure to think on the subject, some of them would doubtless bring forward some proofs

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or considerations of their own, though perhaps expressed in homely language. At any rate, an exercise of this kind, prescribed once or twice every week, could scarcely fail to sharpen the faculties of the young, to induce habits of rational thinking, and to promote both their moral and intellectual improvement.

It would likewise be of considerable utility to set before them *the springs of false judgment*, or the sources of error—the false conclusions which arise from *prejudices*, or preconceived opinions—the nature of *sophistical reasonings*, and the means of guarding against their influence. The following are *specimens* of the prejudices to which I allude:—1. *We are apt to judge of persons or things merely from their external appearance.* A picture of no value, daubed with bright and glaring colors, is frequently admired by the vulgar eye; and a worthless book, splendidly printed and adorned with flashy engravings and elegant binding, is prized and extolled by a superficial thinker. From such a prejudice we are apt to conclude that a man is happy who is encircled with wealth and splendor, and that he who is covered with coarse or ragged garments has neither knowledge nor comfort, and is unworthy of our regard. Hence the Jews rejected the Saviour of the world, and the Corinthians despised the Apostle Paul.—2. Another prejudice arises from *not viewing an object on all sides—not considering all the circumstances connected with it, and not comparing all the aspects in which it may be contemplated.* Thus, when we view a *cone* placed at a great distance from the eye, we are apt to imagine it a plain *triangle*; and if its base were placed at right angles to the line of vision, we should conclude that it was nothing else but a plain *circle*.—Thus, a round plate, when placed obliquely at a considerable distance from the eye, appears as an *oval*; and with its edge turned towards us, as a *line*. Thus, the sun and moon, though globular bodies, appear *flat* to the naked eye. Thus, the rings of Saturn appear sometimes like *narrow*, and sometimes like *broad ellipses*, sometimes like *straight lines*, and sometimes like a *narrow shade*; so that a comparison of all these different aspects was necessary before it could be inferred that these singular phenomena were in reality *rings*. Hence, at their first discovery by the telescope, they were considered as two small globes attached to the planet. —3. Another source of error arises from *the impressions made on the mind in infancy*, and from *not comparing the intimations given by one sense with those of another*. Children are apt to imagine that *books* are unpleasant things, and that learning and religion are drudgeries, when they have been driven to such tasks by the force of the scourge. They imagine the sky touches the distant hills, and that the stars are not risen till the sun be set. From this source we are apt to conclude that the air has no weight, because we do not feel its pressure; that the earth is at rest, because we do not feel its motion; that the planets and stars are only a few miles distant; and that a vessel at anchor is in motion when we pass her swiftly, when sailing in a steamboat.—4. *Our disposition to account for every thing on one or two principles.* To this cause may be ascribed the disposition of some late philosophers to account for almost every phenomenon on the principle of *electricity*. Having traced its agency in producing thunder and lightning, they went so far as to attribute to its sole operation the phenomena of earthquakes, volcanoes, winds, rain, and even the various fluctuations of the animal spirits. To form a world, Epicurus required only a mass of hooked atoms moving in a certain manner; and Des Cartes, from observing that light bodies were moved round in a whirlwind, formed the idea of an immense vortex, or whirlpool, in the heavens, to account for the motion of the planets round the sun.

5. *The passions and affections lead to numerous sources of error.* Love induces a mother to think her own child the fairest and the best. Intense hope and desire make a few days as long as so many weeks. The fear of the torture, of the galleys, or of a painful death, has induced multitudes to believe the grossest absurdities of the Romish church. Envy misrepresents the condition and character of our neighbor, and makes us believe that he is much worse than he really is. Above all, *self-interest* induces many to swallow almost any opinion, and to vindicate every practice, however corrupt and absurd. Hence the most glaring abuses in church and state have been vindicated, in the most barefaced manner, by those who derive their emoluments from a system of corruption. It is from a spirit of selfishness, too, that we set up our own opinions in religion and philosophy as the tests of orthodoxy and truth; and from the same principle has arisen the antichristian practice of *persecution*—a practice as unreasonable as that of the tyrant, who, having a bed exactly fitted to his own size, stretched men of low stature on the rack till they were drawn out to the length of his bed, and cut a portion of the legs off any one whom he found too long for it.—Who ever had recourse to violence and torture to prove the truths of *geometry*? 6. *Our disposition to rely on the authority of others.* We are apt, without sufficient inquiry, to rely on every thing we have been taught by our parents and teachers. An author of great respectability frequently drags thousands into mistakes and erroneous theories, merely by the splendor and authority of his name. For more than a thousand years the philosophers and divines of Europe were led into many egregious errors by a reliance on the authority of *Aristotle*; a quotation from his writings was considered as a proof of any position, and useful discoveries were long rejected because they did not quadrate with the opinions of the Grecian philosopher. Luther, Calvin, and Knox were pious men and eminent reformers, and their peculiar opinions are not unfrequently imbibed by their followers, merely on the authority of their names. This is an error into which those are apt to fall who never apply their powers to rational investigations, and who are too indolent to think for themselves.

The above and similar sources of error might be illustrated to the young by numerous examples and circumstances; and rules and cautions given by which they might be enabled to guard against their pernicious influence in the sciences, in religion, in politics, and in the ordinary affairs of life. A brief view might likewise be given of the doctrine of *Sophisms*, and the means by which they may be detected; of which the following are specimens:—1. *Accounting for a phenomenon or fact by assigning a false cause*, or taking an *accidental* conjunction of things for a *necessary connection*. We fall into this error, when from an *accident* we infer a *property*, when from an *example* we infer a *rule*, when from a *single act* we infer a *habit*. Astrologers commit this error when they deduce the cause of the various events in the lives of men from the different aspects of the stars and planets. We reason on this sophism, when we construe the appearance of a comet or an eclipse of the sun as predicting the fate of princes, the revolution of nations, or the infliction of pestilence or famine; or when it rains at the new or full moon, and we infer that the moon is the cause of it; or when a person is in misery or distress, and we conclude that he must needs be a heinous sinner. 2. *When we draw a conclusion from a premise which is only true by accident.* We fall into

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this error when we reason against any thing because of the wrong use which has been made of it; as when we reason against printing, because it has sometimes been employed for raising sedition and promoting immorality; against reading the Bible, because it has sometimes led to heresy; against Christianity, because it has been the accidental occasion of contentions and persecutions, which do not flow from the Gospel, but are mere *accidental circumstances*, with which it has been sometimes attended. Other sophisms are such as the following: Mistaking the question or point to be proved—the *Petitio Principii*, or begging the question—imperfect enumeration—reasoning in a circle—concluding from what is true of a thing in its divided state, as if it were true in its compound state—ambiguity of words, and using them in different senses—with several others.

Of all the species of false reasonings, there is none more common than that of introducing into an argument propositions that are either false or doubtful, or taking for granted facts which have never been satisfactorily ascertained. In this way a false conclusion may be *legitimately* deduced, after such facts or propositions are admitted. Against this fallacious mode of reasoning the young should be carefully guarded, both in their own reasonings, and when listening to those of others; and habituated to scan every proposition or assertion, and ascertain its truths before admitting it into any chain of argument. In the speeches that were lately delivered in parliament in opposition to the Reform Bill, this species of reasoning was one distinguishing characteristic, when those orations had any show of argument. Fictions were brought forward as facts, vague and unfounded assertions were uttered with all the pomp of confidence and authority, and the idea of *revolution*, in its most horrid aspects, was substituted in place of *salutary reformation*, so that the haranguer would have required to have been stopped at almost every other sentence, till he had substantiated the truth of his premises. Such, however, is not unfrequently the way in which our representatives in parliament, the members of our corporations, and vast assemblages of our citizens at public meetings, are hurried along by a bold and impudent declaimer, and induced to *cheer* the sophister who is leading them on to the admission of a falsehood, and to the approbation of measures subversive of human improvement.

It is therefore of vast importance to society, that the young be early trained to the proper use of their rational faculties—that they be accustomed *to entertain clear and well defined ideas* on every subject—that they be enabled to appreciate the strength or weakness of arguments—that they feel the importance of prosecuting *truth* and *duty* in every department of learning—and that frequent exercises on important subjects be prescribed for stimulating their reasoning powers. It is lamentable to reflect on the deficiency and weakness of the great mass of mankind in this respect. On the most trifling grounds they will yield their assent to hundreds of propositions, most of which they do not understand. They will obstinately adhere to their preconceived opinions in the face of the strongest and most convincing arguments. They will swallow, without the least hesitation, the most absurd and extravagant notions; while all the reasonings we can bring forward will not convince them of the reality of truths and facts which have been clearly demonstrated.—So wedded are they to the opinions they had first imbibed, that we might almost as soon attempt to teach a snail or a tortoise the truths of geometry as convince them that the earth turns round its axis, and that it is possible to determine the exact distance of the moon; while, at the same time, they will talk, with the utmost assurance, of the most abstruse mysteries which lie beyond the reach of the human understanding. This representation does not apply merely to the lower, but even to many in the higher ranks of society; and such a state of things has been productive of many injurious effects, in relation to the best interests of mankind. It has been the cause of most of the wars and commotions which have desolated the earth, and of the prevalence of those systems of tyranny, slavery, and injustice which still so generally prevail. It has led to all the persecutions that have ever disgraced the church or the world. It has produced hundreds of foolish controversies in the visible church, either with respect to comparatively trifling opinions, or to those subjects which lie beyond the grasp of the faculties of man; and has dissevered Christian society into a number of discordant sectaries. It has prevented the improvement and happiness of the human race, and is the cause of all the ignorance, prejudices, intemperance, and vice, which appear among all ranks of society; for if men were to cultivate their intellectual powers aright, and apply them to rational purposes, few or none of these evils would abound in the world.

But it is deeply to be regretted, that in all ages, and even in the present age, legitimate reasoning has been for the most part thrown aside, and diabolical arguments substituted in its stead. When men have been unable to confute their antagonists by the force of arguments, they have had recourse to "club law," and have knocked down their opponents and all their reasonings, by the application of guns and bayonets, and every species of *physical* force. Louis XIV. of France, like most of his compeers, was so convinced of the strength of this mode of reasoning, that he engraved upon his great guns the following inscription: "*Ratio ultima Regum*," that is, the *Logic* of princes—or, the *last argument* of kings.—In this mode of arguing, fifty thousand disputers are frequently arranged on each side of a question, and that party which can handle their swords and muskets with most dexterity, and blow the skulls and limbs of their antagonists to atoms, and slash their bodies to pieces, are always reckoned, by their leaders, *the most expert logicians*. There is another mode of reasoning which has been frequently used with disputants, and that is, *arguing by torture*, in which the argument is sometimes screwed up to such a pitch as to make the refractory disputant confess his belief in any proposition, however wild and extravagant. A mode of arguing nearly akin to this is the application of whips, sabres, gibbets, dungeons, musket-balls, fire and faggots. In this way the Romish Church reasoned with the Hussites and the Waldenses; and with the same weapons confuted every Protestant who dared to call in question the infallibility and the supreme authority of the Roman Pontiff. In this way Queen Mary and her bishops argued with 277 clergymen, gentlemen, tradesmen and women, when, for adhering to Protestant doctrines, they were delivered over to be devoured by the fires of Smithfield. It was in the same way that Claverhouse and his "bloody bands" reasoned with the Scottish Covenanters, when he hunted them across moors and mosses, and massacred them in cold blood; and that the Star Chamber reasoned with the Non-conformists of England, when all their arguments were confuted by fines, racks, and imprisonment. It is in this way that Nicholas of Russia has argued with the brave Poles, when vindicating their liberties—when he sent them chained, like wild beasts, to wander along frightful deserts, and to perish in the forests of Siberia; and in the same way do all *mobs* reason, when they furiously demolish the houses, the manufactories, or the churches of their opponents. On the same princi-

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ples do those men reason, who deprive their fellow-citizens of the right of being eligible to certain civil offices, and attempt to degrade them in the eyes of the public, because they nobly assume the right to think for themselves, and to worship God according to their consciences. But, of all the arguments which have been tried, to produce conviction, there is none more powerful than the influence of *gold*.—This is an argument of so much force and efficacy, that none but a few stubborn minds have been capable of resisting it. It is possessed of the most wonderful properties—in a moment it enlightens the understanding, wins the affections, removes every doubt, silences every objection, clears up every difficulty, banishes every scruple, and generally causes the most sturdy logician to give up his point, and bend to its power. In short, it is an *intermediate idea*, or major proposition, which will lead to almost any conclusion. By this argument the wisdom of the wise, and the understanding of the prudent, have been more quickly and effectually refuted than by all the wisdom of Solomon, or by all the reasonings of philosophy; and its powerful effects are to be seen in our own land, and in every nation under heaven.

Such have been the modes of reasoning which have most generally prevailed in the world. O! foolish and infatuated reasoners! Is it not high time to undermine your logical principles and systems, to build on a new foundation, and to train the rising generation in such a manner, that they may employ their mental powers in accordance with the dictates of reason and the word of God?

Section XIII.—*Natural Theology.*

Natural Theology is that branch of knowledge which proves and illustrates the attributes of the Deity from the works of nature—a study which is open to all the inhabitants of the earth, and from which they may derive impressive views of the existence, the perfections, and the incessant agency of that Great Being who made and who governs the universe. "For, the invisible things of God, even His eternal power and Divinity, are, when duly attended to, clearly seen by the things that are made," and have been so in all ages, "from the creation of the world;" so that, "even the heathen nations are without excuse," if they neglect to trace in those works the being and attributes of their Creator, and refuse that tribute of reverence and obedience which is due to His perfections. This is a study in which the young should be early initiated. It lies at the foundation of the religion of the Bible; for the inspired writers take for granted that we know the evidences of the existence of the Divine Being, and of some of the attributes with which he is invested, and direct us to the contemplation of the works of his hands, as proofs and illustrations of the truths they unfold. "Lift up thine eyes on high, and behold Him who hath created these orbs: stand still, and consider the wondrous works of God. Great is the Lord, and of great power; His understanding is infinite. His works are manifold, and in wisdom He hath made them all." In exhibiting the works of God to the young, in performing experiments to illustrate their properties, and in describing the laws and mechanism of the material world, every opportunity should be taken of directing them to the displays of power, benevolence, wisdom and intelligence, which these works exhibit. It should be deeply impressed upon their minds, that it is the highest and noblest end of science, to mark the evidences of wise and benevolent design, and to trace the incessant agency of our Creator in all our surveys and investigations of the works of creation—without an attention to which, the mere knowledge of natural facts is an acquisition of a comparatively trivial nature.

An intelligent teacher can seldom be at a loss to direct the attention of his pupils to this subject; for there is no part of the scenery of nature in which a discerning eye will not perceive the most evident traces of benevolent design and infinite intelligence, not only in the exquisite mechanism of animated beings, but in the structure of vegetables and minerals, and the general arrangement of the earth, the waters, and the atmosphere. The adaptation of the solid parts of the globe for the habitation of man and other terrestrial animals—the adaptation of the waters of the ocean and of the rivers to the purposes of commerce, and for the abode of countless multitudes of organized beings—the coloring thrown over the canopy of heaven, and over the landscape of the earth—the process of evaporation, and the innumerable benefits it confers—the agency of the atmosphere, the wonderful properties of its component parts, and its extensive influence in the animal and vegetable kingdoms—the solar light, and the infinity of beautiful effects it produces—the thousands of diversified objects which delight the eye in the natural embellishments of creation—the harmony and order, the grandeur and sublimity, of the celestial motions—the arrangements of the planetary system, and the provision made for securing its perpetuity—the relation of man to the agencies of external nature, as the action of water, air, light, heat, electricity, &c.—the *proportion* between the body of man, and the objects and living beings around him—the mutual relations which subsist between animals and vegetables, and their co-operation in promoting the same design—the adaptation of almost every vegetable to the support of some species of animals—the power of vegetables to reproduce and continue their species, and the *variety* of admirable means by which it is effected—the various methods employed to disperse the seeds of plants over the surface of the globe, and to adorn it with vegetable beauties—the adaptation of plants to the different climates, and to the necessities of their respective inhabitants—the admirable structure of their seeds, roots, leaves, and sap-vessels, particularly as discovered by the microscope in tranverse sections of plants, &c.—their important uses in the system of nature, and the numerous beauties and varieties which they spread over the face of our terrestrial creation; particularly, the curious and admirable mechanism displayed in the construction of animated beings, from the microscopic animalcula, ten hundred thousand times less than a visible point, to the elephant and the whale—the organs of mastication, deglutition, digestion, and secretion, all differently contrived, according to the structure of the animal and the aliments on which it feeds—the eyes of insects, and the thousands of transparent globules of which they consist—the metamorphoses of catterpillars and other insects, and the peculiar organization adapted to each state of their existence—the numerous beauties and minute adaptations in the wings, feet, probosces, and feathers, of gnats and other insects—the respiratory apparatus of fishes, and the nice adaptation of their bodies to the watery fluid in which they pass their existence—the construction of birds, their pointed bills to penetrate the air, their flexible tails serving as rudders, the lightness, strength, and tenacity of their feathers, and the whole structure of their bodies adapted to the air in which they fly, and the food by which they are sustained—above all, the wonders of the human frame, the numerous parts of which it is composed, the hundreds of bones and muscles, the thousands of veins, arteries, glands, nerves, and lymphatics, the millions of scales and pores in the skin, the heart with its ventricles and auricles, the brain with its infinity of

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fibres, the lungs with their millions of vesicles, the organs of sense, with their multifarious adaptations and connections, and the harmonious movements, adjustments, and adaptations of all these parts to the system of external nature and to the promotion of the happiness of man,—these, and thousands of similar objects, adaptations and contrivances, will afford ample scope for expatiating on the Power, Wisdom, and Intelligence, of the Almighty Creator, and on the Benevolent contrivances which appear throughout every part of the universal system; and were specimens of some of the objects now alluded to exhibited to the young, it could not fail of arresting their attention, and inspiring them with admiration of the wonderful works of God.

We have comparatively few books on this subject. Derham's "Physico-Theology," Ray's "Wisdom of God in the Creation," Nieuwentyt's "Religious Philosopher," Paley's "Natural Theology," "Lesser's "Insecto-Theology," and several other works, contain a number of valuable fragments illustrative of the being and perfections of God from the works of Nature. But we have no complete or comprehensive system of Natural Theology; and the works now alluded to, however valuable and worthy of being perused, are not adapted to the capacities of the young. We require a comprehensive compend on this subject, for the use of schools, in which the descriptions and reflections should be as much as possible divested of the technicalities of science, and which should be illustrated with numerous engravings. The best treatise of this kind I have yet seen, is "The Youth's book of Natural Theology," by the Rev. T. H. Gallaudet, lately published at Hartford, Connecticut. This work is clear and explicit in its descriptions, and, for the most part, level to the comprehension of the juvenile mind. But its illustrations are chiefly confined to the human body and the parts and functions of animals. It is thrown into the form of Dialogues, which has a tendency to render it interesting for the private perusal of the young; but a work on this plan is not so well adapted to serve the purpose of a text-book for public seminaries.* By means of instructions on this subject, the young would be prepared for the study of *Christian Theology*, and would be qualified to appreciate the beauty and sublimity of those descriptions, given by the inspired writers, of the agency of God in the economy of nature.

Having enlarged to a greater extent than I originally intended on the preceding departments of knowledge, I shall do little more than barely mention several other branches which should occasionally form the subject of instruction in all our schools. These are such as the following:—*Natural History*, including not only a description of animals, but likewise of the most interesting facts connected with the earth, the waters, and the atmosphere; such as earthquakes, volcanoes, ice-islands, caverns, cataracts, natural bridges, glaciers, boiling springs, the phenomena of thunder, lightning, aurora-borealis, parhelia, luminous arches, fiery meteors, whirlwinds, waterspouts, &c. The objects connected with natural history should be among the first that are presented to the view of the young, and they should be introduced as subjects of attention throughout every period of their subsequent education, as they form the groundwork of our physical knowledge and investigations.—*Botany* is another pleasing subject on which sketches might be occasionally given, and which might be illustrated by the shrubs and flowers connected with the garden belonging to the seminary, formerly described. Microscopic views of the seeds and farina of flowers, the vessels and ramifications of the small leaves of minute plants and flowers, the prickles on the leaves of nettles and other shrubs, transverse sections of plants, displaying the beautiful arrangement of the sap-vessels, and similar objects, should be exhibited, and the attention directed to the fine polishings, the numerous minute vessels compressed into the smallest space, and the other exquisite pieces of Divine workmanship connected with the process of vegetation.—*Mineralogy* is another department of nature, on which a few instructions might be given, wherever there are *specimens* to illustrate the descriptions. But descriptions of metals or minerals, without presenting to view the metallic substances described, will be of little avail.—Sketches of *Political Economy*, illustrating the principles of commerce and manufactures, and other topics connected with this subject, might be given to the advanced pupils, as soon as they are able to enter into the spirit of such disquisitions. In such sketches, noble and liberal views should be inculcated; the selfishness and antipathies of nations, and the inconveniences and absurdities of those restrictions which one nation imposes upon another, should be strongly reprobated; and a spirit of good-will and generosity enforced towards other nations and communities, considered as members of the same great family to which we all belong. In connection with this subject, they should be taught something of the civil and criminal laws of their country, of the duties of Magistrates, and of their own duties as subjects; of the form of government under which they live, and of their social rights and privileges. Of no less importance to all classes, particularly to the lower, are instructions on *Domestic Economy*—including directions and rules respecting orderliness and cleanliness in dwellings—the best mode of cooking victuals—the proper nursing and management of children—the rearing and treatment of domestic animals—the economy of bees—the cultivation of gardens, and the best mode of rearing culinary vegetables, the decoration of their houses, areas, and flower-plots, and whatever else has a tendency to promote health and comfort, especially among the working classes of society. In short, instructions in *Vocal Music* should be occasionally interspersed with the other scholastic exercises, and church tunes and airs, adapted to some beautiful or sublime pieces of poetry, might be sung, at convenient seasons, in unison, by all the pupils. The words adapted to the different airs should be calculated to convey instruction, and to raise the soul to some interesting or sublime objects. All such vulgar and debasing ideas as are generally interwoven in our popular songs, and which are little else than a compound of sensuality and selfishness, should be carefully discarded. A good organ or other musical instrument might be used for leading the vocal strains. Music, both vocal and instrumental, has long been too frequently prostituted to the most worthless purposes; it is now high time that it should be consecrated to moral objects, and to the celebration of the perfections and the works of the Most High.

In addition to the mental exercises now alluded to, pupils of every description should be daily employed in *bodily* exercises, for invigorating their health and corporeal powers. Every school should have a play-ground for this purpose, as extensive as possible, and furnished with gymnastic apparatus for exercising the muscular activities of the young of both sexes. Swings, poles, hoops, see-saws, pul-

* The reader is respectfully referred, for some illustrations of this subject, to "The Christian Philosopher," particularly to Chapters i. ii. and iv. and to the author's volume "On the Improvement of Society," &c. Section vi. "On the Influence of Knowledge in Promoting Enlarged Conceptions of the Attributes of the Deity."

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leys, balls, and similar articles, should be furnished for enabling them to engage with spirit and vigor in their amusements. In walking, running, skipping, leaping in height, length, or depth, swinging, lifting, carrying, jumping with a hoop or a pole, they will not only find sources of enjoyment—when these exercises are properly regulated to prevent danger and contention,—but will also strengthen and develope their corporeal energies, and invigorate their mental powers. All imitations, however, of war and military manœuvres should be generally prohibited; as it is now more than time that a martial spirit should be counteracted, and checked in the very bud,—and those who encourage it in the young need not wonder if they shall, ere long, behold many of them rising up to be curses instead of benefactors to mankind.—They might, likewise, be occasionally employed im making excursions, in company with their teacher, either along the sea-shore, the banks of a river, or to the top of a hill, for the purpose of surveying the scenes of nature or art, and searching for minerals, plants, flowers, or insects, to augment the school museum, and to serve as subjects for instruction. If every school had a piece of ground attached to it for a garden, and for the cultivation of fruit-trees, potatoes, cabbages, and other culinary vegetables, children of both sexes, at certain hours, might be set to dig, to hoe, to prune, to plant, to sow, to arrange the beds of flowers, and to keep every portion of the plot in neatness and order. Such exercises would not only be healthful and exhilarating, but might be of great utility to them in after life, when they come to have the sole management of their domestic affairs. They might also be encouraged to employ some of their leisure hours in the construction of such *mechanical* contrivances and devices as are most congenial to their taste. If, instead of six or seven hours' confinement in school, only five hours at most were devoted to books, and the remaining hours to such exercises as above mentioned, their progress in practical knowledge, so far from being impeded, might be promoted to a much greater extent. Such exercises might be turned, not only to their physical and intellectual advantage, but to their *moral* improvement. When young people are engaged in their diversions, or in excursions along with their teacher, their peculiar tastes, tempers, and conduct towards each other are openly developed; they act without restraint, they appear in their true colors, and a teacher has the best opportunity of marking the dispositions they display. He can therefore apply, at the moment, those encouragements and admonitions, and those Christian rules and maxims, by which their characters and conduct may be moulded into the image of Him "who hath set us an example, that we should walk in his steps." The incidents and the atmospherical phenomena which may occur on such occasions, will also supply materials for rational observations and reflections, and for directing the train of their affections, and the exercise of their moral powers; and no opportunity of this kind, for producing useful impressions upon the young, should be lost by a pious and intelligent instructor.

Thus I have endeavored, in the preceding pages, to exhibit an outline of some of those branches of knowledge, in which every individual of the human race—the *female* sex as well as the male—should receive a certain portion of instruction. Hitherto the female sex have been sadly neglected; their education, where they have not been altogether overlooked, has been more showy than substantial; and they have been generally treated as if they were not possessed of the mental powers requisite for acquiring all the useful branches of science. Without entering into the question, whether the female character possesses the same degree of intellectual energy as that of the other sex? it may be affirmed, without the least hesitation, that, when their education is properly directed, they are capable of acquiring every branch of knowledge which can improve or adorn the human mind. We have numerous examples to corroborate this position. It is sufficient to mention the names of Mrs. Barbauld, Miss Aitken, Miss Edgeworth, Mrs. Wakefield, Mrs. Hemans, Mrs. More, Mrs. Marcet, Miss Taylor, Miss Landon, Mrs. Somerville, Mrs. Willard, Mrs. Phelps, &c. which are only specimens of many others, most of whom are still alive and actively employed, both in Britain and America, in instructing their own sex and society at large, and in promoting the interests of general knowledge. The female sex possess *essentially* the same intellectual faculties as the male, whatever may be said as to the *degrees* of vigor in which the primitive powers exist. But even in respect to the *degree* of acuteness and energy of the female intellect, we have examples of individuals who, without the advantage of an academical education, have explored the system of the universe, composed commentaries on the Newtonian philosophy, and prosecuted the most abstruse mathematical investigations; and I have no hesitation in asserting, that academical honors should be conferred on such accomplished females, no less than on the other sex who have enjoyed more opportunities of improvement.* Females have more in their power than the other sex in forming the tastes and dispositions of the young, and in giving them those impressions in early life which may be either beneficial or injurious to society. They are the more immediate guardians and instructors of the rising generation during the first stage of their existence, and upon the discretion and intelligence they display in superintending the evolution of the youthful mind, will, in a great measure, depend the intelligence and the moral order of the social state to which they belong. Their influence is powerful, not only on the tastes and manners of society, but on the moral *principles* and *characters* of mankind. Besides, they are beings destined for immortality, and equally interested as the other sex in all that is awful or glorious in the revelations of Heaven; and therefore ought to have their minds enlightened in every branch of knowledge which may have a beneficial influence on their present conduct and their future destiny. Till more attention is paid to the cultivation of the female mind, among all ranks, society cannot be expected to make an accelerated progress in the course of moral and intellectual improvement.

In specifying the preceding branches of knowledge as subjects in which all classes of the young should be instructed, I do not mean to insinuate, that, in the first stage of their education, such subjects are to be studied in regular courses, as in academies and universities, though at a future period this plan may be adopted. While they are learning English reading, composition, writing, arithmetic, and other

* Mrs. Somerville has lately been elected member of the Literary and Philosophical Society of Geneva, the first time an honor of the kind was ever conferred on a female. An American paper states, whether truly or not I cannot determine, that "The Legislature of *Indiana* have chartered a college, to be called The Christian College, in which degrees are to be conferred on both males and females. There are to be degrees of *Doctress* of Natural Science, of English Literature, or Belles Lettres, of Fine Arts, and of Arts and Sciences." However ludicrous this may appear to some, I can see no impropriety in following out such an idea.

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branches, illustrations may be given of the more interesting and popular parts of the physical sciences,—which will tend to give them a *relish* for such subjects, and to prepare them for entering on the more particular study of such branches of knowledge, at a period when their faculties are more matured.—Nor ought it to be objected, that, in this way, young persons would only receive a smattering of learning, which would puff them up with vanity, and do them more harm than good. If every portion of knowledge communicated to them, however detached and insulated, be clearly explained and illustrated, and thoroughly understood, it must necessarily be *useful*, either in expanding their views, or in its practical applications. For example, if, by certain pneumatical and hydrostatical experiments, they are made to perceive clear proofs of the atmospheric pressure, and its operation in the case of *syphons*—if they are made to see, by similar experiments, that, on this principle, water may be conveyed either over a rising ground, or along a valley to an opposite hill,—this single fact, clearly understood, might be of considerable use to them on many occasions, even although they were unacquainted with all the other principles and facts connected with pneumatical science. The great object to be attended to is, to convey, on every subject, a clear and well-defined idea to the young, and to guide them to the *practical* application of knowledge.

There is a line of Mr. Pope which has been hackneyed about for a century past, which is in every body's mouth, and which is generally misapplied, when an allusion is made to this subject—

"A little learning is a dangerous thing."

How such a sentiment came to be almost universally quoted and admired, I am at a loss to divine. It is a proposition which cannot be supported by any mode of reasoning with which I am acquainted, and is itself "a dangerous thing," if by learning is understood the acquisition of any portion of useful knowledge. Every one must acquire "a little" portion of knowledge, or learning, before he can acquire a larger share. A child must acquire the knowledge of the letters and elementary sounds, before he can read any language with fluency—and must form some idea of the objects immediately around him, before he can acquire an accurate conception of the subjects, and scenes connected with geography. If the proposition be true, that "a little learning is dangerous," then it should follow, that a very great portion of learning, or knowledge, must be *much more* dangerous. If it be dangerous for a boy to know that the earth is 25,000 miles in circumference, and to be able to prove that it is round like a globe, then Newton and Bacon must have been extremely dangerous individuals, whose knowledge extended to an almost unlimited range. If a little learning is dangerous, then absolute ignorance and destitution of all ideas must be the safest and the happiest state of human beings. But how can even "a little" knowledge be dangerous? Suppose a young person to have read only the Gospel of Luke, and to have acquired a knowledge of all the facts it records—would he be less happy in himself, or more dangerous to society, on this account, because he had little acquaintance with the other portions of Scripture? or, would he have been better to have read nothing at all? Or, suppose he had been instructed in the fact, that foul air, of a *deadly* nature, is frequently to be found at the bottom of old wells, and that it is requisite to send down a lighted candle to determine this point before a person attempts to descend into such places,—would the knowledge of such circumstances be dangerous to him, because he is not acquainted with the properties of all the other gases, or with the whole system of chemistry? Would an acquaintance with a portion of geography, suppose the States of Europe, be dangerous to any one, because he had not minutely studied all the other quarters of the globe? or would a knowledge of hydrostatics be useless, because he was unacquainted with several other branches of natural philosophy? Such conclusions are obviously absurd, and therefore the proposition under consideration is absolutely untenable. The persons who most frequently reiterate this sentiment are those who are opposed to the universal education of the lower orders, and to the general diffusion of knowledge. I know no class of men to which such a sentiment will apply, except, perhaps, to a few *pedants* who have got a smattering of Greek and Latin at a grammar school or a college, without any other substantial acquirement, and who pique themselves on this account, as if they were elevated in point of knowledge far above the vulgar throng.

But although I have admitted, that, during the first stage of instruction, only a few fragments of knowledge would be communicated, yet before the course is finished, a very considerable portion of all that is really useful in the sciences might be imparted to the young. Suppose that, on an average, every child is able to read with tolerable fluency by the time he is arrived at the age of seven or eight, and that the course of instruction for every member of the community shall be prolonged till he arrive at the period of fourteen years—in the course of six or seven years, a summary view of all the more interesting principles and facts connected with the sciences above specified, might be communicated, even supposing that half a year were exclusively devoted to each. But there would be no necessity for restricting the pupil to one branch of knowledge at a time. While, at one hour, he was receiving instructions and witnessing experiments in natural philosophy or chemistry, during other hours of the same day he might be prosecuting arithmetic, algebra, geometry, or composition. Thus, during little more than the time usually spent in acquiring a knowledge of Latin and Greek, a very considerable portion of useful knowledge might be acquired, which would expand the range of the juvenile mind, increase its sources of enjoyment, and lay a broad foundation for future usefulness and improvement. And I trust there are few, in modern times, who will hesitate to admit, that the knowledge thus acquired would be infinitely preferable, in point of utility, to all the scraps of classical literature usually picked up, during the same period, at our grammar schools.—But why, it may be asked, should such an extent of knowledge be communicated to the *lower orders* of mankind? I answer, in a few words, Because they are rational beings, furnished by their Creator with faculties capable of acquiring it; because it will increase their enjoyments and render them more useful in society; because it will tend to prevent vices and crimes, and to raise their souls above the degrading pleasures of intemperance and sensuality; because it will render them more expert in their mechanical professions; because it will fit them for becoming improvers of the arts and sciences, and for taking a part in all those movements by which society may be improved and the world regenerated; and because they are beings destined to immortality, and therefore ought to be instructed in every department of knowledge which has a bearing on the future world to which they are advancing, and which is calculated to prepare them for its pleasures and its employments. But, as I have already written a volume chiefly in relation to this point, it would be unnecessary, on the present occasion, to enlarge.

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CHAPTER VII.

MORAL AND RELIGIOUS INSTRUCTION.

In the preceding sketches I have taken for granted, that during the whole process of education, the attention of the young should be directed to the manifestations of the Divine attributes in the works of nature—the fundamental principles of Christianity—the rules of moral action—and the eternal world to which they are destined. These are subjects which should never be lost sight of for a single day, and which should be interwoven with every department of literary and scientific instruction. In a particular manner it should be deeply impressed upon the minds of the young, *that the instructions, they receive, and the studies in which they now engage, are intended*, not merely to qualify them for the business of the present life, but likewise *to prepare them for the felicities and the employments of the life to come.* This is one of the ends of education which has been glaringly overlooked in most of our initiatory schools, and particularly in the arrangements connected with a *fashionable* education—a circumstance which seems to indicate, that the superintendents of such an education either do not believe the doctrine of a future state, or view it as a matter of little importance, or consider that no specific training is requisite to qualify a depraved human being for engaging in the sublime contemplations and exercises of the heavenly world.—Having occasionally adverted to this subject in the preceding discussions, I shall, at present, offer only a few general remarks.

On all occasions, the young should be frequently reminded, that they are *dependent creatures*, who derived their existence from an Almighty Being who is without beginning and without end—that their daily comforts and all their powers and faculties are bestowed by Him, and are the effects of his unbounded Goodness—that, though invisible to mortal eyes, he is present in all places, and that they are every moment surrounded by his immensity—that his presence and agency are seen in the solar light, the majestic movements of the heavenly orbs, the succession of day and night, the ebbing and flowing of the sea, the falling rain, the winds, the lightnings, the rolling thunders, and in every movement within us and around us—that though we could climb the heights of heaven, or descend to the centre of the earth, we should still be within the range of his omniscient eye—that his eye penetrates through the dark night as well as through the clear day—that he knows every thought and purpose that is formed in our hearts—that he beholds, at the same moment, whatever is taking place, in every part of the world, and throughout all the regions of the universe, among all the tribes of mankind, and among all the hosts of angels—that his dominion extends over thousands of worlds, and that his universal government shall endure for ever—that he is good to all, and that his kindness extends to the birds of the air, the fishes of the sea, and even to the smallest insect that crawls on the ground—that he is "righteous in all his ways and holy in all his works," unchangeable in his purposes and faithful to his word—that to this Great Being we are all accountable for every thought, word, and action—and that there is a day approaching when "he will judge the world in righteousness, and render to every one according to his works."—Such characteristics of the Divine Being should be illustrated, in so far as is practicable, from *sensible objects*.—His *goodness*, from the numerous creatures He has brought into existence, and the ample provision He has made for all their necessities,—His *wisdom*, from the numerous adaptations which are found in our own bodies, and in the elements around us,—His *power*, from the vast bulk of this world, and of the planetary orbs, and the amazing rapidity of their motions,—His *justice*, from the judgments inflicted on wicked nations,—His *faithfulness*, from the accomplishment of promises and prophecies, as recorded in the history of the world,—and His *love* and *mercy* in "sending His Son into the world to be the propitiation for our sins."

In attempting to explain the attributes of the Deity, and to impress the minds of the young with a deep sense of his universal presence and agency, it is not necessary that they should commit to memory complex and technical definitions and descriptions of the Divine perfections. Such exercises, unaccompanied with specific and familiar illustrations, can produce no clear and well-defined conceptions of the objects to which they refer; and when mere words are crammed into the memory unconnected with ideas, they must produce a hurtful effect, and lead the young to rest in the *form* of knowledge without the *substance*. Besides, every memorial task in which the *ideas* connected with the words are not clearly perceived is always accompanied with a *painful* effort. As all our ideas on every subject are originally derived from the objects of sense, so it is by sensible illustrations alone that we can convey to any mind whatever, distinct conceptions of the character and attributes of the Almighty. Although a definition of any of the Divine perfections may be stated to the young, yet it is chiefly by *examples* illustrative of the subject, that a clear and comprehensive idea of it can be conveyed. For example, suppose it were intended to explain what is meant by the *wisdom* of God, we might tell them in the words of one author, that "Wisdom is that whereby the soul is directed in the skilful management of things, or in ordering them for the best,"—or, in the language of another, that "The wisdom of God is that perfection by which he selects and adopts the most proper means for accomplishing good or important ends:" but such definitions, simply announced, would convey no definite conception of the thing intended. We must produce objects, or examples, in which wisdom is displayed, and describe them in a most minute and familiar manner. We must illustrate, in the first place, what is meant by the wisdom of men, by producing a clock, a watch, a planetarium, a microscope, a ship, or similar machine—pointing out the *object* intended to be accomplished by such instruments or machines, and directing the attention to the *means* employed, and the harmonious co-operation of every part in accomplishing the end intended. In a watch, for instance, the object is, to point out the hour of the day. The means employed to effectuate this purpose are—a coiled elastic spring, communicating its action to the *fusee*, thence to a series of wheels and pinions, the teeth of which apply to each other, conducting the motion to the balance, and thence to the indexes which point out the hour and minute. The proper position and arrangement of all these parts, the size and shape of the whole, the number of teeth they respectively contain, the materials of which they are constructed, the connection of one part with another, and the harmonious co-operation of the whole to produce the respective motions of the hands, indicate *wisdom* and *design* in the contriver of such a machine, in his selecting the proper means to accomplish the purpose intended. In a similar manner, the wisdom of the Creator must be illustrated by selecting, out of the many thousands of instances within and around us, a few examples, which should be particularly described and elucidated. For example, the admirable structure

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of the *eye*, the different humors of which it is composed, for the purpose of forming an *accurate* picture of every object on the retina—the apparatus for the contraction and dilatation of the pupil, to adapt it to different degrees of light—the muscles by which the ball of the eye may be easily moved in every direction, and preserved in perfect steadiness—the bony socket in which it is lodged to secure it against accidents—the *lid* which likewise defends it against injuries, wipes off the superfluous moisture, and covers it during the hours of sleep—with many other curious contrivances, all adapted to the nature of *light*, and to the purpose of producing vision in the most easy and delightful manner, showing the most admirable selection of means to bring into full effect the end proposed. In like manner, the curious structure of the ear, and the adaptation of all its parts for receiving impressions from the undulations of the atmosphere—the different articulations of the bones, according to the movements they are intended to produce—the adaptation of the air to the *lungs*, and the vesicles of the lungs to the nature and properties of the atmosphere—the proportioning of the size of man to that of the plants and animals which exist around him—the structure of the various animated beings, and the diversity of organization which exists among them, exactly adapted to their various wants and modes of existence—the gradual approaches of light and darkness—the harmony and order of the celestial motions—and similar examples, when particularly explained and illustrated, will convey clear ideas of what is meant by the *wisdom* of God, and the manner in which it is displayed in the scenes of creation; and in no other way can we impart clear and well-defined conceptions on such a subject. And, when once a clear conception of this attribute of the Deity is impressed upon the mind by such examples, it may be applied to *moral* subjects, and illustrated from the moral dispensations of God towards our race, as recorded in the Sacred History, and in the general history of the world.

Again, suppose we wish to explain the *Infinity* or *Immensity* of the Divine Being, it is not enough to say that "God is without all bounds or limits;"—we must endeavor to illustrate the idea by sensible representations, in so far as they are capable of assisting our conceptions on the subject. It may be laid down as a principle, that "Wherever God *acts*, there *he is*, and that there is no part of the universe in which we do not perceive the exertion of an agency which, either mediately or immediately, proceeds from the Deity." The motions of the moon and the planets, the ebbing and flowing of the sea, the gentle breeze, the impetuous whirlwind, the process of vegetation, the movements of animals, the motions of our fingers and eyelids, the pulsation of our hearts, and every other agency within and around us, are sensible evidences of the presence and incessant operation of the Almighty. And although we were to wing our flight beyond the limits of this sublunary sphere, there is no part of space with which we are acquainted, in which we should not find ourselves surrounded with the emanations of *light*, the action of *gravitation*, and the influence of *caloric*, and other agencies with which we are at present unacquainted.—With regard to the idea of *infinity*, in so far as a partial conception of it can be conveyed, we must likewise have recourse to *sensible* objects and illustrations. We must endeavor, in the first place, to communicate an ample and impressive idea of the extent of the globe on which we dwell, by such methods as stated under the article *Geography*. We may next endeavor to give the pupil an idea of the distance of the moon; then of the distance of the sun, which is placed 400 times farther from the earth; then of the distance of the nearest star, which is two hundred thousand times farther from us than the sun; then to the remotest stars visible through the best telescopes, whose distance is immensely greater; and then to the boundless regions of space, which extend in every direction, beyond all that is visible to the eye of mortals. Time must be allowed for the mind to pause and dwell with particularity on each of these dimensions, and on the immense magnitude of the numerous objects contained within them, till it is lost and overpowered in the immensity of the prospect; and then be informed, that all this magnificent scene is but a *small portion*—only like a drop to the ocean—of the infinity of space, which is filled with the Divine presence, and in which the Deity continually operates. Without such illustrations, all the definitions or metaphysical descriptions that may be given, will convey no impressive conceptions of the immensity of God—they will be only words without meaning, and the semblance of knowledge without the substance. It is on a principle of this kind that the Psalmist conducts his description of the Omnipresence of the Deity in the 139th Psalm—"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I descend into *hades*," or the invisible regions of the earth, "behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." When the inspired writers display the character and attributes of the Deity, they do not perplex us with definitions and abstract descriptions, but direct us to his visible operations in Nature and Providence, as descriptive of his character and perfections; and this circumstance must be considered as suggesting the proper mode of illustrating his attributes, either to the young, or to any other class of individuals.

In connection with such instructions as the above, the juvenile mind should be directed to the *History of the Divine dispensations*, as recorded in the Old and New Testaments. It is a striking fact, that the greater part of the Revelations of Heaven is communicated in a *historical* form. Had the limited views of man been adopted, as to the *mode* of a communication from heaven, it would have been thrown into the form of an artificial system of propositions or doctrines, similar to some of our metaphysical compends of theology. But "He who knoweth our frame," and who is the source of intelligence, has selected the historical form as the most proper mode of conveying instruction on those subjects which have a reference to our present and everlasting happiness. This mode of instruction is evidently attended with many and peculiar advantages. It is calculated to arrest the attention, to influence the affections, to awaken the power of imagination, to carry conviction to the mind, to render truth and duty more level to the understanding than abstract doctrines or precepts, and to make a deeper impression upon the memory than any other mode of instruction. Besides the Sacred history, in a particular manner, is remarkable for its beauty and simplicity, the dignity of its style, and the fidelity and impartiality with which its narrations are conducted. It delineates, with an unerring pencil the true characters of men, traces the invisible springs of human actions and events, relates with uniform fidelity the faults of the most eminent and illustrious saints, and exhibits examples of vicious characters to be shunned, and of virtuous characters, blended with certain imperfections, as models for our general imitation. Above all, it embodies virtue in its most amiable and sublime form, in the account which it gives of the life, transactions, and sufferings of Je-

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sus Christ, who is set before us a *perfect* pattern of universal holiness.

The young should, therefore, be early directed in the study of all those portions of Sacred history which are most congenial to their feelings and level to their comprehension;—particularly the history of the creation and the fall of man—the circumstances which attended the universal deluge—the destruction of Sodom—the lives of Abraham, Isaac, Jacob, Joseph, Moses, and Samuel—the deliverance of the Israelites from Egypt, and the leading events which befell them in the wilderness, and in the land of Canaan—the life and transactions of Elijah and Elisha—the deliverances of Jonah, Daniel, Shadrach, Meshech, Abednego, Peter, and Paul—the circumstances which attended the birth, the transfiguration, the crucifixion, the resurrection, and ascension of Jesus Christ—the preaching of the gospel by the Apostles, and the various persecutions and success which attended their labors—together with every similar detail in the history of the Bible, that may be calculated to arrest the attention of the juvenile mind. In connection with the *facts* which these histories record, all the essential *doctrines* of religion are clearly stated, and its *precepts*, or the true principles of human action, are powerfully, though in some cases silently, inculcated. Thus religion is exhibited, not merely as a creed or a series of abstract propositions to be believed, but in an *embodied form*, in which the doctrines and duties of Christianity are connected with a train of events, incidents, and sensible objects, and with the delineation of characters and moral actions, which form so many links of *association* between doctrine and practice which cannot be dissevered. It is evident, then, that the mode in which Revelation has been communicated to man is intended as a *model* to direct us in imparting religious instructions to the young, or to any other class of society. And, when we substitute, *in the room of the Scriptures*, catechisms, or any other abstract compends of divinity, however orthodox, we virtually declare, that the wisdom of man is superior to the wisdom of God, and that the plans devised by erring mortals are to be set in competition with the plan of *inspired* men, who derived their instructions immediately from the Divine Spirit. Besides, the instructions on religion derived from such compilations, even when understood, (which they seldom are,) are received by the young merely on the authority of the authors or compilers, and can never produce such a thorough and rational conviction of their truth and obligation, as if they were delivered in the language of men who derived their instructions and commission immediately from Heaven. In deviating from the plan of Divine Revelation, numerous disputes and dissensions have arisen in Christian society. Almost all the controversies and dissensions which have taken place as to the manner of conducting Sabbath schools, have arisen from such a circumstance as this—Shall the words of a certain *Catechism*, whether understood or not, be crammed into the memories of all the pupils? With one party it is of little consequence although the same leading *truths* be communicated in scriptural or other language, unless the precise vocables of the formulary they approve of be strictly adhered to and committed to memory, as if they were the immediate dictates of inspiration. Hence a sectarian spirit has been engendered, contentions and wranglings have been introduced, the advantages which might have been derived from the study of the pure oracles of heaven prevented, and the religious improvement of the young sacrificed to party rancor and hostility.

It appears to me unnecessary, in the first instance, to perplex the minds of young persons with a great variety of doctrinal opinions, such as are generally inculcated in most of our Confessions and Catechisms. It is only requisite that a few of the fundamental and leading doctrines of Christianity be exhibited, such as the moral attributes of the Deity—the fall of man, and his consequent depravity—the necessity of a Saviour—the love of God in sending his Son into the world to be a propitiation for our sins—repentance towards God, and faith towards our Lord Jesus Christ, the necessity of being renewed in the spirit of our minds, and of prosecuting the path of universal holiness—the connection of the present state with the future, and the important realities of the eternal world. These, and similar truths intimately connected with them, should be specifically illustrated, and deeply impressed upon the mind as the first principles or axioms of the Christian system. In conjunction with these, some of the leading moral precepts of the Bible should be particularly inculcated, and illustrated by appropriate examples, such as—"Thou shalt love the Lord thy God with all thy heart—Thou shalt love thy neighbor as thyself—Whatsoever ye would that men should do to you, do ye even so to them—Love your enemies, do good to them that hate you—Bless them who curse you—If thine enemy hunger, feed him, if he thirst give him drink—Let love be without dissimulation—Live peaceably with all men—Be not desirous of vain glory—Recompense to no one evil for evil—Put on *humbleness of mind*, meekness and long-suffering—Forbear one another, and forgive one another, if any man have a quarrel against any: as Christ forgave you, so also do ye—Put away *lying*, and speak every man truth with his neighbor—Children obey your parents—Be followers of Christ, who did no sin, neither was guile found in his mouth, and who hath left us an example that we should walk in his steps." Such Christian precepts, frequently brought to the view of the mind, and familiarly illustrated by examples derived from Scripture, and from common life, could not but make an impression on the young, far more beneficial than if it were possible to cram into their memories all the definitions, distinctions, and dogmas of metaphysical theology. Such heavenly injunctions, when clearly explained, come home to the understanding and the feelings; they are recognised as the pure dictates of the Spirit of God; and although there were no other precepts presented to view but those I have now stated, a full recognition of such heavenly principles, in all their practical bearings, would, ere long, completely regenerate the world, and cause righteousness and praise to spring forth before all nations.

In endeavoring to teach young persons the *morality* of the Bible, and to imbue their minds with its holy principles, it is not enough that its precepts be announced, and that they be accustomed to *recite* them. They should be pointedly applied to every moral incident that may occur, and to whatever tempers or dispositions may be displayed in their conduct. *Every time a vicious disposition manifests itself, a Christian precept should be applied to counteract it.* Is a boy, for instance, taking revenge on his companion for an injury either real or supposed, such precepts as these should be pointedly addressed to him:—"Recompense to no man evil for evil.—Avenge not yourselves, but give place to wrath.—Bless them that curse you, and pray for them that despitefully use you." Does he manifest a proud and overbearing disposition? Apply such divine maxims as these:—"God resisteth the proud, but he giveth grace to the humble. A proud heart is an abomination to the Lord. Though God is high, he hath respect to the lowly; but the proud he knoweth afar off. Put on humbleness of mind meekness and long suffering; and let each esteem another better than himself." Does a principle of envy,

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hatred, or malice, manifest itself? Those passages of Scripture which condemn such dispositions should be brought forward and illustrated:—"Let all bitterness, and wrath, and clamor, and evil-speaking, be put away from you, with all malice. The works of the flesh are hatred, strife, envies, murders, &c. He that hateth his brother is a murderer. If a man say, I love God, and hateth his brother, he is a liar. Where envy and strife is, there is confusion and every evil work." The tendency of such dispositions, and the dreadful consequences which frequently result from them, should be illustrated by such examples as these:—The brothers of Joseph envied and hated him, and under the influence of these diabolical affections, would have murdered him, if the providence of God had not prevented.—Ahab envied Naboth, and caused him to be put to death. Haman hated Mordecai, and caused a gallows be prepared for his destruction, on which he himself was hanged. The Jews, from hatred and "envy," delivered up Jesus to the Roman governor to be crucified. In like manner it may be shown, that all the wars, contentions, and persecutions, which have convulsed and desolated the world, are the natural results of envy and hatred, and that the indulgence of such principles *unfits* the soul for the enjoyment of eternal life.

There can scarcely be a doubt, that the best mode of impressing the minds of the young with the moral principles of Christianity is, to exhibit the operation of these principles in real life, and to point out specifically those dispositions and modes of conduct which are directly opposed to the precepts laid down by our Saviour, and to the example he has set before us. For this purpose, a watchful eye should be kept on their conduct, and on the temper it displays. Even the most minute ramifications of their conduct should be strictly inspected; and those looks and gestures, words and actions, which may at first sight appear trivial or indifferent, should not be altogether overlooked; for, in many instances, they manifest the existence of an evil principle ready to burst forth into action, and which should be carefully counteracted. There are a great many dispositions of this kind which are daily manifested in families, and at public seminaries, which are either altogether overlooked, or considered as the mere ebullitions of youthful frolic or amusement, which, nevertheless, involve principles altogether inconsistent with the dictates of inspiration, and with the harmony and order of the intelligent universe. And if such evil principles be not destroyed in the bud, they will "grow with their growth, and strengthen with their strength," till they appear in all their noxious luxuriance in the active scenes of social life. The following are some of the practices to which I allude:—Tossing away hats and caps, calling nicknames, tearing books, acting deceitfully in making bargains, pinching and scratching, boxing and fighting, taking delight in teazing and vexing one another, mocking at natural defects and infirmities, valuing themselves on account of the finery of their dress, taking revenge of injuries, envying their companions on account of their acquirements and the approbation bestowed upon them, manifesting a spirit of pride and domination, mocking the aged, the lame, or the blind, wanton cruelty towards the inferior animals, or encouraging them to fight with each other, injuring trees, shrubs, or flowers, cutting or hacking walls, tables, or any useful piece of furniture, equivocating when giving evidence in relation to any fact,—and many similar practices, which are too seldom counteracted by the proper application of Christian principles. In particular the practice of boxing and fighting, and every other revengeful action, should be reprobated and condemned with the utmost firmness and decision, as subversive of every principle that pervades the Christian system. That such practices have abounded at our public schools, and still too much abound, is a disgrace to our character as a professing Christian people, and to those who have the superintendence of the morals of the young. The practice of *pilfering* should likewise be promptly checked, and a strict regard to honesty and uprightness encouraged and enforced. However trifling the value of the article—although it should be only a pin, a gooseberry, a pea, a marble, or a cherrystone, no one should be allowed to interfere with it, if it is claimed as the property of another; for it is not the value of the article, but the *principle* of the action, which demands our consideration. Above all, *lying* should be represented in such a light as to be held in universal abhorrence; and the importance of *truth*—which is the bond of society, and the basis of the intelligent universe—should be illustrated and enforced by every Scriptural and rational consideration.

For the purpose of illustrating the principles of moral action, and of applying the precepts of Christianity to particular cases of delinquency, it might be proper to set apart a portion of one day in the week for inquiring into moral conduct, whether blameable or praiseworthy. Cases of this description would be known to the teacher, and others would be brought forward by the young people themselves. A particular case should be stated in all its circumstances, and the attention of the whole school directed to it. Suppose a boy has been convicted of *falsehood*—having sauntered about the fields in company with some idle companions, when he should have been at school, and having afterwards informed his parents that he was then regularly attending on his instructions. The precepts of the Word of God which bear against falsehood, should, in the first place, be brought forward,—such as, "Thou shalt not bear false witness.—The Lord hateth a lying tongue.—Lie not one to another.—Putting away lying, let every man speak truth with his neighbor.—All liars shall have their part in the lake which burneth with fire and brimstone." The dismal consequences which would follow, if truth were universally violated, might next be stated. All confidence among intelligent beings would be completely destroyed; there could be no friendship nor affectionate social intercourse—no improvement in knowledge—no seminaries of learning, no villages or towns could be reared, nor fields cultivated—every one would shun the society of his neighbor, and we could become acquainted with nothing but what we ourselves had seen or experienced. The happy effects which would result from a universal adherence to truth might then be illustrated; and a narrative or two might be read, exemplifying the importance of truth, and the mischievous effects of falsehood. Abundance of such narratives will be found, both in civil and in sacred history, and they should always be at hand for illustrating and enforcing instructions of this kind. The delinquent should then be reasoned with on his conduct, and admonished with such *seriousness* and *mildness* as may tend to convince him that you have his best interests at heart. In like manner should all other kinds of delinquencies be publicly investigated, and the opposite virtues explained and inculcated. When a youth has been found frequently guilty of committing the same fault, after repeated admonition, it may be proper that punishment of some kind or other be inflicted upon him. Corporeal punishment, however, will seldom have any good effect. Few cases, I presume, will be found, where either young or old have been *whipped* into the paths of wisdom and holiness. The punishment selected should be such as has a tendency

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to excite reflection on the evil of the offence, and to lead to penitence. Till repentance and amendment be clearly manifested, the delinquent should be banished from the play-ground, and from all the usual sports and associations of his companions, that he may feel ashamed of his conduct; and when he has given full satisfaction to his teacher and his school-fellows, let him be cordially received into favor, and reinstated in his former privileges. This is the principle which the Apostle Paul lays down with respect to the members of Christian Churches:—"Withdraw yourselves from every brother that walketh disorderly." And I see no reason why the same principle may no be applied to accomplish the same end in the case of the juvenile members of public seminaries. It is to be understood, however, that it is only those faults which are publicly known that should be publicly investigated,—those which are known only to the teacher and the delinquent should be discussed in *private*, in the manner now suggested, or in any other way that circumstances may dictate.

Actions which are praiseworthy should likewise be publicly noticed, and mentioned with due commendation. If any young person has rescued a little girl from the hands of wicked boys who had been maltreating her, and conducted her safely home—if he has shared a morsel of his bread with a hungry fellow-creature—if he has found a toy, a book, a pocket-handkerchief, or a piece of money, and restored it to the owner—if he has showed kindness to the blind or lame—if he is attentive to his learning, and obedient to his parents and instructors,—such examples of virtuous conduct should receive their due meed of praise, and be exhibited as patterns for imitation, and those Christian precepts which enjoin them brought forward and inculcated. Commendation animates and encourages the minds of children, and when it is merited should never be withheld. At the same time, they should be reminded, that when they have done all that they were commanded, they have done nothing more than was their duty to do; and, that no services of ours, however praiseworthy, can be *meritorious* in the sight of God; that such actions, however, are *essentially necessary* as evidences of a renewed nature and of our subjection to the authority of God—that they promote our own comfort and the happiness of others—and that they prepare us for the employments and the society of heaven, where all the Christian virtues will be displayed in perfection without any mixture of evil.—Were such instructions and illustrations of moral principle, as now suggested, regularly attended to, and every disposition and action of the young submitted to the test of Christian principle, there can scarcely be a doubt that the most beneficial results would soon appear, and the moral state of society be improved far beyond what we have ever yet experienced. But, if we are remiss in our attention to the best interests of the young, and refuse to bring into full operation a rational system of moral and religious instruction, we have no right to complain of the vicious dispositions of the rising generation, or the licentiousness and depravity of general society.

In recommending to the young the study of the Scriptures, every requisite direction and assistance should be afforded to guide them in their researches into the oracles of God. When reading the historical parts either of the Old or the New Testament, maps of Palestine, and of the adjacent countries, should be put into their hands, that they may be enabled to trace the journeyings of the Israelites in the wilderness, the relative positions of the twelve tribes in the land of Canaan, the travels of Jesus Christ and his apostles, and the situations of the principal cities, towns, mountains, rivers, lakes, and seas, mentioned in the Bible. To assist their conceptions of the Jewish tabernacle and temple, plans of these buildings should be presented, along with figures of the altar of burnt-offering and of incense, the ark of the covenant, the table of show-bread, the golden candlesticks, the brazen laver, and other sacred utensils. To illustrate the antiquities of the Jews and other eastern nations, their customs, buildings, &c. sketches should be given of their *manners* and *customs*, arts, sciences, vegetable productions, and peculiarities of climate, which are frequently alluded to by the sacred writers, and which should be illustrated by engravings in so far as they tend to convey ideas on the subject. They should be taught to acquire clear conceptions about every thing they read, and, when they meet with difficulties or obscurities, never to rest satisfied till they receive the requisite explanations. When they read a description of any scene or transaction, such as the Israelites passing through the Red Sea, or assembled around Mount Sinai—our Saviour teaching the multitudes from a ship on the Lake of Gennesaret—or Paul standing on Mars hill, addressing the people of Athens—they should be instructed *to represent in their imagination the various objects which compose the scene* as delineated by the historian, whether mountains, rivers, seas, corn-fields, buildings, or assembled multitudes, which would tend to connect with sensible objects the moral instructions to be derived from such narratives. In forming such pictures of imagination they might be assisted by the teacher selecting parts of those scenes in their own country with which they are acquainted, and leading them to imagine the objects and transactions recorded in the Bible as passing immediately before them amidst the scenery with which they are familiar; or by presenting before them accurate engravings of the natural and artificial objects connected with Judea and other eastern countries, in so far as they can be procured. In this point of view, it is much to be regretted, that almost all the pictorial illustrations of our "Family Bibles" are absolutely worthless and worse than useless, omitting almost every thing that is instructive and consistent with fact, and introducing silly and fictitious scenes, full of anachronisms, inconsistencies, and violations of costume, which have no other tendency than to convey a degrading and distorted conception of the scenes recorded in sacred history. Above all things, the young should be directed to consider, that every transaction recorded in Scripture is intended to produce an intellectual and a *moral* effect, either to display the perfections of God, the character of his moral government, the safety and happiness of those who put their trust in him, the evil tendency of disobedience to his laws, or the path of duty in which we ought to walk in the various circumstances in which we may be placed. "All Scripture is profitable for doctrine, for correction, for reproof, and for instruction in righteousness;" and therefore the study of no portion of sacred history should be discontinued, till its moral instructions be clearly perceived and applied. Questions and exercises of various kinds, in relation to scriptural facts, doctrines, and duties, should be prescribed, to excite the attention, and direct the judgment of the young in their investigation of divine subjects; but as we have now various little books calculated to direct the juvenile mind in such exercises, it is needless to dwell on the subject.

It might not be improper to have a *text-book* or two, selected from Scripture, and interspersed with occasional remarks, tending to elucidate certain passages and events. We have class-books for schools, the greater part of which is selected from plays, novels, farces, and *Pagan* historians and moralists. And why should we not have a text-book selected

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from the oracles of inspiration, which contain a *greater variety* of sublime and important matter than is to be found in any other source of information? Such a text-book might comprise selections on such topics as the following:—*Subjects which tend to expand our intellectual views of the Deity, and of the universe he has created*—comprising descriptions of the Majesty and Supremacy of Jehovah, the eternity of his existence, his universal presence and agency, his love, faithfulness, and immutability, his unbounded goodness, the wisdom and rectitude of his moral government, and the care he exercises over every order of his creatures—the existence of angels, and the offices they perform under the Divine administration—the immortal destiny of man, and the prospects opened to the righteous of eternal felicity in the future world. Selections in reference to the *affections* and *the duties incumbent upon persons in the different relations of life*. In this department those duties and affections which are *peculiarly Christian*, should stand prominent, such as humility, lowliness of mind, love to enemies, doing good to those who hate us, striving against sin, loving our neighbor as ourselves, cultivating heavenly desires and affections, &c. *Selections addressed to the taste and imagination*—embodying the beauties of history, poetry and eloquence, which are profusely scattered throughout the sacred writings. *Selections of biography*, including the lives of Jacob, Joseph, Moses, Elijah, Hezekiah, Daniel, John the Baptist, the Apostle Paul, &c. These, along with selections on *various other subjects*, might be illustrated with critical remarks, extracts from works on Eastern manners and customs, descriptions of modern Palestine, and the adjacent countries, the accomplishments of Scripture prophecies, as recorded in history, anecdotes of young persons, the lives of true Christians, the judgments which have befallen persecutors and apostates, the progress of Christianity through the world, and the benign effects it has produced on the state of society. Such a work, if judiciously arranged and executed, and studied with care, could not but produce a beneficial influence on the taste and affections of the young, and lead them to admire and venerate the oracles of heaven. It is, doubtless, one cause of the low state of Christianity, and of the influence of Pagan maxims in general society, that such text-books have never yet been introduced into our seminaries of education.

CHAPTER VIII.

SABBATH SCHOOLS.

Of late years these institutions have rapidly increased, both in Great Britain and in the United States of America, and, if properly conducted, are calculated to produce a highly beneficial effect on the religious improvement of the rising generation. In a preceding part of this volume I offered a few strictures on the mode in which some of these institutions were formerly conducted; and, although the evils there complained of still exist to a certain extent, I am happy to say, that in many of these schools a more rational and efficient system is now beginning to be adopted. The teachers, many of whom are men of piety and intelligence, are now convinced of the futility of mere memorial exercises, and are beginning to address the *understanding* and the *affections* of their pupils, so that they may be enabled to enter into the spirit and meaning of the truths inculcated. Still, however, I am decidedly of opinion, from all that I have ever witnessed in these institutions, that the system of religious instruction is far from having reached its highest pitch of improvement, and that it is susceptible of being carried to a degree of perfection which it has never yet attained. The evils and defects which adhere to the system as it exists in most of our Sabbath school institutions, are such as the following:—1. The memory is still too much exercised and burdened with the retention of words, while a corresponding degree of attention is not paid to the exercise of the rational faculty.—2. *Religious instruction is too much confined as to the range of its objects and illustrations.* Instead of confining it chiefly to a few propositions in regard to what are termed the fundamental doctrines of the gospel, it should extend to the whole range of objects comprised within the compass of Divine Revelation, and to all the illustrations of those objects which can be derived from history, geography, the sciences, and the works of nature. 3. Discussions on systematic theology too frequently usurp the place of pointed moral instructions addressed to the affections and the conscience. 4. Catechisms and other human formularies are too frequently set in competition with the instructions to be derived directly from the Scriptures. 5. Many of the teachers, however pious and well intentioned, are deficient in that degree of Biblical and general knowledge which all religious instructors ought to possess. This last circumstance I consider as one of the greatest deficiencies in our Sabbath school arrangements, and therefore shall offer a few remarks on the subject.

It is generally admitted, that a professor of any science, such as chemistry, ought to be acquainted not only with all its principles and facts, but with those subjects, such as natural history, experimental philosophy, and physiology, with which it stands connected. It is also admitted, that the religious instruction of the adult population, in order to be respectable and efficient, requires that the ministers of religion be trained in all those branches of knowledge which tend to prepare them for their office, and that they be men not only of piety, but of talent and intelligence, and found qualified by their superiors for the duties they undertake. And can we suppose, that either the literary or the religious tuition of the *young*, can be intelligently or efficiently conducted by men who are comparatively ignorant, and who have undergone no previous training for such an office? On the contrary, I have no hesitation in asserting, that instructors of youth ought to have as much information on every subject as is usually judged necessary for a respectable minister of the gospel, and even more than many of this class actually possess. Besides, they ought to possess not only *clear conceptions* of every portion of knowledge they wish to impart, but also of the best modes in which it may be communicated with effect to the juvenile mind. It requires even more information and greater powers of mind to simplify knowledge, and render it perspicuous to the opening intellect, than to convey it to the understandings of those who are advanced in years. The man who wishes to act as an intellectual and religious instructor, should, if possible, acquire a comprehensive view of the whole of the revelations of Heaven, and of the collateral subjects with which they are connected—of the leading facts of ancient and modern history—of the scenery of nature in all its varied aspects—of the operations of the Creator which are displayed in the "firmament of his power," and of human nature as exhibited in all the scenes and relations of social life. For it is from these, and similar sources, that he is to derive his *illustrations* of divine subjects; and unless such subjects be illustrated by sensible scenes and objects, no clear and distinct ideas can be communicated to the young, nor any deep impressions made upon their hearts. The instructor of the young must have the faculty of ascertaining the

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range of thought possessed by his pupils—of *adapting his instructions* to that range of thought—and of rendering the ideas they have already acquired subservient for increasing their number, and for opening a wider field of intellectual vision. For this purpose, his imagination must roam over the whole circle of his own knowledge, to select objects, events, scenes, circumstances, and similes, adapted to the comprehension of his pupils, and calculated to expand their views, and to illustrate the particular subject to which their attention is directed. He must sometimes extend his views to the histories of ancient times, both sacred and profane, to the circumstances which attended the accomplishment of ancient prophecies, and to the doctrines, maxims, and precepts of the Bible—sometimes to the knowledge he has acquired of the earth, the ocean, or the atmosphere, the animal and vegetable creation, or the glories of the heavens—and sometimes to the state of barbarous nations, the persecutions of the church, the lives of good men, the progress of the gospel among unenlightened tribes, the scenes of domestic life, or the wars and revolutions of nations. Circumstances, incidents, anecdotes, descriptions, and similes, derived from such sources, he will find expedient, and in some cases necessary, to be brought forward for explaining and illustrating many portions of Divine Revelation. And therefore, were it possible for a teacher to be a man of *universal knowledge*, so much the more qualified would he be for imparting religious instruction, provided he had the art of *simplifying* his knowledge, and rendering it subservient to moral improvement. If religious instruction, indeed, consisted in nothing more than prescribing *tasks*, and hearing children recite catechisms, psalms, hymns, and passages of Scripture, any man, however ignorant, who had been instructed in the art of reading, might be considered as qualified for such an office;—and hence, I have seen men, pious and well-meaning perhaps, but ignorant of almost every branch of knowledge, and without any *clear ideas* on the subject of religion, appointed as Sabbath school teachers, who did nothing more than take the Psalm-book or Catechism into their hands, and put on their spectacles to see that the youngsters repeated their prescribed tasks with tolerable correctness. But if the great object of religious instruction is, or ought to be, the communication of clear ideas respecting the attributes of God, the principles of his moral government, the variety and immensity of his works, the history of his providential dispensations, the plan of his redemption, and the way in which its blessings are to be obtained, the principles of moral action, and the rules of duty he has prescribed, and whatever tends to display the riches of his grace and the glories of his universal kingdom—in so far as such subjects can be imparted to the youthful mind—then it is evident, that a religious instructor ought to be a person endowed with as much general and Biblical knowledge as he can possibly acquire.

In throwing out the above remarks, it is by no means intended to insinuate, that no good has been effected in Sabbath schools where the teachers were comparatively ignorant; as I believe many good impressions have been made upon the youthful mind by pious and well-meaning men whose range of information was extremely limited. But it is evident, at the same time, that were such instructors more enlightened than they have generally been, a much greater degree of important instruction would be communicated, and a more powerful moral impression made upon the heart.

It is consistent with the dictates of reason and the general practice of mankind, that every man should be trained for the profession he adopts, and be found qualified for any office before he enter on the performance of its duties. And is the religious instruction of the young a matter of so trivial importance, that such a rule should be set aside in appointing teachers to Sabbath schools? If not, then every one who wishes to devote himself to the religious tuition of the rising race, should be regularly trained in all those branches of sacred knowledge which are requisite for rendering his instructions fully efficient for the purpose intended. It should likewise be ascertained whether he be of a communicative turn of mind, and has acquired a facility of imparting ideas to the youthful understanding; and for this purpose his qualifications should be tried by experiment, by placing under his superintendence, for a few days, the instructions of a religious seminary. Every one found duly qualified for the office should receive a certain pecuniary compensation, as well as the teachers of other seminaries, provided he chooses to accept of it. Hitherto our Sabbath schools have generally been taught *gratis* by the benevolent individuals who have devoted themselves to this service, and if duly qualified instructors can be found who will give their services without remuneration, no objection, of course, can be brought against such labors of love; but it is nothing more than equitable, that every man who devotes his time and the energies of his mind to any object, should receive a fair compensation for his exertions, especially when he is under obligation to cultivate his intellectual powers, and to pass through a course of training for this purpose.

The departments of knowledge to which religious instructors should devote their attention are such as the following:—1. *Sacred History*, or, in other words, the Records of the Divine dispensations, as contained in the Old and New Testaments. For elucidating certain portions of this history, unravelling difficulties, answering objections, and explaining various circumstances connected with the Jewish worship and economy, the perusal of such works as Horne's "Introduction to the study of the Bible," Shuckford's "Connection of Sacred and Profane History," and *Stackhouse's "History of the Bible,"* particularly the last, will be found of great utility in expanding our views of the revelations of Heaven, and of the facts connected with the moral government of God. For illustrating the history of the Jews and surrounding nations, from the time of the prophet Malachi to the birth of Christ—a period of more than four hundred years, during which many of Daniel's prophecies were accomplished—the First Book of "The Maccabees," Josephus' "Antiquities," and his "History of the Wars of the Jews," and Prideaux's "Connection of the History of the Old and New Testament," will be found particularly useful.—2. *Ancient History and Geography.* The history of such nations as the Egyptians, Assyrians, Babylonians, Medes and Persians, is so interwoven with the sacred history and the predictions of the prophets, that a knowledge of it is, in many instances, necessary for understanding the descriptions and allusions of the inspired writers. Millot's "Elements of General History," part i. and "Rollin's Historical Works," particularly his "Ancient History," will afford the most satisfactory information on this subject. In connection with the history of ancient nations, *ancient geography* should be particularly studied, for the purpose of acquiring clear ideas of the boundaries and divisions of the Land of Palestine, and of the relative positions of the countries that lie adjacent to it, which are so frequently alluded to in the history both of the Old and New Testaments. Without some knowledge of this subject we can have no clear conceptions of many interesting circumstances recorded in the writings of the Prophets and Evangelists, and must frequently read their

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narratives without ideas. *Maps*, on a large scale, of the countries to which I allude, are of course indispensably requisite, when engaging in this study; and such maps should be hung up in every Sabbath school, and referred to, for illustrating the narratives of the sacred historians. Well's "Sacred Geography," and his "Set of Maps of Ancient Geography," and similar works, will afford the requisite information on this subject.—3. *The circumstances connected with the fulfilment of ancient prophecies.* The accomplishment of prophecy is recorded either in the sacred history itself, in the annals of civil and ecclesiastical history, in the present state of the nations and the events passing under our daily observation,—or it is to be looked forward to in the prospects which will open on future generations. Hence the necessity of being acquainted with the *history of the Church and of the nations*, and with the political and religious movements now going forward throughout the world, if we wish to trace the faithfulness of God in the accomplishment of the predictions of his word. Such works as Newton's "Dissertations on the Prophecies," and Keith's "Fulfilment of Prophecy," and his "Signs of the Times," will direct the mind to many interesting views on this subject.

4. Another subject which deserves the attention of religious instructors, is, *Biblical Criticism and Interpretation.* As the Scriptures form the groundwork of all religious knowledge, it is of importance to ascertain that the copy or edition which we use approaches as nearly as possible to the original; and when we are satisfied on this point, it is equally important to determine the rules by which the different portions of the Bible are to be *interpreted*, according to the subjects on which they treat. This includes an inquiry into the *literal* meaning of words, and the *figurative* sense in which they are frequently used—the scope of the writer—the parallel passages—the sources of poetic imagery, or the objects whence the sacred writers derive their figurative representations—the principles of symbolical language—and a knowledge of the *localities* in which the writers were placed, and the *historical circumstances* to which they allude. On this subject many voluminous works have been written; but the general reader may, perhaps, be sufficiently gratified by the perusal of such volumes as Carpenter's "Scripture Difficulties," and his "Popular Lectures on Biblical Criticism and Interpretation."

5. *The manners and customs of the eastern nations.* The manners, customs, arts, and sciences of the Hebrews, and the natural and artificial scenery with which they were surrounded, exerted a powerful influence upon their literary productions—even upon those which were dictated by inspiration. Without a knowledge of these it is impossible, in many instances, to unravel the sense of the inspired writers, to perceive the beauty and emphasis of their compositions, or to feel the full force of their narratives and allusions. For the elucidation of this subject we are now furnished with a variety of interesting works, of which the following are specimens:—Paxton's "Illustrations of Scripture;" Harmer's "Observations on certain passages of Scripture;" Taylor's "*Fragmenta*," appended to Calmet's Dictionary; Burder's "Oriental Customs;" Carpenter's "Scripture Natural History;" and the reports of certain modern travellers, such as Burckhardt, Buckingham, Legh, Dr. Jowet, and the American Missionaries. In the first six volumes of "The Modern Traveller," compiled by Mr. Conder, almost every thing will be found requisite for the illustration of the physical geography, climate, seasons, &c. of Judea, and the surrounding countries. An occasional reference to such subjects for the elucidation of Scripture, could not fail of exciting the attention and improving the understandings of the young.

6. *The study of the system of Nature*, or the material works of God, as displayed throughout the earth and the starry firmament. To these works the inspired writers, on numerous occasions, direct our attention, as evidences of the Power, Wisdom, and Goodness of Jehovah, and of his superintending Providence. They should therefore be studied with care and contemplated with an eye of intelligence, as illustrative of the perfections of the Deity and of the declarations of his word. There is nothing to which young people listen with more attention than to familiar discourses on the wonders of creation, when they are delivered in a clear and distinct manner, and made level to their capacities; and when the works of God are brought into immediate connection with the truths of his word, a more powerful impression of these truths, on the principle of association, will be made upon the mind. For example, when we describe the immense mass of water in the caverns of the ocean; the lofty ranges of mountains; the flaming volcanoes; the magnitude of our globe; the rapid motion with which it flies through the voids of space; or the immense number and size of the celestial orbs—and bring these objects in connection with such passages as these: "He holdeth the ocean in the hollow of his hand; he hangeth the earth upon nothing; he meteth out the heavens with a span; and taketh up the isles as a very little thing—Great is our Lord, and of great Power, his understanding is infinite—Great and marvellous are thy works, Lord God Almighty," &c.—when these passages are at any time recalled to mind, the objects which illustrate them will naturally occur; and, when the objects themselves are directly contemplated, the mind will revert to the dictates of inspiration with which they were formerly associated. For the purpose of acquiring some general knowledge on this subject, religious instructors should peruse some of the popular works which have been lately published on the subjects of Natural History, Geography, Astronomy, Experimental Philosophy, and Chemistry, such as those formerly recommended, and particularly those works which treat of Natural Theology, and the connection of science with religion. Besides the above departments, the Sabbath school teacher should study with particular attention *human* nature in all its varieties and modes of operation. He should learn to contemplate, with the eye of a Christian philosopher, the dispositions of mankind, as displayed in their social intercourses, the scenes of public and domestic life, the various modes in which the principle of evil operates, and the practices, whether good or bad, which prevail either in Christian or in general society. From such sources he will derive many home illustrations of the effects of sin, and of the manner in which Christian principle should operate in all the ramifications of human society. He should likewise study some of the best works on the "Evidences of Christianity"—a system of Divinity such as "Dwight's Theology"—and, above all other branches of knowledge, he should study with the utmost care the discourses of our Saviour, as recorded in the Evangelists, and the *practical parts* of the writings of the Prophets and Apostles, which, in religious instructions, are too frequently thrown into the shade.

In teaching Sabbath schools, a practice which is not uncommon should be carefully avoided—and that is, *addressing long-winded discourses to young people*, most part of which they do not understand. I lately visited a school in a neighboring town, containing from 80 to 100 catechumens. Among these were about 20 young persons, chiefly females, from

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the age of 16 to the age of 24; the rest were children from 7 to 12 years of age. After the *repetition* of texts, psalms, catechisms, and passages of Scripture, more than an hour was consumed in some crude dissertations, in a preaching style, on the meaning and references of some passages in the prophecies of Isaiah, which none of the younger persons could possibly understand; and only about a dozen general questions, for the sake of form, were put to the younger class, to which the answers, "yes," or "no," were chiefly required. It seemed as if the chief aim of the teacher had been to recommend himself to the attention of the adult part of his audience, while the children were sitting in a state of apathy, playing with their fingers, and eagerly wishing to be gone. Such a conduct is quite preposterous, and tends to frustrate the great object of such institutions. No address to young people should be continued beyond five or ten minutes at a time, unless the subject be extremely interesting and the attention exclusively fixed upon it. The method of teaching by *Interrogatories*, and interspersing occasional remarks on the different topics, will be found in general the best mode for keeping alive the attention of the young.

Sabbath schools should not be considered as confined to the children of the poor, or of those who are inattentive to the spiritual interests of their offspring, but as embracing the instruction of all classes of society. It is indeed a duty, from which no parent can be exempted, to impart instruction to his children in the principles of religion, and "to train them up in the nurture and admonition of the Lord." But, without neglecting this duty in private, their children might derive important *additional* instruction by attending a public religious seminary. If the system of religious instruction were once improved, and carried to that pitch of perfection of which it is susceptible; and, if that superior intelligence and wisdom, which we hope ere long to see displayed in the department of religion, were to pervade all the details of juvenile instruction, I have no hesitation in asserting that the children of the most learned and intelligent of the community would derive much advantage from attending such seminaries of instruction. Nor should such seminaries be confined to young persons under 12 or 14 years of age, as they too frequently are; but schools should be organized, adapted to persons from the age of 15 to the age of 20, and upwards, in which they may be trained in the higher branches of knowledge connected with religion, and thus be enabled to take more expansive views of the revelations of Heaven, that they may be "thoroughly furnished for the performance of every good work." For the instruction and superintendence of such schools, the study of those departments of sacred knowledge referred to above, will be found an indispensable qualification. In order that proper qualified teachers may be obtained for such seminaries, colleges or academies might be established for their instruction. Evening lectures on the different branches of sacred knowledge and popular science, accompanied w h various other mental exercises, might be delivered two or three times every week, to which all might have access who wish to devote themselves to the religious instruction of the young. Various discussions might likewise be entered into relative to the best modes of communicating knowledge and impressing divine truths upon the heart; and *experiments* in the art of instruction might be occasionally tried, by collecting a number of children for this purpose, and observing the effects which different instructors and different modes of teaching produce upon their affections and understandings. In the mean time, before such systems of instruction be established, it might be expedient for the teachers of Sabbath schools in large towns, to meet once a-week or once a-fortnight for mutual instruction, and for discussing the various subjects connected with their official duties. A library might be formed of the best books connected with Sacred History, Theology, and general information, to which each of them might have access for the purpose of private study. By such means the knowledge of our teachers would be enlarged, their interest in carrying forward improvements kept alive, and the system of religious instruction would gradually approximate towards perfection. To guide the teacher in his selection of books on Sacred Literature, he may be referred to the Rev. E. Bickersteth's "Christian Student," which contains lists of books in the various departments connected with the study of Divine revelation, interspersed with a variety of judicious remarks.*

CHAPTER IX.

SCHOOLS FOR YOUNG PERSONS, FROM THE AGE OF FOURTEEN TO THE AGE OF TWENTY AND UPWARDS.

It is one of the grand defects of our present system of education, that it is considered as terminating about the period when our youth arrive at the age of fourteen or fifteen years. Prior to this period, little more than the *rudiments* of knowledge can be communicated, even where education is conducted on an intellectual plan. The whole period of our existence should be considered as the course of our education; and there is no portion of human life of more importance in this respect than that which intervenes between the age of fourteen and the age of twenty. At this period, the rational powers are advancing towards perfection, and are capable of acquiring clear and expansive views both of scientific truths and of Scriptural doctrines. At the same time the moral powers and propensities are beginning to arrange themselves on the side either of virtue or of vice; and, in the great majority of instances, the character of the future man depends on the intellectual views and the moral habits which are then formed. It is therefore a matter of the utmost importance, that the human mind, at this interesting period, should be properly directed as to its views of truth and of duty, and guarded against the temptations and allurements which might turn it aside from the paths of rectitude. It is somewhat unaccountable, that this important period in the life of man—so pregnant with blessings or curses to society—should have been almost overlooked in the view of the Christian philanthropist, and that no specific arrangements have been made to promote moral and intellectual instruction during its continuance. About the age of fifteen the greater part of those who have enjoyed a common education are employed as apprentices or servants. At this period

* Sabbath school teachers will derive much useful instruction from the writings of Mr. Jacob Abbot, Principal of the Mount Vernon School, Boston, particularly his "Young Christian," and "*The Teacher*, or Moral Influences employed for the Instruction of the Young." He should also peruse "The Mother at Home," and other works of the Rev. John S. C. Abbot, of Worster, America, formerly recommended. In the process of teaching, the books published by Mr. Gall on the "Lesson System," will frequently be found of great utility.—But, it ought never to be forgotten, that no plans we may adopt, and no books, however good in themselves, can be a substitute for the Scriptural knowledge and general information of the teacher.

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new passions begin to operate, and new pursuits engage their attention. They mingle with new associates, are frequently exposed to vicious indulgences, and, in many instances, are set free from the restraints of their parents and guardians. If, in such circumstances, no rational or religious instruction is regularly imparted, they will be apt, as too frequently happens, to be led away by their vicious companions, and their sensual appetites, into the paths of folly and intemperance. Hence the propriety of establishing institutions, and arranging a system of instruction adapted to the wants and the circumstances of this interesting portion of our population.

The *subjects* to which the attention of this class of young persons should be directed might be such as the following:—1 The *Physical sciences*, as Geography, Astronomy, Natural History, Experimental Philosophy, and other subjects more particularly noticed in the preceding pages. The illustration of these subjects might occupy a wider range, and the topics connected with them be more fully discussed than in the primary schools to which I have already adverted. 2. *Logic*, or the art of reasoning. This subject might be treated in a popular manner, and the various kinds of reasoning and of sophisms illustrated from the sciences, historical facts, the phenomena of nature, and the conduct of men in general society. One great object in such discussions should be, to teach the pupils to habituate themselves to clear ideas and conclusive reasonings on every subject—and to expose the false principles and sophistical reasonings by which princes, statesmen, clergymen, and others, have supported tyranny, slavery, oppression, and abuses of every description in church and state, and by which deists and sceptics have attempted to undermine the fabric of Christianity. If properly illustrated, there are few subjects more important than this to young men when entering on the active scenes of life. But we have no system of logic, with which I am acquainted, in which the subject is treated in the popular and practical manner to which I allude. 3. *Practical Mechanics* and the useful arts—including discussions on the various applications of *steam*—railroads, canals, and machinery of different kinds—the processes connected with the different arts, the improvements of which they are susceptible, and the experiments that require to be tried in order to carry them to perfection. 4. *Ethics*, or a system of moral philosophy founded on the principles and precepts of Revelation—or, in other words, a system of practical Christianity, explaining the duties incumbent upon men in the various relations of life, and illustrating them from the facts connected with the scenes of history and of common life. In the discussion of this subject, the following topics, among others, would require to be particularly illustrated:—The true foundation of moral action, or the *principles* which form the basis of the moral order of the universe—the *laws* which God has promulgated in his word for the regulation of human conduct—the *reasonableness* of these laws, and their indispensable necessity and obligation—the *happiness* to which the observance of them uniformly leads—the *misery* which is necessarily consequent on their violation—and the *confusion* which would arise throughout every part of the social system were these laws reversed or universally violated. The history of all nations, both savage and civilized—the facts related in the history of the Bible—the narratives of voyagers and travellers—and the scenes of public and domestic society,—would furnish appropriate illustrations of such topics. 5. The *Evidences of Christianity*—illustrations of *Sacred History and Geography*—explanations of *Scripture difficulties*, and of the accomplishment of prophecies—elucidations of Christian facts, doctrines, and precepts—and other topics connected with the great objects of religion and the realities of another world,—should hold a *prominent place* among all the other departments of instruction. Such instructions are essentially requisite, if we wish to see mankind rising in the scale of intellectual and religious improvement, and if we wish to behold vice and intemperance banished from our streets, and harmony and happiness throughout every department of the moral world.

Such subjects as the above might be varied according to circumstances, and elucidated, in more or less detail, according to the ages, capacities, or pursuits of the pupils; but, in every instance, the chief portion of instruction should have a particular bearing on their moral and religious improvement. Three or four days in the week, from eight to half-past nine o'clock in the evening, might be devoted to such studies and exercises,—and the same apartments which are used for the instruction of the junior classes might serve as places of meeting for engaging in the discussions to which I allude, so that no additional expense would be requisite for such accommodations. Every arrangement in such seminaries should be adapted to the conveniency of apprentices, journeymen, shopkeepers, clerks, laborers, and all others who are employed in active labor, or other professional duties, during the day;—at the same time, persons of every rank and of every age may be invited, when public discussions take place, or public lectures are delivered. Similar institutions might be established for the improvement of the female sex, in which instructions in natural history, logic, morality and religion, similar to those suggested above, might be imparted, together with all those useful and ornamental branches of knowledge which are peculiarly adapted to the stations and relations they occupy in society. In certain cases, where public lectures on physical or moral subjects are delivered, arrangements might be made for the attendance of persons of both sexes, which, under certain regulations, would tend to enliven the scenes of instruction.

Such institutions have never yet been established, so far as I know, in any part of the civilized world; nor can we hope for their establishment, till the influence of *avarice* be in some measure undermined—till our shops and manufactories be shut up at more early hours than they now are, and till our laborers, shopkeepers, and artisans, have more leisure to devote to the cultivation of their moral and mental powers. Many of our manufactories are kept open till between the hours of eight and nine in the evening; and our grocery stores, and other shops, till near the hour of midnight; so that, from seven in the morning till near eleven at night, our apprentices have scarcely two hours of leisure, even for their meals. Such long hours of labor, during which many of the working classes are obliged to toil from day to day, tend not only to retard the progress of the human mind, but to reduce mankind to a species of slaves, or mere animal machines; leaving them scarcely any reasonable portion of their existence, either for cultivating their intellects, or for preparing for the world to come. On this subject I shall afterwards offer a few remarks.

CHAPTER X.

QUALIFICATIONS OF TEACHERS, AND SEMINARIES FOR THEIR INSTRUCTION.

To ALL that is stated in the preceding pages, it will likely be objected, that we have few teachers possessed of the talent and information requisite to car-

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ry the plans I have proposed into effect. It is indeed much to be regretted, that an opinion has long prevailed, that the most slender qualifications are sufficient for a teacher, and that little preparation is requisite for conducting a common school. If a man is unfortunate in trade, enfeebled in body, or disinclined to manual labor, it is considered that he may still be sufficiently qualified for a teacher, after having spent four or five months at a seminary of education. If he can read his mother-tongue, write a good text-hand, and has acquired a tolerable knowledge of arithmetic and book-keeping, he is considered as fully warranted to set up the trade of a teacher; and if in addition to these he has acquired some knowledge of Latin and French, he is viewed as moving in the higher rank of instructors. Such opinions, indeed, are now beginning to be reckoned as somewhat antiquated, and many of our teachers are rapidly rising in the scale of intelligence; but it is, at the same time, a fact, that many of our parochial and other schoolmasters are possessed of few qualifications besides those now stated. On the Continent, till lately, the office of schoolmaster, in country villages, was considered one of the lowest employments in society. Even in Prussia, about the middle of the last century, "All that was required of their schoolmasters, who were chiefly mechanics, was, to be able to read, say the catechism, sing tolerably a few well-known psalm-tunes, and to write and cipher a little. Numbers of shepherds, employed in summer time in keeping sheep, during winter assume the office of teachers of youth. The nobility used generally to bestow the place of schoolmaster (if it was at their disposal) on their valets or grooms, as a reward for past services."* In many instances the offices of village barber, fiddler, and schoolmaster, were conjoined in the same person.

It may be affirmed, without the least hesitation, that there is no office in general society more honorable and important than that of an instructor of the young, and none on which the present and future happiness of the human race so much depends. But, in consequence of the circumstances now stated, the office has been rendered inefficient for the great purposes of human improvement, and the teacher himself degraded from that rank which he ought to hold in the scale of society. It is not a little unaccountable, that, in this country, no *seminaries* have ever yet been established for training young men for the office of teachers, so that the important ends intended by a system of education may be fully accomplished. A watchmaker, a smith, a mason, a carpenter, or a weaver, serves an apprenticeship of from four to seven years, before he is considered qualified to exercise his profession. A clergyman generally undergoes a course of training for eight or nine years, before he is licensed to perform the functions of the sacred ministry. Even a menial servant, a stable-boy, a cook, or a laundry-maid, must devote a certain portion of time and attention before they are considered as qualified for such occupations. But the office of an instructor of youth is frequently assumed at random. If a man *imagines* he can execute such an office, and publishes an advertisement of his intention, he is believed to be qualified for what he undertakes, although, perhaps, he has never applied his mind to investigate the principles on which instruction should be communicated, nor the objects which education should embrace. Such an *anomaly* in the state of civilized society, in regard to a matter of such vital importance, is a disgrace to the character of an enlightened age, and ought no longer to exist. If we had right views of all the important objects which a system of moral and intellectual education should embrace, and its extensive effects upon all ranks of society, in relation both to the present and the future world, we should at once admit, that an instructor of youth should be a man possessed of almost universal knowledge, conjoined with a high degree of moral probity and fervent piety.

How then, it may be asked, are we to proceed in elevating the teachers in the scale of intelligence, and thus laying a sure basis for an efficient education? The first arrangement, which is obviously requisite, is to establish seminaries or *colleges* for their instruction. In these *Preceptoral Colleges*, as they might be called, such branches as the following might be taught.—1. Arithmetic, Drawing, Algebra, and the Mathematical sciences, particularly those which are more immediately applicable to practical purposes.—2. Grammar, Logic, History, and Christian morals.—3. Natural History, Natural Philosophy, Geography, Astronomy, Chemistry, Physiology, and Vocal and Instrumental Music.—4. Natural Theology, the Evidences of Christianity, Sacred History, Christian doctrines and duties.—To teach these sciences with effect, three or four Professors would be required. They should be taught, not merely by lectures, but by regular examinations and numerous exercises connected with the several topics of discussion; and, where the subjects admit of it, by experimental illustrations. The course should be as popular in its plan and illustrations as the nature of the subjects treated of will admit, and all the discussions should, if possible, be made to bear upon matters of practical utility. Of course, all abstract metaphysical disquisitions, intricate mathematical questions and theorems which are more curious than useful, and all theological speculations respecting mysteries and questions which are beyond the reach of the human faculties to resolve—should be carefully avoided. The great object of these instructions should be, not to make the students *profound* mathematicians, philosophers, or divines—but to communicate to them a clear and comprehensive view of all those subjects of a practical nature which are level to the comprehension of the bulk of mankind, which may present to them objects of delightful contemplation, and which may have a bearing on their present and future happiness. In connection with these subjects, instructions and exercises should be given in *the art of communicating knowledge*, and on the various modes which may be employed to excite the attention, and to convey clear and well-defined ideas to the understandings of the young. The plan and routine of teaching, the various evolutions requisite for preserving order in a school, the divisions of time, the arrangement of classes, the moral treatment of the youthful mind, the punishment of offences, the best methods of impressing upon the heart the truths of religion and the rules of morality, the method of using the different class-books, and every thing else which has a relation to moral and intellectual tuition—should be explained and illustrated in minute detail.

For the purpose of exercising the students in the practical application of these instructions, *two schools should be connected with every Preceptoral College*—one for the *primary* and the other for the *higher branches* of education. Over these schools the professors, though not constant or regular teachers, should be invested with a special superintendence and control. Under their direction, each student, in turn, should be appointed to engage in the business of instruction, so as to reduce to practice the philosophy of teaching. Remarks on the manner in which he executes his office, may be made in private, and hints given by which he may be enabled to correct any of the errors or defects into which he may have fallen. These remarks should

* Report of the Primary Normal School at Potsdam, by F. L. G. Striez.

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have a reference not only to the mode of communicating knowledge, but likewise to the moral dispositions displayed towards the children, and the treatment they receive. While a proper degree of respect and authority is maintained, the young teacher should be taught to address his pupils in the language of kindness and affection, as a father does his children, and to avoid every thing in his manner that has the appearance of being boisterous or domineering. Besides being occasionally employed in scholastic teaching, the students should be frequently exercised in *the art of composition*, and, at certain distant intervals, in delivering lectures of their own composition, to the rest of the students, on any physical or moral subject they may choose to select. This practice would tend to prepare them for becoming public lecturers on the different branches of useful knowledge, in the districts where they might afterwards be appointed as teachers. All the public exercises of the students, both in learning and in teaching, should be commenced with *prayer*, and a recognition of the superintendence and agency of the Divine Being, and the business of the day concluded in the same manner—a practice which, in this country, has almost fallen into disuse, especially in those seminaries devoted to the promotion of a fashionable education. In short, the whole system should be considered as chiefly of a moral and religious nature—having for its main and ultimate object, not merely the communication of literary and scientific knowledge, but the promotion of moral order and happiness among mankind, and their preparation for the felicities and employments of the world to come. Such a noble object can only be obtained by impressing such views on the minds of the rising teachers, and training them up to habits of universal benevolence and of Christian piety and devotion, that, in their turn, they may communicate the same habits, feelings, and affections, to the young immortals over whose instructions they may be afterwards called to preside.

Every candidate for the office of schoolmaster, previous to being received into such a college or seminary, should be strictly examined as to his mental powers and natural capacity for acquiring and communicating knowledge, his moral principles and conduct, and his leading motives and aims in wishing to devote himself to the office of an instructor. It should be understood that he has previously acquired the elements of a common education—can read his native language with some degree of correctness, can write a tolerably good hand, and has acquired a knowledge of the leading rules of arithmetic. For it would be inexpedient to spend much time in such elementary instruction, except in the higher departments of arithmetic, and in demonstrating its fundamental rules. No candidate should be under eighteen or above thirty years of age. From eighteen to twenty-four would, perhaps, be the most eligible period for admission. The course should continue at least three years; and if the student can afford the time and expense, it may be expedient to extend it to four years. About eight or nine hours every day might be employed in public and private studies—and ten months every year, allowing a vacation of a month about midsummer, and another of the same length about Christmas. During the period now specified, under the direction of zealous and enlightened professors, a far greater portion of *substantial and practical knowledge* might be accumulated than is generally acquired at our universities, in a course of instruction extending to more than eight years. Examinations should take place, at least once a-week, to ascertain the progress made by every student, and the degree of attention he bestows on the several branches of study. After having passed through the usual course of instruction, a more minute and extensive examination should be appointed of all the candidates for the office of schoolmaster, on all the branches of instruction, both theoretical and practical, to which their attention had been directed. Those who are approved should receive a certificate or *licence*, signed by all the professors, specifying the progress they have made, and their qualifications for the art of teaching—which certificate should be considered as a sufficient guarantee to secure their admission as teachers into any vacant schools for which they may apply. Those who are found deficient in qualifications may be recommended to remain another year, or other period, to revise their studies. The teachers who had been inducted into office, previous to the arrangements now supposed, should be enjoined, or at least requested, to attend two months every year at the Preceptoral College for three or four years in succession, in order to finish their education in all those branches which are considered as necessary for an accomplished instructor.

The proper training of teachers lies at the very foundation of a moral and intellectual system of education; and no class of men but those whose minds are furnished with a large stock of general knowledge are capable of carrying it into effect. It may be laid down as a general principle, that no man can communicate to others knowledge of which he himself is not possessed; and consequently, whatever knowledge it may be judged necessary to impart to the great mass of society, must previously exist in the minds of those who are appointed to instruct them. Even the lowest class of schools, such as infant schools, and the details of primary instruction, require men of general knowledge as superintendents and teachers. For it requires more care and attention, more experience and sagacity, and a more intimate acquaintance with the principles of human nature, to direct the opening intellect *in its first excursions* in the path of knowledge, than to impart to it instructions respecting any particular science in after-life. An infant-school teacher, for example, should be intimately acquainted with the facts of sacred history, with general history, with physical and geometrical science, with the phenomena of nature, and the processes of the arts, with human nature in its different aspects, and with the scenes of domestic life. For, it is from these sources that he is to derive those facts, exhibitions, descriptions, and illustrations, which are requisite to excite the attention, to interest the affections, and to gratify the curiosity of the infant mind. He must tell them stories borrowed from sacred and civil history—he must describe the appearances of nature—he must perform entertaining experiments—he must tell them of other countries, and the manners of their inhabitants—he must describe the conduct of bad children and of good, and have a story at hand to illustrate his descriptions. He must *vary all his descriptions*, experiments, and anecdotes, as much as possible, so that new scenes and subjects may be gradually opening on their view, to prevent that satiety which a frequent repetition of the same topics would necessarily produce. It is evident, then, that no one but a person possessed of extensive knowledge is qualified fully to accomplish such objects.

It is an egregious mistake to imagine, that *the knowledge of a plan* of teaching, or of the *mere routine* of a system of education, is all that is requisite for conducting the instruction of children. This is an error which of late has been too frequently acted upon, and which threatens to strike at the foundation of many of our infant schools. A young man, or a young lady, who has acquired only the elements of a common education, and who has

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never been in the practice of teaching in any seminary, is sent for six weeks to an infant school, *to learn the system*, and to witness its movements; after which, they are considered as properly qualified, and inducted as superintendents of infant seminaries, without much attention being paid to the range of information they possess. I am aware, indeed, that several worthy persons of this description have conducted these institutions with considerable energy and success, especially when they entered with vigor into the spirit of their office, and felt ardent desires for their own further improvement. But it would be dangerous to the existence and utility of such institutions to recognise such a practice as a general rule,—although, in their first establishment, necessity compelled their patrons to select as teachers, pious and discreet persons, however deficient in general information. For the reasons hinted at above, I am clearly of opinion, that an infant school teacher should be instructed in all the branches of knowledge to which I have already referred as requisite for other instructors; and on this ground chiefly I rest my hopes of the permanency and efficiency of the system of infant training which has been lately introduced. In short, if the world is ever to be thoroughly enlightened and regenerated—if men of all nations and of all ranks are to be raised to the dignity of their moral and intellectual natures, and fitted for "glory and immortality," it is *essentially requisite* that teachers of every description, whether superintending infant, parochial, or Sabbath schools, or any other seminaries, be men of decided piety, of the highest moral attainments, and possessed of *as large a measure of useful knowledge as mortals can acquire*. And, although we may not be able to procure persons endowed with such high qualifications for another generation or two, yet nothing short of such an elevated standard should be ultimately kept in view. Such characters, of course, would occupy a rank and station in society far more respectable and elevated than they have ever yet attained, and be looked up to as the directors of the intellectual and moral faculties, and the best friends and benefactors of the human race.

Four preceptoral colleges at least would require to be established in Scotland, and about six times that number in England, for the training of teachers. Much expense would not be requisite in their erection, excepting what behoved to be laid out in the purchase of a library, a museum, and a philosophical apparatus; which articles would be indispensable in such a seminary, and the more extensive the better. In the meantime, as a temporary expedient, arrangements might be made for establishing such a system of instruction in the different universities and colleges which already exist; as the same class-rooms presently used for the different departments of academical instruction, might, without much inconvenience, at separate hours, be devoted to the system of instruction now proposed. The principal country in which such seminaries have yet been established, is the Kingdom of Prussia, where they are designated by the name of *Normal schools*. In 1831 there were thirty-three of these schools in full operation, containing from 40 to 100 pupils; that is, one normal school for every 385,660 souls; the population of Prussia, according to the latest census, being 12,726,823. From these seminaries are furnished almost all the masters of the public schools, elementary and intermediate, in the kingdom. The annual expense of these establishments is 110,553 thalers, or £16,583, of which the state contributes £13,260. M. Victor Cousin, in his voluminous and somewhat tedious "Report on the state of public instruction in Prussia," states a variety of minute details in reference to the economy and regulations of these schools, but affords us no clear idea of the *manner* in which the different branches of knowledge are taught to those who are intended to be the future teachers of primary and burghal schools. Although these institutions are, doubtless, the most respectable and efficient that have hitherto been established in any country, yet the range of instruction is not so extensive as that to which I have alluded, nor is the office of a teacher placed in that elevated rank which it ought to hold in society. Teachers in Prussia are still considered as belonging to a grade inferior to that of ministers of the gospel, and are placed partly under their superintendence. But if teachers were once endowed with all the knowledge and qualifications to which I have adverted, they ought to be regarded as moving in a station equal to that of the most dignified clergyman.

CHAPTER XI.

ON THE PRACTICABILITY OF ESTABLISHING SEMINARIES FOR INTELLECTUAL EDUCATION.

To any new proposals for the improvement of society, however just or rational, numerous objections from different quarters are generally started. Difficulties are magnified into impossibilities, and a thousand prejudices are mustered up against innovations on established practices, and in favor of existing institutions. In attempting to establish such seminaries as now proposed, the most formidable objection would be founded on the difficulty of obtaining pecuniary resources adequate to their erection and endowment; and, it is frankly admitted, that a very large sum of money, reckoned not by thousands, but by *millions* of pounds, would be requisite for their establishment and support. A rude idea of the requisite expenditure will perhaps be conveyed by the following statements.

It may be assumed as a fact, that the number of children in any State, from the age of two to the age of fifteen years, is about *one-third* of the whole population; at least this proportion cannot be materially different from the truth. We find that in the States of Massachusetts, Maine, and Connecticut, North America, there is *one* out of every four of the population attending a seminary of instruction. In the State of New York, the proportion of pupils to the whole population is as 1 to 3.9, a greater proportion than is to be found in any other country of the civilized world. The ages of the children attending these schools is, in all probability, from four or five to fifteen or sixteen years; for I presume that the children attending infant schools are not included in this enumeration. But although they were, it is well known that infant schools have not yet been multiplied to such an extent as to furnish instruction for one-fifth of the children who would require to attend these institutions. We may therefore fix on *one-third* as the proportion of the population that requires to be instructed at infant schools, and the higher seminaries of education. This position being assumed, the number of schools required in any city or country may be at once determined. Suppose, for example, we fix on a town of a medium size, such as Dundee, we can easily ascertain the number of seminaries requisite for the instruction of its juvenile inhabitants. The population of Dundee is about 48,000; the one-third of which is 16,000, or the number of individuals that require instruction. Suppose 80 scholars, at an average, to attend each school, there would require to be no less than 200 seminaries erected to supply adequate instruction for such a

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town. Of these, 50 would be requisite for *infant instruction*, and 150 for the instruction of children from the age of six to the age of fifteen, in the higher branches of education specified in the preceding part of this work. According to a statement made in Parliament, by Mr. Colquhoun, in June, 1834, there is only *one-fifteenth* of the population of this town at present receiving the rudiments of a common education; so that, instead of 16,000 receiving instruction, there are only 3200, and instead of 200 schools, averaging 80 children in each, there are only 40 schools* on an average, containing the same number, which is only *one-fifth* of the number of schools which require to be established. *In order to supply Dundee with proper education*, a large building has lately been erected at an expense of about £10,000, which is called "*The Dundee Seminaries*," where about 200 or 300 children receive education. The expense was supplied partly by subscriptions, and partly by funds belonging to the town; and the whole of this sum has been expended merely to afford accommodation for the children of 100 or 150 genteel families! while the great mass of the population has been entirely overlooked. There is no law against the children of the middling and lower classes attending that seminary; but the fees demanded amount, in their case, to an absolute prohibition. With the same sum of money, *ten* commodious seminaries, capable of containing accommodation for 200 pupils each, or 2000 in all, might have been established. It has never yet been stated to the public, *on what principle* education is to be conducted in these seminaries—whether it is to be conducted on the *old system*, or whether a plan of intellectual instruction is to be prosecuted—a most important matter, which ought to have been determined before a stone of the building was laid, or even before a plan of it was selected. For the plan and arrangements of any building intended for intellectual instruction ought to be materially different from those of others, and to have conveniences and arrangements peculiar to itself. But the erection of an expensive and *splendid building*, as an ornament to a commercial town, seems to have been an object of far greater importance in the view of the Committee of Education, than the arrangement of an efficient plan of moral and intellectual tuition. Such are the principles and views of many in this country who profess to be the patrons of education!

Let us now consider the number of seminaries which the whole of Scotland would require. The population of Scotland, according to the census of 1831, is nearly 2,400,000, the one-third of which is 800,000. Supposing, as before, 80 children at an average in every school, there would be no less than 10,000 schools required for the efficient instruction of all the youth from two to fifteen years of age—of these 2500 would be infant schools.—According to Mr. Colquhoun's statement, "the number of parishes in Scotland is 907, and the parocial schools of Scotland at this moment, 1005;" so that, in Scotland it would be requisite to establish *ten times* the number of schools that presently exist, in order to the efficient instruction of the whole population. On the supposition that there are about 1000 private schools, besides the parochial, or two schools, at an average, for every parish, there would still be required 8000 additional schools, or *five times* the number presently existing. Taking the population of England at 14,000,000, the number of children to be educated will be 4,666,666, and the number of schools, allowing 80 for each, 58,333, or nearly six times the number of schools required for Scotland; so that in the whole island of Great Britain there would require to be established *sixty-eight thousand three hundred and thirty-three schools.**

Let us now consider the expenses which would be incurred in the erection of such schools. Estimating the expense of each school at £1000, that is, about £700 for the building and play-ground, and £300 for maps, views, library, apparatus, museum, &c. the neat cost of the schools for Scotland would be *ten millions* sterling. But, if infant schools, wherever they are required, were to be connected with the other schools, so as to be under the same roof, the former on the ground flat and the latter on the upper,—a building consisting of two stories, with suitable accommodation for both departments, could, I presume, be erected for the sum of £700. In this case, the number of erections would be reduced to 7500; and the whole expense would amount to £7,500,000. On the same plan, the number of school-houses required for England would be reduced to 43,750, and the expense would be £43,750,000; that is, about *fifty-one millions* for the whole of Great Britain. If we suppose, what is not improbable that the number of infant schools, instead of bearing a proportion to the other schools as one to three, as here supposed, would require to bear a proportion of one to two, or half the number of the other schools, the number of school-houses would be reduced to 6666 for Scotland, and the expense to £6,666,000; and for England, to 38,889 schools, and the expense to £38,889,000; so that the whole amount of expenditure for both divisions of the island would be about 45½ millions.

This will appear, in the eyes of many, a most prodigious sum—a sum which we can never hope to realize. It is admitted that the sum is great; but nothing in proportion to the magnitude and importance of the object intended to be accomplished—which is nothing less than to raise the great mass of our population from degradation and misery—to irradiate their minds with knowledge—to inspire them with moral principle and holy affections—to render them happy in this world—and to prepare them for the nobler enjoyments of the life to come;—in short, to strike at the foundation of every moral evil—to counteract the principles of vice and criminality of every kind—and to make the moral world, in all its departments, move onward in harmony and order. Surely, if such objects could be accomplished, we need not grudge the expenditure even of a hundred millions of pounds. And such objects will never be accomplished, nor will the moral world be ever thoroughly improved, till such a system of moral and mental tuition as we have faintly sketched, be universally established. We sometimes talk about the approaching Millennium, and look forward to it as if it were to be introduced by some astonishing miracle, similar to that which caused the chaotic mass at the Mosaic creation to be enlightened, and reduced to beauty and order. But such views are evidently fallacious, and contrary to what we know of the general plan and tenor of the Divine government; and they have no other tendency but to unnerve our energies, and to damp our exertions in the cause of human improvement.—Throughout the whole range of the Divine dispensations recorded in Scripture, we can point out no miracle that was ever performed, where the operation of the established laws of nature, and the ordinary powers of human agents, were adequate to ac-

* There is a greater number of schools in Dundee than the number here stated, but the average attendance of scholars is only 43 in each school.

* On the same data, the number of schools required for the United States of America would be above 54,000.

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complish the end intended. Man, under the present dispensation, is "a worker together with God," in accomplishing his purposes; and, under the agency of that Almighty Spirit which "moved upon the face of the waters" at the first creation, is able to accomplish all that is predicted respecting the Millennium,—provided his *rebellious will* were subdued, and his moral energies thoroughly directed to this grand object. It is owing to the sin and rebellion of man that this world has undergone such a melancholy derangement, both in its physical and moral aspect; and it will be by the moral and mental energies of man, when properly directed by the Divine Spirit, that the chaotic mass of the moral world will be reduced to harmony and order, and the wastes and barren deserts of the physical world adorned with fertility and rural and architectural beauty, so that "the wilderness and the solitary place will rejoice and blossom as the rose." It is one chief ingredient in the happiness of man, and an honor conferred on him, that he is selected as an agent, under God, for bringing about such a glorious consummation; and there is no man that ought to assume the name of a *Christian* who is not ready to exert his activities, and to sacrifice a considerable portion of his wealth in this service.

Under the Old Testament economy, the pious Jews brought forward to the service of God their tithes and free-will offerings, their bullocks and rams, and "The first fruits of their increase."—When Solomon had dedicated the temple, he offered a sacrifice of 22,000 oxen, and of 120,000 sheep; and when Hezekiah set himself to purify the worship of God, and to promote reformation in Israel, he gave to the congregation a thousand bullocks, and seven thousand sheep—the princes gave a thousand bullocks and ten thousand sheep—and the common people "brought in abundance, the first fruits of corn, wine, and oil, and honey; and of all the increase of the field, the tithe of all things brought they in abundantly, and laid them in heaps upon heaps," for four months in succession, so that Hezekiah was astonished at the voluntary liberality of the people, "and blessed the Lord and his people Israel." When the tabernacle in the wilderness was about to be reared, "both men and women, as many as were willing-hearted, brought bracelets and earrings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of *gold* unto the Lord. Every man with whom was found blue and purple, and scarlet, and fine linen, and goat's hair, and red skins of rams, and badgers' skins, brought them. Every one that had silver and brass and shittim-wood for any work of service, brought them. All the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue and purple, and scarlet, and of fine linen. And the rulers brought onyx stones, and stones to be set, for the ephod and for the breastplate. Every man and woman brought a willing offering to the Lord, till they had much more than enough for the service of the work which the Lord commanded to make."*—These offerings were, doubtless, emblematical of the exertions which would be made, and of the costly offerings which would be brought forward for rearing the fabric of the New Testament church. But what are all the offerings which have been hitherto received for this purpose, compared with the offerings now stated, or with what is requisite to accomplish this grand object! One of the offerings above stated as made by Solomon is equivalent to more than five hundred thousand pounds of British money, which is more than the amount of the funds of the British and Foreign Bible Society, and all its auxiliaries, during the first ten years of their operation. Christians do not seem to have yet recognised their duty, to devote a certain portion of their substance to the service of God and the improvement of man. The pitiful sums hitherto devoted to these objects, compared with what is expended in gratifying pride, and ambition, and luxury, is a libel on the Christian world. If we had right views of the grandeur and importance of such objects, instead of contributing sixpences, shillings, and guineas, we should behold wealthy Christians devoting hundreds, and even thousands a-year, to the improvement of society and the advancement of the interests of religion; and all this could be done by thousands in our country, without depriving themselves of a single comfort or sensitive enjoyment.

Let us consider, for a moment, the sums we have expended in madness and folly, in the pursuits, of ambition and the desolations of war—and we shall then be able to determine whether it be not in our power to raise 40 millions of pounds for the improvement of society. It has been calculated, that, out of 127 years, commencing with 1688, and terminating at 1815, England spent 65 years in war, and 62 in peace. The war of 1688, after lasting nine years, and raising our expenditure in that period 26 millions, was ended by the treaty of Ryswick, in 1697. Then came the war of the Spanish succession, which began in 1702, was concluded in 1713, and absorbed 62½ millions of British money.—Without noticing the wars of the Pretender in 1715 and 1745, the next was the Spanish war of 1739, settled for at Aix-la-Chapelle, in 1748, after costing 54 millions. Then came the seven years' war of 1756, which terminated with the treaty of Paris, in 1763, in the course of which we spent 112 millions. The next was the American war 1775, which lasted eight years, in which crusade against the liberties of mankind, we expended no less than 186 millions. The French revolutionary war began in 1793, lasted nine years, and exhibited an expenditure of 464 millions. The war against Buonaparte began in 1803, and ended in 1815. During those 12 years of extravagance and carnage, we spent the enormous sum of 1159 millions!! 771 of which were raised by taxes, and 388 by loans. In the war of 1688 we borrowed 20 millions; in the war of the Spanish succession, 32½ millions; in the Spanish war of 1739, 29 millions; in the seven years' war, 60 millions; in the American war, 104 millions; and in the revolutionary war, 201 millions;—so that the sums borrowed in these seven wars, during 65 years, amounted, in all, to above 834 millions. During the same time we raised by taxes 1499 millions—forming a total expenditure of 2333 millions! which is equal to about £100 for every man, woman, and child in Scotland, or about £600 for every family; and which would be sufficient to establish a system of education, such as we have described, for a population of about 820 millions; or in other words, for all the inhabitants of the globe. Thus we see, that when ambition and revenge are to be gratified, when tyranny is to be supported, when the human race is to be slaughtered by millions, and when all the arts of mischief and destruction which the demon of war has devised, are to be brought into operation—there is no want of funds to carry such schemes into effect. During the war with Buonaparte 40 millions would have been considered as a mere *item* in the national expenditure, amounting to little more than the war taxes of a single year.—And shall it ever be said that such a sum cannot now be raised for counteracting moral evil and human misery, and training our population to "glory and immortality?" That *man who would oppose*

* See Exod. xxxv. 21—30 &c.—2 Chron. vii. 5, xxx. 24, and xxxi. 5—8.

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such a grant, whatever rank he may hold in society, *ought to be branded as an enemy to his species*. It was but the other year that *twenty millions* were granted for the emancipation of our colonial slaves, and scarcely a voice was lifted up against it; and there is not an individual at this moment that can say that he personally feels any part of the burden. It requires only that a similar sum be doubled in order to set in motion a machinery which would, ere long, promote the renovation of the British population, and, ultimately, of all the inhabitants of the globe.

Let us consider, farther, a few more items of our expenditure, which might be saved and appropriated to purposes of human improvement. We have, for example, a *pension list*, the amount of which, for the last half century, would more than accomplish all the objects to which I allude. This list includes the names of many hundreds, nay *thousands* of individuals, who never performed the least service for the benefit of their country, and yet have been permitted to devour thousands, and even millions, of the wealth of the nation. A considerable proportion of these individuals are *ladies*, connected with the nobility and gentry, no one of whom ever wrote a treatise on any subject, promoted a useful invention, or handled a single musket in defence of their country. One of these ladies, since 1823, has pocketed more than £10,000; another, since 1803, above £16,000; another, since 1784, above £28,000; and two ladies belonging to the same family, £28,096. One family, consisting of four individuals, one of whom is a lady, since 1787, has swallowed up no less than £86,000 of the national resources; and two individuals, belonging to another family, the sum of £60,816. About a dozen individuals, belonging to seven or eight families, have consumed no less than £280,000 wrung from a nation ground down under the load of excessive taxation. What, then, would be the amount of *all the sums* which have been expended on the *thousands* of individuals whose names have been recorded in the pension list during the last 50 years! And, be it remembered, that most, if not all, of these persons are possessed of independent fortunes, are connected with the higher circles of society, and scarcely a dozen of them have performed a single action that entitled them to such remuneration—while many worthy individuals, men of science and philanthropy, who have promoted knowledge and the best interests of society, have been left to pine in poverty, and to pass their lives in an inglorious obscurity.—Another item which might be saved, and devoted to the purpose of mental improvement, is the immense sums which have been expended in *electioneering contests*. In some instances, no less than *forty thousand pounds* have been expended by a single family in endeavoring, for selfish purposes, to obtain for a friend a seat in Parliament, which were wasted in promoting bribery, perjury, broils, contentions, rioting, and drunkenness. In the late elections (January, 1835) we have reason to believe that several millions have been expended. Supposing that there were only 550 contested elections—that only two individuals were opposed to each other—and that the average expense of each candidate amounted to £3,000, the whole sums wasted in this manner would amount to *three millions three hundred thousand pounds*. In one or two instances it is asserted, that the expenses incurred by a single candidate were no less than twelve and fifteen thousand pounds.—The expenses, too, connected with *sinecure offices*, which have been bestowed on wealthy individuals, would be nearly sufficient to pay the annual interest of the sum requisite for establishing all the institutions to which I have adverted. It has been calculated, that the incomes of only eleven persons connected with the "Peel and Wellington ministry," along with some of their friends—derived from sinecures, places, and pensions—amounts to about £88,000 per annum, besides their official salaries as ministers of the crown. The Duke of Wellington alone—including pensions and interest of grant—is said to cost the country £33,104 a-year.—Almost all the money expended in elections might be saved, if proper laws and regulations were adopted, and if electors were uniformly *permitted* to act as rational beings, and to vote according to the dictates of their consciences; and if only half the expenses usually incurred on such occasions were devoted to nobler objects, it would form an important *item* in the expenses requisite for establishing philanthropic institutions. As to sinecures, either in church or state, it is nothing short of bare-faced robbery of the national wealth, and an insult offered to an enlightened people, that such offices should exist; and, particularly, that they should be bestowed on those who are living in splendor and luxurious abundance.

Besides the savings which might be made in the public expenditure, there is a still greater sum which might be saved from various *items* in the private establishments of wealthy individuals, which might be devoted to national improvements. The saving of a single bottle of wine a-day, would amount to £50 a-year; the discarding of an unnecessary servant, to nearly the same sum; keeping four horses instead of six, would be a saving of at least £60; and discarding a score of hounds would save more than a hundred pounds a-year. There are thousands in our country, who in this way could save £500 a-year, to be devoted to rational and benevolent purposes, without feeling the least diminution of their sensitive enjoyments. There are hundreds of thousands in the middle ranks of life who could save £20 a-year, by discarding *unnecessary* luxuries, in regard to houses, furniture, food and clothing, and feel themselves just as comfortable as before; and there are many more among the lower ranks who could save several pounds every year, which are now wasted either in folly or intemperance, and find themselves richer and more comfortable at the close of the year than at any former period. Let us suppose, what is perhaps not far from the truth, that there are 50,000 individuals, or the $\frac{1}{200}$ part of the British population, who, at an average, have incomes of £3,000 per annum, and could devote £300 a-year to public purposes—some much more, and some less; this would amount to *fifteen* millions a-year. There may next be reckoned about 200,000 with incomes, at an average of £300 per annum, who could devote a similar proportion namely £30 per annum; which would amount to *six* millions. Supposing the population of Great Britain to be 16,000,000, and that only one-fourth of this number, namely 4,000,000, have it in their power to devote a certain portion of their income to the purposes alluded to, there would still remain 3,750,000 of the lower classes, who might be supposed, on an average, able to devote *one guinea* a-year to the same objects, which would amount to nearly four millions. So that *twenty-five* millions of pounds might be raised *annually* for literary, philanthropic, and religious purposes, without any one feeling the loss of any sensitive enjoyment, but on the contrary, enjoying the purest gratification in beholding improvements going forward, and the plans of benevolence gradually accomplishing. Passing many other considerations of this kind, the only other item of expenditure I shall notice is, that which is spent in the purchase of *spirituous liquors*, which are for the most part devoted to the purposes of *intemperance*. According to an estimate made

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by Mr. Buckingham and the Committee appointed by Parliament to investigate the state of intemperance, it appears, that, within the limits of Great Britain and Ireland, there is a loss sustained by the use of ardent spirits amounting to nearly "*fifty millions sterling per annum!*" It is stated, that, in the city of Glasgow alone, the sum expended in intoxicating drinks "is nearly equal to the whole amount expended on public institutions of charity and benevolence in the entire united kingdom." This item alone would be more than sufficient for all the purposes of philanthropy and of universal improvement. I shall only add further, that, were all the *bishoprics* in England reduced to £2,000 a-year, the balance would furnish several hundred thousands of pounds a-year which might be devoted to educational purposes; and both religion and education would be promoted by such an arrangement. Still, our bishops would have more than double the income of the Protestant bishops on the Continent, and would likely perform more substantial services than they now do to the cause of religion. Conversing lately with an intelligent Prussian gentleman on this subject, he informed me that the clergy in Prussia of the same rank, with vicars and rectors in the Church of England, have an income of from £100 to £250, reckoned in British money; and that the salaries of the bishops are only from £300 to £500, and that they are far more actively engaged in the services of the church than the bishops of England.

Thus it appears, that there is, in reality, no want of resources for establishing an efficient system of moral and intellectual education on the most splendid and extensive scale. Instead of forty millions in all, we could raise forty millions per annum, and would ultimately be gainers by such a sacrifice, in the diminution of crime, the protection of property, the progress of improvement, and the increased physical and mental powers of our population. We have the *power* and the *means* to promote the reformation of society, and even the renovation of the world at large, if we had the *will* to apply them. But this is the grand *desideratum*. To attempt to convince some of our dukes and marquises, our bishops and squires, our fox-hunters, horse-racers, and fashionable gamblers, that it is their duty to contribute of their abundance for such an object, would be as vain as to beat the air, to speak to the hurricane, or attempt to interrupt the dashings of a cataract by the breath of our nostrils. But there is one class of the population to which I would address myself with some hopes of success—namely, members of the Christian Church on whom Providence has bestowed a considerable portion of wealth and influence. Many of these have already come forward with a noble liberality in the cause of missions and of general philanthropy; and they require only an additional stimulus to excite them to still more liberal exertions in the cause of human improvement. But the generality of Christians seem to have forgotten the Divine declaration "The silver is mine, and the gold is mine, saith the Lord of hosts,"—and that a goodly portion of the wealth which God hath bestowed upon them, ought to be *directly* consecrated to his services. The church itself has hitherto been too remiss on this point, and has not been careful to enforce upon the consciences of its members, their indispensable obligation to devote their treasures to the promotion of religion and of public improvement. How many nominal Christians do we see living under the influence of that "*covetousness* which is idolatry,"—hoarding up hundreds and thousand of pounds, for the purpose either of avarice or ostentation, or under pretence of providing fortunes for their families, while it is with the utmost difficulty that a single guinea can be squeezed from their pockets for any object of benevolence or public utility? Almost every one seems to reason, like the Duke of Newcastle, that he has a right "*to do what he pleases with his own*," not considering that he is responsible to God for the use he makes of his riches, and for every shilling he withholds from his service.

Under the Mosaic economy, the Jews were enjoined to devote a *tenth part* of their substance to the Levites and the Priests, or, in other words, for the purpose of supporting education and the worship of God; for the Levites were the principal instructors of the people. Under the Christian dispensation, the same proportion, if not more, ought to be voluntarily offered for carrying forward those plans which have a tendency to promote the honor of God and the good of mankind. In certain cases, where a wealthy individual has no family of his own, I conceive it is his bounden duty to devote at least the one-half of his riches to such purposes. Till such views and practices become more general among Christians, we must still look forward to a *distant* period for the arrival of the Millennium. For the purpose of hastening the approach of this glorious era, we are told, in ancient prophecy, that the "kings of Tarshish and of the isles, shall bring presents, and offer gifts"—that "the flocks of Kedar and the rams of Nebaioth," shall be brought as acceptable offerings to the altar of God,—that "the glory of Lebanon, the fir-tree, the pine-tree, and the box together, shall beautify the place of his sanctuary,"—and that, "they shall come on camels and dromedaries, and bring *gold* and incense, and show forth the praises of the Lord." Such offerings are expressions of our gratitude to God for the bounties of his providence and the riches of his grace, and of our desire to co-operate with him, in bringing into effect the purposes of his will and the predictions of his word; and no one who is indifferent to such objects ought to assume the character of a follower of Jesus. And, let Christians remember, that by carrying forward such a system of education as that to which I refer, they are using the most efficient means for promoting the extension of the gospel. For the gospel can never be universally understood or appreciated till the young be universally educated.—It is owing to the want of education, and the ignorance and vicious habits that result from it, that multitudes refuse to enter within a place of worship, and when they do come, are incapable of fixing their attention on religious objects, or of understanding the truths delivered.

In the above statements and remarks, I have taken for granted, that the government of this or of any other country, might afford, from the national funds, a grant of money adequate to the establishment of all the institutions to which I have alluded—whether infant schools, Sabbath evening institutions, seminaries for the higher branches of moral and intellectual instruction, or preceptoral colleges for the training of teachers. But although no government were to feel the least interest in such institutions, it is *in the power of the people*, and within the range of the *means* they actually possess, to establish them, independently of any extraneous support. This, I trust, will appear from the considerations stated in the preceding paragraphs. Let a general "agitation" be excited on this subject—let the *importance* of it be clearly proved and illustrated—let the *necessity* of doing something more than has hitherto been done in this respect be fully established—let a *conviction* be deeply impressed upon the minds of the influential classes of society, of the *utility* of such exertions for counteracting immorality and crime, for improving the social state of human beings, and preparing them for future felicity—let societies be formed and subscriptions entered into for this pur-

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pose—and let a few seminaries of the description referred to, be erected in different districts of the country,—and I have little doubt that a spirit of improvement in this respect would ere long pervade the mass of the community. Although many would stand aloof, and even spurn at such movements, yet I trust there is still as much virtue, and liberality, and philanthropy among us, as would lead to no inconsiderable exertions in the advancement of society in knowledge and religion. For my own part, I have no hesitation in pledging myself to devote one-fifth of my annual income, in the first instance, and *one-tenth* of it every year afterwards, for the promotion of the objects now stated; provided three hundred individuals in this or in any other country, shall come forward and pledge themselves to dedicate a similar proportion of their incomes to the furtherance of the same object.* Such is the importance I attach to the subject and the plans under consideration; and I feel confident, from the improvements now going forward and in agitation, that something more extensive and efficient in this respect than has ever been attempted, will, ere long, be accomplished. There is a certain people, at whom many of our British grandees and newspaper critics are disposed to sneer, and upon whom they affect to look down with a certain degree of contempt, who, I am confident, will be the first to move forward in this work of improvement. They have already made an advance in education beyond that of any other civilized nation, but their system is not yet perfect, nor universally extended. The subject, however, is exciting among them almost universal attention, and whenever a hint for farther improvement is given, it will, I doubt not, be eagerly seized upon, and speedily reduced to practice. They have lately undermined, to a great extent, the cause of *intemperance*, and they have it now in their power to consecrate the millions of dollars which were formerly spent in degrading sensuality, to the furtherance of education, and the cause of national improvement.† If Britain does not soon arouse herself from her slumbers and move forward in the cause of education, it will be degrading to the rank she holds in the civilized world, to reflect, that she is far excelled in this respect by a republic on the one hand, and a despotical government‡ on the other.

The only grant of money that was ever directly given by the British Parliament for the promotion of education, was £20,000, which was conceded by the House of Commons in 1833; and Mr. Colquhoun stated, in 1834, that "the utmost that Scotland required (ultimately) for the supply of education, was a provision of £60,000 per annum." The proposal of such *pitiful sums* for so grand and extensive an object, is little short of an insult offered to the cause of education, and plainly indicates the imperfect and limited views which are still entertained on this subject. Some of our members of Parliament, when they talk of education, appear to mean nothing more than giving the mass of the community a few general instructions in reading, writing, and arithmetic, according to the old inefficient system which has so long prevailed. The only gentleman who has broached this topic in the House of Commons, and who appears to entertain clear and comprehensive views on the subject of education, is Mr. Roebuck; but, unfortunately, his proposals and his luminous exposition of this subject, seem to have been, in a great measure, unappreciated and neglected.

Supposing seminaries established to the extent which the population of any country requires, a difficulty still remains to be surmounted; and that is, How we shall be enabled to induce parents and guardians of all ranks to send their children to the different schools appropriated for their instruction? It would certainly be eligible, in the first instance, to try the effects of *moral suasion*—to represent to reluctant parents, in the most affectionate manner, the utility and importance of rational and moral instruction, both to themselves and to their offspring—the beneficial effects that would accrue to them even in the present life, and the moral certainty that they would be directed in the path which leads to happiness in the life to come;—and, in every instance, where poverty, or a disinclination to pay the fees, stood in the way, the children should be educated free of expense to the parents. For this purpose, about ten millions more, for Great Britain, would require to be annually raised, for defraying the charge of educating the children of the poor, and affording salaries for the teachers in every case where salaries are required. Few parents would be found who would perseveringly resist the force of such arguments. But, should moral suasion be insufficient for this purpose, a law might be passed, as in Prussia, rendering it imperative on every parent to have his children, of a certain age, regularly attending an appropriate seminary. Such a law would not require to be rigidly enforced beyond the period of a generation, or even a period of twenty years.—For the children, once thoroughly trained in morality and religion, and in all the branches of useful knowledge formerly specified, when they arrived at manhood, and had families of their own, would require no persuasion or extraneous excitement to induce them to give their offspring all the education that can possibly be obtained. The advantages they themselves have experienced from instruction, and the relish for knowledge they have imbibed, would be instead of a thousand arguments to impel them to seize upon every means of instruction within their reach; and any individual who reasoned or acted otherwise, would be considered as a *phenomenon* in society. Ignorance and its usual accompaniments, obstinacy and self-conceit, are the chief obstacles which prevent rational arguments from producing their effect, and which render compulsory measures, in certain cases, expedient. But when a community has once become thoroughly enlightened and moralized, the path of duty is clearly perceived to be the path of interest and of happiness, and compulsory enactments are rendered unnecessary.

* To prevent misconceptions, it may be proper to state, that the author's income, like that of Goldsmith's "country clergyman," has, for eight years past, scarcely exceeded "forty pounds a-year," exclusive of the house in which he lives; but should it be increased in future years, the same proportion shall be allotted for the object now specified, and a similar proportion shall be deducted from whatever profits he may derive from the publication of the present volume, or any other that may succeed it.—Three hundred gentlemen whose incomes average £200 a-year, could, in the first instance, furnish a sum to commence with, amounting to £12,000, and every succeeding year, a sum of £6000 to carry forward their operations; so that, in the course of ten years, £66,000 would be raised, which would be sufficient to establish nearly seventy seminaries, with their libraries, apparatus, and museums. However romantic it may appear to some to expect such sacrifices, the sums now specified are nothing more than what were paid as a *tax* on such incomes during the late war with France; and they are now solicited only in the shape of a voluntary donation.

† Here I allude to the *Northern* States of America, particularly to Pennsylvania, New York, New Jersey, Massachusetts, Connecticut, and Maine.

‡ Prussia.

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CHAPTER XII.

ON THE UTILITY OF ESTABLISHING SEMINARIES FOR UNIVERSAL EDUCATION.

VARIOUS insulated remarks on this topic have been interspersed in the preceding pages, and "the advantages which would result from a more general diffusion of knowledge among all ranks," have been illustrated in a separate volume.* I shall, therefore, in this place, advert to only two or three additional considerations.

1. The establishment of schools for universal instruction, while it counteracted ignorance, and improved the intellect—*would tend to the prevention of crime*, and might ultimately extirpate those dispositions and affections which led to it.

It was lately stated in the *Times* newspaper, as the result of a moderate calculation, that there are fifty thousand thieves and pickpockets in and about London. According to the statement of an intelligent person, who acted several years as the teacher of the boy-prisoners in Newgate,—there are above fifty committals to this prison every week, on an average, or nearly 3000 in the year. The persons committed, of course, are not all new offenders, as the same individuals frequently return again. But, although on this account we subtract two or three hundreds from this sum, the black catalogue swells to a dreadful amount when we add to it the number of prisoners committed to the penitentiaries, correction houses, and other jails of the metropolis. The trials at the Old Bailey average 2550 in the year, and they are said to be hurried forward with appalling rapidity; the average time given to each case being only eight minutes and a half; though many cannot occupy two, three, or at most five minutes, as the average time now stated includes trials that will last a day, and others that occupy several hours. According to a Report of a Committee of the House of Commons, there were confined in prisons and bridewells, during seven years, ending in 1831, 122,000 persons accused of crimes, or at the rate of 17,428 per annum. Of these, 85,000 were *convicted* of the crimes laid to their charge, so that 12,142 was the average amount of the yearly convictions. It has been estimated, in regard to juvenile delinquency, that more than 1500 boys, in London alone, are employed in thieving, picking pockets, and committing all kinds of petty depredations. It is also found, that crimes, so far from diminishing, are, in this country, regularly increasing. From the Report of a late Committee of Parliament, it appears, that during the last 14 years they have increased in the proportion of *twenty-four* to *ten*, that is, they have been far more than *doubled* in the course of that short period.

These statements exhibit a frightful view of the extent and the progress of crimes. Nor is it to be wondered at, when we consider the present state of education, and the manner in which it is conducted—the principles on which our penal code has been constructed, and the manner in which our criminal laws are executed. Our penal code, throughout all its departments, is deeply imbued with the spirit of *revenge*. To produce *pain* and *disgrace* to the criminal appears to be its principal object; and, in the great majority of instances, it has the effect of hardening and rendering more desperate the persons whom it ought to have softened and reformed. To reform the criminal, to cure him of the moral disease which led him into crime, to impart appropriate instruction to his mind, and to prepare the way for his restoration to society as a renovated character, are circumstances which seem to have been entirely overlooked in the arrangements connected with our criminal legislation. In this respect a dreadful infatuation seems to have seized upon our legislators, implying a deficiency both of wisdom, of humanity, and of benevolence. When certain species of crime are on the increase, laws still more severe are enacted, and put in execution with all the pomp and rigor of authority and revenge. If whipping and imprisonment, toiling at the tread-wheel, laboring in the hulks, and transportation beyond seas, are insufficient to arrest the progress of crime, then *executions* without number are resorted to, in order to sweep the culprits at once from the face of the earth. One enactment after another issues from the source of power; one law comparatively mild is cancelled, and another more severe is substituted in its place; a severe punishment is sometimes modified and rendered less severe; the sentence of death is commuted into transportation for life, and a year's labor at the tread-mill for seven years' transportation. Every year new enactments, laws, regulations, with alterations and modifications of former laws, issue from the legislative department of government; but all is of no avail to stop the progress of immorality and crime. Nor need we wonder at such a result; it is precisely such as we ought to expect from such a mode of legislation as now exists. Our state physicians act nearly in the same manner as the quack, who, instead of striking at the root of a sore which is undermining the constitution, covers it over with a slender skin, and leaves the internal *virus* to gather strength till it break out in incurable ulcers, throughout every part of the system.—They attempt to lop off the twigs and branches from the tree of crime, while they leave the root and the trunk to break forth afresh in still greater luxuriance. No efficient *preventive* system has yet been arranged to strike at the root of crime, to prevent its growth, and to make the machinery of society move onward with smoothness and harmony. And, so long as preventive measures are overlooked, and moral training neglected, the severest laws that can be framed will be altogether inefficient to counteract the criminal propensities of the human heart.*

Our legislators and political quacks tell us, that the design of severe punishments is to deter others from the commission of crimes. But even this object they are altogether insufficient to accomplish; for it is well known, that in those countries where punishments are most appalling and severe, crimes are the most frequent. Even the dreadful punishment inflicted in Russia on the pirates and robbers who infested the banks of the Wolga, who were hung alive on hooks fastened into their ribs, and left to pine away in agonizing torture, for days to-

* "The Improvement of Society by the Diffusion of Knowledge," first published in 1833, of which two editions have been published in Scotland, and four or five in America.

* America is almost the only country where a considerable degree of attention has been bestowed on this subject. The inhabitants of the United States are greatly in advance of European governments in this respect, having established systems of penitentiary discipline, on enlightened principles, —connected with regular labor and religious instruction—in Auburn, Sing-Sing, Weathersfield. Pittsburg, and other places, which have already been attended with the most beneficial effects. Of course, several defects still attach themselves to these establishments; but the plan lately proposed by Mr. Livingston, Secretary of State at Washington, promises to carry such penitentiaries in their principle and operation very near to perfection.

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gether, and in hundreds or thousands at a time, was insufficient to put a stop to the robberies they were intended to prevent, and it has been lately abolished. If we compare the crimes committed under some of the despotical governments of Europe, with those committed in the United States, where the laws are comparatively mild and equitable, we shall find that there are *much fewer* crimes committed in the latter case than in the former. That capital punishments have little influence in deterring from criminal practices, appears from the circumstance of robberies being frequently committed among the crowds assembled during the time of an execution. The following example, extracted from "The Schoolmaster in Newgate," will illustrate our position:—"One morning a boy," who appears to have been previously in the habit of pilfering, "came into his father's room, and seeing nothing to eat for breakfast but bread and butter on the table, he said, 'What! nothing for breakfast? Ah! wait a bit.' He then went out, and in a quarter of an hour came back with rump steaks, and a pint of rum, besides having money in his pocket. He had gone out, and stolen a piece of Irish linen from a shop on Ludgate Hill, took it to a buyer of stolen goods, and bought the articles he had brought home, all in the short space of fifteen minutes; and this was not an uncommon thing for him to do, although his parents were not in need. The boy was at length transported, when he was only fourteen years of age. He subsequently detailed to me all his practices and how he got into crime. His parents resided in a court running out of the Old Bailey, and *he had witnessed every execution which had taken place during his short career.* So much for the effect of executions as supposed to deter from crime;—indeed *most of the boys engaged in crime appear to have a great pleasure in attending executions.*[*] The author adds, "These boys are capable of receiving impressions, and are as susceptible of sentiments of gratitude as any lord's son, if the proper treatment were used to draw them out. It is only by cultivating the best feelings of our nature, that any human beings can be improved; all other systems are fallacious, and founded on gross error." The same author informs us, that "There are *whole families* who had never any other calling but that of *theft*—ay, hundreds of such families are now in being in London who have continued the same course, some for twenty, thirty, or forty years. One old woman said, last year, when her seventh son was transported, 'Ha! I know not what I shall do, now poor Ned is going; he was a good lad to me; and though I say it, he was as good a hand at his business as any in London.' 'O, then, he was brought up to business,' I replied. She rejoined, 'God bless you, no! I thought he had told you when you made his brief that ours was a right sort of *cross* family;' adding, 'and so was their father's father, and good ones they all were; now there's little Dick, my eldest son's boy; but I think he'll never make the man his father did—he's dull; besides, he's not old enough quite for any good business yet.' Some of these pathetic mothers will, when warmed with the *cream*, speak of the numbers which have fallen in their families with as much pride and exultation as a Spartan mother of old used to do, when numbering her sons who had fallen in their country's cause. The increase of these families is daily going on, through intermarriages, and other ramifications of family connections; and thus, in a great measure, is the problem solved, as to the increase of crime. This is an epitome of the history of the poor in London and its environs, which might have been given of them forty years ago, and will apply, for ages to come, unless the legislature grapple with the subject at once." Such facts evidently show, that neither severity of punishment, nor any other arrangement yet made by our legislators, is adequate to arrest the progress of crime, and to promote the reformation of society.

The *deficiency of education* in our country, as well as the inefficiency and absurdity of our penal enactments, will account for the increase of crime.—Instead of one out of four of the population attending instruction, it is estimated that in England only one out of sixteen, in Scotland one out of ten, and in Ireland but one out of eighteen, are receiving scholastic instruction, which, in most cases, is miserably deficient; "every miserable garret or hovel in which weakness or decrepitude ekes out a wretched subsistence, by abusing the title of teacher—being dignified with the name of a school." But let us come to particulars. According to the "Report of the British and Foreign School Society," for 1833, it is estimated, that in the Metropolis alone, above 150,000 children are growing up without education. In one village, containing 972 families consisting of 1467 persons, only 562 were found able to read. In other districts, villages are pointed out containing 1000, 1500, or 2000 inhabitants, without any efficient school. Whole families are described as having reached maturity, without any member of them being able to read a single letter; in short, that many thousands of children are growing up in utter ignorance, not only of the elements of learning, but of all moral and religious obligations. In the town of Nottingham, it is asserted, in a circular lately published, that above a *thousand* children of an age suitable for school, are growing up in total ignorance. From a canvass lately instituted by the Committee of the Herefordshire Auxiliary Bible Society, it appears, that out of 41,017 individuals visited, only 24,222, or little more than one-half, were able to read.* In the report of the British and Foreign School Society, for 1831, is the following statement: "Debasing ignorance prevails to an extent which could not be credited, were it not verified by the closest investigation. The facts which have been elicited respecting the moral and intellectual state of those counties which have been disgraced by riots and acts of incendiarism, are truly affecting, and yet they are but a fair representation of the actual state of our peasantry. Out of nearly 700 prisoners put on trial in four counties, upwards of *two hundred and sixty* were as ignorant as the savages of the desert—they could not read a single letter. Of the whole 700, only 150 could write, or even read with ease; and nearly the whole number were totally ignorant with regard to the nature and obligations of true religion." In the Reports of the same Society for 1832-3, it is stated, "In September, 1831, out of 50 prisoners put on trial at Bedford, only four could read. In January, 1833, there were in the same prison between 50 and 60 awaiting their trials, of whom not more than *ten* could read, and even some of these could not make out the sense of a sentence, though they knew their letters. At Wisbeach, in the Isle of Ely, out of 19 prisoners put on trial, only *six* were able to read and write, and the capital offences were committed entirely by persons in a state of the most debasing ignorance."

Not only in England, but even in *Scotland*, we shall find a glaring deficiency in the means of education. In Glasgow, at the last census, there were, between the ages of 5 and 15, 46,000, that is, between one-fourth and one-fifth of the population at an age to receive education. But, in point of fact, it is found that there are only *one-fourteenth* at school, or 14,285, reckoning the whole population at 200,000; consequently, there are 31,715 children ab-

[*] Edinburgh Review, No. 117, Oct. 1833.

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sent from the means of instruction, who ought to be attending them; and it is found that there are about 6000 living by crime, a large proportion of whom are young. In the Abbey parish of Paisley, which contains nearly one-half of the whole population, only *one-twentieth* attend school. In this town there are 3000 families among whom education does not enter, and where children are growing up wholly untaught. "In Perth, the proportion attending school is under one-fifteenth; and in Old Aberdeen only *one twenty-fifth*. As to the country districts in the 132 parishes in the counties of Banff, Elgin, and Aberdeen, the average of the whole is one-eleventh; and there are instances of one-twelfth, one-thirteenth, one-fifteenth, and one-twentieth, in the other parishes, taken indiscriminately over the south and central parts of Scotland. In a parish in the county of Berwick, the proportion at school is one-fifteenth; in a parish in the county of Dumbarton one-thirteenth; and, lest it should be surmised that this deplorable state as to education exists only in manufacturing parishes, where a dense population has recently arisen, it is proper to state, that several of these instances are in *rural* parishes; the two worst instances—those in the counties of Banff and Aberdeen—being entirely *country* parishes.—In the 143 Highland parishes, out of 500,000, there are 83,000 who cannot read, and have no means of learning; and there are 250,000 who cannot write."* Such is the deplorable deficiency of education even in Scotland, which has been so much lauded on account of its parochial establishments, and the intelligence of its population; and therefore we need not wonder that, even here, immorality and crime have of late been on the increase.

What is the remedy, then, which will counteract, and ultimately subvert the moral evils to which we have adverted? I answer, without the least hesitation—*Intellectual, Moral, and Religious instruction, universally extended*—not the *form* of education without the *substance*, not merely pronunciation, cyphering, and conning memorial tasks, not merely committing to memory formulas, catechisms, speeches, psalms and hymns; but the imparting of *clear and comprehensive ideas* on all those subjects on which man is interested as a rational, social, and immortal being. There has never yet been a complete and efficient system of education, of this description, established in any country under heaven; the improvements lately introduced in the United States, Prussia, Wirtemberg, Bavaria, and other places, being only approximations; and hence, society, in such countries, though greatly meliorated, is not yet half moralized or reformed. That such a system of instruction, universally established and judiciously conducted, would raise the tone of moral feeling, and counteract criminal propensities, no sane mind will presume to call in question. We find, from the facts above stated, that *ignorance* and *crime* are *intimately connected* that those who rendered themselves amenable to the laws of their country had been allowed to grow up without instruction—and that "the capital offences were committed entirely by persons in a state of the most debasing ignorance." Indeed, *all* the cases stated may be considered as cases of absolute ignorance; for although some of the criminals alluded to "knew their letters, *they could not make out the sense of a sentence*;" and the bare circumstance of being able to *read*, or, in other words, to *pronounce the sounds* of words and characters, is unworthy of the name of education, though it is too frequently dignified with this appellation.

If ignorance, then, with all its usual debasing accompaniments, be one of the chief sources of crime, we have only to remove the *cause* in order to prevent the *effect*. Wherever the mind has been *thoroughly* enlightened and *judiciously* trained from infancy in moral habits, the tendency to criminal practices has been at the same time subdued. "Train up a child in the way he should go, and when he is old he will not depart from it." I question if a single instance can be brought forward inconsistent with this position. This likewise holds true in the case of nations as well as individuals—in proportion to the *extent* and the *efficiency* of the means employed. In Ireland, there is more crime than in England, and in England more than in Scotland; and this is corresponding to the proportion of the means of instruction in the respective countries. In the Northern States of America, particularly New England, where almost the whole population is well educated, there is perhaps less crime and misery than in any other country in the world.* In regard to New-York, it is worthy of remark, in this point of view, that there was no

* The above facts are abridged from Mr. Colquhouns's statements in Parliament respecting education in Scotland—who deserves no little praise for the labor and attention he has bestowed on the subject.

* In reference to the city of Boston, the capital of New England, Mr. Stuart, in his "Three years in North America," has the following remarks:—"This city is clean and well paved, and seems to be not only entirely free of beggars, but of any population that is not apparently living comfortable. I did not observe a single individual in the streets of this city who was not well apparelled, nor an individual of what we call the lower orders."—"At Boston there is not the semblance of idleness and filth among the people anywhere. All are, or seem to be, in the full enjoyment of the necessaries of life; and all busy, active, and employed. What a contrast, in these respects, between this city and the city of Dublin, which, in July, 1827, I saw crowded with beggars almost naked, even in the heart of it; and, on the arrival of a mail-coach in Sackville Street, scrambling for the few halfpence which the passengers threw among them."—In 1830, the number of schools in Boston was 235, of which 80 were public, and 155, private schools, besides about a dozen academies and classical schools, several of which are exclusively devoted to *female* pupils. The total expense of the schools in 1829, for tuition, fuel, books, &c. was 196,829 dollars, or about £43,739, which is more than double the grant for education voted by parliament in 1833, to be distributed over the whole of Britain.—Where education is so general and well-conducted, almost every individual is a reader. Hence the number of publications in Massachusetts, Connecticut, &c. exceeds that of any other country. In Boston, there are regularly published 10 daily newspapers, 7 twice a-week, and 26 weekly, being 43 in all—besides Magazines, Reviews, and Religious and Literary Journals of various descriptions; of which there is *one* published every half year, 7 every quarter, 5 every two months, 3 every fortnight, 23 monthly, and 9 annually, including 6 almanacs; being in all, 47 periodicals, in a city containing only 62,000 inhabitants. These periodicals, it is evident, would never be published and sold, unless the inhabitants at large were universally given to reading. And where a habit of reading useful publications is general, the hydra of *Crime* will seldom lift up its heads—the mind being pre-occupied with nobler pursuits. As an evidence of the immense quantity of literary works distributed in these States, I was lately informed by a literary correspondent in Connecticut, that one of the printers in Hartford, the capital of that State, containing only 8000 inhabi-

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conviction for murder or any other capital offence, in that State, comprising two millions of inhabitants—during the year 1832. The number of schools in New-York, that year, was 9,270; the number of scholars about 500,000, besides those attending academies and colleges; and the total expenditure for common schools the same year, 1,126,486 dollars, or £250,329; which is more than *four times* the sum which Mr. Colquhoun says Scotland would require for the supply of education, although its population exceeds that of New-York by 400,000. In Prussia, since an improved system of education was established in that country, it is found that crimes have been greatly diminished, and that newspapers, magazines, and other publications, have, in many places, increased more than tenfold. Were we possessed of accurate statistical statements of the progress of education and of crime in the different countries of Europe and the States of America, I have no doubt it would clearly appear, that crime is regularly diminished nearly in proportion to the progress of an enlightened and *efficient* education. But let no one presume to affirm that the inhabitants of any country are *educated*, when little more than the *form* of instruction is imparted, and where less than *one-fourth* of the population is actually instructed.

Had I not already dwelt too long on this topic, it might have been shown, that the *expense of punishing crime*, and the losses of property to society in consequence of its prevalence, *would be more than sufficient to support an efficient national education.* It has been estimated, that the expenses attendant on the imprisonment, the conviction, and the punishment of criminals, will average more than a hundred pounds for each individual. According to a statement formerly made, there are yearly committed to jail 17,428 persons accused of crimes. At £115 for each, the annual expense of the whole would amount to more than *two millions.* If we add to this the interest of the money expended in the erection and repair of jails, penitentiaries, bridewells, hulks and houses of correction—the salaries of jailors, judges, bailiffs, and all the other officers connected with criminal courts, together with the fees of pleaders, attorneys, &c. we shall have at least other *four* millions. If we were to make a rude estimate of the loss of property sustained by criminal depredations, the amount would be enormous. "I have been assured," says "The Schoolmaster in Newgate," "that £200 and even £300 in a week, has been obtained by one man and a boy, merely by abstracting the money in shops which is kept in tills and desks." But supposing, on an average, only £120 *per annum*, as the amount of depredation committed by each thief and pickpocket—the number of such characters in London being estimated at 50,000, the loss sustained by such depredations will amount to *six* millions; and if we reckon the depredations in all the other parts of the kingdom to amount only to the same sum, we shall have *twelve* millions of loss sustained by depredations on property. The police establishment in London costs above £200,000 a-year; and if we take into account the expenses connected with all the other police establishments of the nation, which may be reckoned at seven times that sum, we shall have an amount of £1,400,000 on this head: whereas, less than one-fifth of that sum would be sufficient for the preservation of order among a *renovated* population. Many other items might have been stated, but the above sums, amounting to nearly *twenty millions*, would be more than sufficient for carrying forward a system of national education on the most ample and splendid scale. It is therefore madness in the extreme to attempt any longer to repress crime by such a machinery as has hitherto been employed, while we neglect the only efficient means by which its operations may be controlled, and its principle extirpated. The very principle of *economy*, if no higher motive impel, should induce us to alter our arrangements, and to build on a new foundation. It was lately said to the public of Edinburgh, with great propriety, when solicited to contribute to the erection of a school,—"Give your *pence* to infant schools," (I may add, to well conducted seminaries of all descriptions,) "and save your *pounds* on police establishments, jails, bridewells, transportations, and executions." In this way we should be enabled, at the same time, both to improve society, and to increase our national resources.

II. Such an education as now proposed, universally extended, would improve the mental faculties, and *raise the character of man far beyond the level to which it has hitherto attained.* During almost the whole of the past periods of this world's history, the human faculties have been seldom exerted with vigor, except for the purpose of promoting mischief, procuring the means of animal subsistence, or indulging in childish and degrading amusements. Even in the present *enlightened age*, as it has been termed, what are the pursuits which fascinate and absorb almost the whole attention of the higher classes of society? Horse-racing, fox-hunting, prize-fighting, gambling duelling, coach-driving, "steeple chases," slaughtering moor-fowl "o'er hill and dale," masquerades, theatrical amusements, and dissipations of all kinds. And what are the employments of a great proportion of the lower ranks, besides their stated occupations? Cock-fighting gambling, sauntering about the streets, indulging in drunkenness, licentiousness, and cruel sports and diversions—while they remain in ignorance of all that is grand and beautiful in the Creator's works, and feel no relish for intellectual enjoyments. Even the acquirements and pursuits of professed *Christians* are far inferior to the standard of intelligence and morality which religion prescribes; for we behold, even among this class, ignorance of most subjects with which every rational and religious being ought to be acquainted, combined with hatred of all religious sects but their own, with wealth-engrossing dispositions, and "covetousness, which is idolatry."

What a pitiful picture of ignorance and degradation would the inhabitants of this world present to the view of intelligences of a higher order! Were an inhabitant of the planet Saturn to wing his flight to this globe of ours, and were he capable of communicating his sentiments in language intelligible to man, we should expect to learn from him a minute detail of the history and geography of the globe to which he belonged, of the peculiar phenomena of nature in that region, of the various aspects of the moons, the diversified appearances of the magnificent rings which encircle that world, and descriptions of the different scenes of nature, the opera-

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tants—had printed, during the year 1833, of *Geographies alone*, great and small, no less than 200,000 copies. The general state of education in Massachusetts is as follows. The whole number of towns in the State is 305, and the whole population 610,014. The population of 99 towns from which returns were lately made is 201,681. Of these 57,866 attended public or private schools, which is equal to the proportion of 1 to 3½; or three times the number in proportion to the population of those attending schools in Scotland. In addition to which it ought to be considered, that the education in New England is far more efficient and comprehensive than in this country.—The above statements are selected from the "American Quarterly Register" for May 1833, and the "American Almanac" for 1834.

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tions of art, the sciences cultivated by its inhabitants, and the plan of God's moral government among them; and, doubtless, our curiosity to become acquainted with the physical and moral arrangements of another world, would be abundantly gratified. But were an inhabitant of our globe, from among the *lower* or even from among many of the *higher* classes, to be transported to one of the planets, what account could *he* give of the arts and sciences, of the history, statistics, and natural scenery of our world? What could *he* say of its continents, rivers, islands, oceans, and volcanoes; its mountain scenery, and the properties of its atmosphere, of the variegated surface of the moon, and the peculiarities of its motions, of the history of its inhabitants, or the progress they had made in knowledge? What description could *he* give of the arts and inventions of modern times, of the construction of the instruments by which we view distant objects and by which we penetrate into the scenes invisible to the unassisted eye, of the principle of air-balloons, steam-engines, air-pumps, mechanical powers, electrical machines, or galvanic batteries? Above all, what could he tell them of the moral dispensations of the Creator towards our world, and of what is contained in the revelations of his word? He could perhaps tell them that there were hills, and rivers, and four-footed beasts, and men that were employed in killing each other; but could convey no precise idea of any thing in which this world differed from that to which he had been transported. He would be looked down upon with pity as a kind of *lusus naturæ*, unworthy of the name of a *rational* being. Of 800 millions of men that people our globe, there are at least 750 millions of this description, who could give little more information respecting the peculiarities of our world to the inhabitants of another planet, than they could receive from an elephant or a beaver, if such creatures had the faculty of communicating their ideas.

Such is the present character of the great majority of this world's population—and how is it to be elevated to a standard befitting a rational and immortal intelligence? Only by the universal extension of such an education as that, the outlines of which we have faintly sketched. The communication of *knowledge* is the first part of that process by which the human character is to be raised and adorned, as *light* was the first agent employed in the arrangement of the material creation; and this knowledge must, in every instance, be conjoined with religious principle and moral conduct, otherwise it will only prove the intelligence of demons.—Man, although, in one point of view, he is allied to the beasts of the field, in another, he is allied to superior natures, and even to the Deity himself; and therefore ought to be rendered fit for associating with such intelligences—for receiving from them communications of knowledge and felicity, and for imparting to them similar benefits in return. If man is destined to a future world, as we profess to believe, he will, doubtless, mingle with beings of various orders during that interminable existence which lies before him; and his *preparation* for such intercourses will, in a great measure, depend on the training he receives, and the principles he imbibes, during his sojourn in this sublunary sphere. There is no *essential* difference between men on earth, and the highest created beings in any region of the universe, but what consists in the degree of *knowledge*, and the degree of *holiness*, or moral perfection, which they respectively possess. When man is endowed with a competent measure of these qualifications, he is fitted for the highest degree of social enjoyment, both in this life and in the world to come; and therefore, in so far as we refuse to lend our aid to the cause of universal instruction, or set ourselves in opposition to it, we do every thing in our power to debase the character of our fellow-men, to prevent them from rising in the scale of intelligence, and to interpose a barrier to their present and future happiness.

I might likewise have shown the utility of universal education, from the tendency it would have to induce the mass of mankind to lend their aid in promoting every scheme which tends to advance the improvement of the social state of man; the cultivation of the soil, the forming of spacious roads and foot-paths, canals, rail-roads, and bridges; the universal illumination of towns, villages, and the country at large, by gas-lights and other contrivances; the establishment of expeditious conveyances in every direction by sea and land; and the carrying forward to perfection the various arts and sciences. But as I have elsewhere adverted a little to some of these objects, I shall only add, in the meantime, that *the value and security of property in any country, depends, in a great measure, upon the intelligence and morality of its population.* If the whole mass of society were thoroughly enlightened and moralized, we should no longer hear of "strikes" taking place among workmen, of servants embezzling the property of their masters, or of combinations being entered into in opposition to the interests of their employers. Every man's house would be his castle; and we should lie down to rest in the evening in perfect security from the incendiary, the insidious pilferer, and the midnight depredator. This security has already been partially felt in those countries where an enlightened education is general.—Mr. Stuart, when describing the New England States, remarks, that "robberies very seldom happen in that country, and that the doors of houses are frequently left *unlocked* during night"—the inhabitants having little fear of either depredations or annoyance from their neighbors.

III. Intellectual and religious education, universally extended, in combination with every other Christian exertion, would be more efficient than any other arrangement hitherto made for hastening the approach of the *Millennium*. That a period is about to arrive, when knowledge, holiness, and joy, shall distinguish the inhabitants of the world in a degree far surpassing what we have yet experienced, is clearly predicted in the oracles of inspiration.—By these oracles we are informed, that "*All the ends of the world* shall remember and turn to the Lord, and all the kindreds of the nations worship before him"—that "the earth shall be full of the knowledge of Jehovah, as the waters cover the seas,"—and that "all shall know him, from the least to the greatest,"—that "the glory of the Lord shall be revealed, and all flesh see it together,"—that "the heathen shall be given to Messiah for his inheritance, and the uttermost ends of the earth for his possession,"—that "all kings shall fall down before him, all nations serve him, and the whole earth be filled with his glory,"—that during the continuance of this happy era, "wars shall cease to the ends of the earth, and the nations shall delight themselves in the abundance of peace,"—that "the earth shall yield her increase, and be fat and plenteous,"—that the inhabitants "shall build houses and inhabit them, and plant vineyards and eat the fruit of them, and shall *long enjoy* the work of their hands,"—that "they shall go out with joy and be led forth in peace,"—that "there shall be nothing to hurt or destroy,"—and that "righteousness and praise shall spring forth before all nations." In what manner, then, may we conceive that such predictions will be accomplished? Are we to suppose that, by one appalling act of Omnipotent power, the wicked will at once be swept from the face of the earth, and that the physical aspect of our globe will be instantly

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changed and renovated by the same Almighty energy, as at the first creation? Or, are we to conclude, that this auspicious era will be introduced in consistency with the established laws of nature, and by the agency of human beings, under the influence and direction of the Divine Spirit? For the former supposition we have no evidence whatever in any of the intimations given of this event in the Scriptures, and it would be inconsistent with all that we know of the by-past operations of the Divine Government; as might be clearly shown, by an induction of facts and arguments of various kinds, were this the proper place to enter into such a discussion. If, then, we admit the latter conclusion, it will follow, that the Millennium will be introduced by a concentration of the moral and intellectual energies of mankind directed to this great object—by following out those plans which are calculated to promote the renovation of the world—by the consecration of a far greater proportion of our treasures for this purpose than has ever yet been thought of—and by directing our eyes to the Supreme Disposer of events for that wisdom which is "profitable to direct us" in all our arrangements, acknowledging Him as the original source of all our activities, and who alone can render them successful.

What, then, are those means by which the moral world may be renewed "in knowledge and holiness, after the image of Him who created it?" Undoubtedly the *efficient* training of the young from the earliest period of infancy to the age of manhood, is one of the first and most important steps to the thorough renovation of the world—a subject which has hitherto been egregiously trifled with, and almost overlooked, in our Christian arrangements.—We have all along laid too much stress upon the mere *preaching* of the gospel, or, in other words, the delivery of a piece of human composition to a mixed multitude, the one-half of whom are unprepared by previous instruction either to understand or to appreciate its truths; and hence the comparatively feeble effects which have been produced on the moral characters of men; hence the confused conceptions entertained of Divine truth; and hence it happens, in certain cases, that the truth delivered rebounds from the heart like a ball of cork from a wall of adamant, because it has not been previously prepared for its reception; and, to palliate our remissness and inactivity, we have sometimes had the presumption to ascribe this effect to the withholding of Divine influence. Let it not, however, be imagined that I mean to discourage the preaching of the gospel. No: nothing is farther from my intention.—Let the gospel be proclaimed still more extensively, and with far more energy and pathos than have ever yet been displayed; and let missionary exertions, and every other Christian activity now in operation, be carried forward with still greater vigor. But let our chief attention be directed to the *preparation* of the minds of the young for the reception of the truths of religion—to invigorate their rational powers and their principles of action, and to counteract, on the first appearance, every evil propensity,—and then we may expect that the "Word of God" will soon run like a mighty river through the world, and "have free course and be glorified," enlightening the understanding, purifying the affections, and "bringing into captivity every thought to the obedience of Christ." An intellectual, moral, and religious* education, universally extended, constitutes the *essence* of the Millennium; it is one of its chief characteristics, and will form the foundation of all the happiness which will then be enjoyed; for it is one of the distinguishing circumstances connected with that period, that "all shall know Jehovah, from the least to the greatest." But how can we expect that the superstructure can be reared, if the foundations be not laid, or that "the desert will rejoice and blossom as the rose," while the hand of industry is never applied to root up the briers and thorns, and to cultivate the soil?

Is it inquired, *when* we may expect the Millenium to commence? I reply, *just when we please.* Are we *willing* that it should commence in the present age? We have the *means* in our power, if we choose to apply them. In the course of *forty years* from this date the Millennium might not only be commenced, but in a rapid progress towards the summit of its glory,—*provided we are willing at this moment to concentrate all our moral and intellectual energies, and to devote all our superfluous wealth,* or at least a tenth part of it, *to the furtherance of this object.* Nay, in the course of half that period, we should have a generation rising up in knowledge and holiness, far superior to any race which has appeared in the world during the ages that are past. For, were we just now to commence a universal system of infant instruction, and continue the course through all the higher departments formerly specified—in the course of twenty years all the children who are now about two years of age (if continued in life) would have arrived at the age of *twenty-two*, in an enlightened and moralized state, and would form the most numerous and influential portion of the population, and give a tone to all ranks of society. Even the *physical aspect* of the globe, within the course of another century, might be *renovated*, and adorned with every thing that is beautiful and sublime. The wealth that has been expended in the madness of *warfare*, even by *civilized* nations, during a century past, had it been appropriated to philanthropic improvements, would have been sufficient to have cultivated all the desolate wastes of our globe, to have made its wilderness like Eden, and its deserts "like the garden of the Lord,"—in short, to have transformed it into something approaching to a terrestrial paradise. We have it in our power to accomplish all this in the century to come, if we are *willing* to devote our energies and our treasures to the purpose of philanthropy and general benevolence.

But, is it of any avail to address the majority of our fellow-men on this subject? No: we might as soon speak to the tides and currents of the ocean, and expect them to stop at our command, as to expect that the current of licentiousness, folly, ambition, and avarice, in which three-fourths of mankind are carried headlong, will stop its course, and diverge into the channel of religion, philanthropy and beneficence. But I trust there is still a select band of Christian philanthropists who only require to be convinced of the necessity of extraordinary exertion, and to receive an additional stimulus, in order to excite them to a godlike liberality. What sacrifice would it be to a man who has £500 a-year to devote annually £100 to the purposes of religious and intellectual improvement? to another who has £1000 a-year to devote £300, and to another who has £10,000 to allot £4000 *annually* for the same object? It would not deprive

* In this and various other parts of this work, I have used the words *moral* and *religious*, in compliance with common usage, as if they conveyed distinct ideas. But I conceive that the ideas they express are so intimately connected that they can never be separated. There can be no true morality but what is founded on religion, or the principles of Christianity; and religion can have no real existence but as connected with the *morality* of the Bible—the promotion of which, in principle and conduct, is the great object of all the revelations of Heaven.

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any one of them either of the necessaries or of the luxuries of life, or of any thing that contributes to comfort, honor, or sensitive enjoyment. It is now high time that the *sincerity* of a profession of Christianity should be tried by the test of pounds, shillings, and dollars. We have beheld numerous instances of ministers and others aspiring after the highest stations and the largest salaries, in order to increase their incomes. Let us now see what sacrifices they will make of the wealth which God has given them for the purpose of promoting his glory in the world. Let us see whether God or Mammon, whether the promotion of the best interests of mankind or "the lust of the flesh and the pride of life," rule supreme in their hearts. That man who refuses to come forward with his wealth, when it is proved to be requisite for the purposes alluded to, ought not to assume the name of a *Christian*. He has never felt the influence of that divine maxim of our Saviour, "It is more blessed to *give* than to receive." He virtually declares, that "laying up treasures on earth," providing fortunes for his family, keeping up a certain rank in society, and living in luxurious abundance, are matters of far greater importance than the approach of the Millennium and the regeneration of the world. If a man is in doubt with respect to the existence of religious principle in his soul, I know not a better test than this, by which to try the sincerity of his Christian profession: Is he willing, at the call of God, to give up a portion of his possessions to His service, and even "to forsake all" to prove himself "a follower of Christ?" There is a certain class of religionists who are continually whining about the low state of religion, and the wickedness that prevails among all ranks; and there is another class who are frequently talking about the *calculations* that have been made respecting the *predicted period* of the "latter-day glory;" but when you ask any of these classes to put their hands in their pockets, in order to supply means for improving society and hastening the approach of that glory, they will rebound from you as the north poles of two magnets rebound from each other, and will tell you, with an air of apathy and spiritual pride, 'that the spirit is not yet poured out, that man can do nothing of himself, and that God's time is not yet come.' If Christians were universally to act upon such views, the predicted glory of future ages would never be realized. "It is not for us to know the times and the seasons which the Father hath reserved in his own power;" but we know that it is our *present duty* to consecrate to the service of God and the good of mankind all the powers and faculties with which we are invested, all the energies we are capable of exerting, and all the treasures not essential to our comfort, to carry forward the building of the Spiritual Temple, and to "prepare the way of the Lord."

In short, it is now more than time that true Christians were rising above the false maxims of the world, the calculating spirit of commerce, the degrading views of the sons of avarice, and the pursuit of earthly honors and distinctions, and acting in conformity to the noble character by which they wish to be distinguished. Let them come forward in the face of the world, and declare by their conduct, and their noble generosity, that while they enjoy and relish the bounties of the Creator, they despise the vain pageantry of fashionable life, with all its baubles, and are determined to consecrate to rational and religious objects all the superfluities of wealth which have been hitherto devoted to luxury and pride. Every Christian hero should be distinguished in society (whether he be sneered at or applauded by the men of the world) by his determined opposition to worldly principles and maxims —by his abhorrence of avarice—by his active exertions in the cause of philanthropy—and by the liberal portion of his substance which he devotes to the cause of education and religion; and the Church ought to exclude from her pale all who refuse, in this way, to approve themselves the disciples of Jesus. Better have a Church composed of a select band of a hundred "right-hearted men," ardent, generous, and persevering, than a thousand lukewarm professors, who are scarcely distinguishable from the world, and who attempt to serve both God and Mammon. Such a select band of Christian heroes, in different parts of the Universal Church, "shining as lights in the world, in the midst of a perverse generation," and exerting all their influence and power in counteracting ignorance and depravity, and promoting the diffusion of every branch of useful knowledge, would do more to prepare the way for the approach of the Millennium, than ten times the number of a mixed multitude of professing Christians who are sunk into a state of apathy, and have little more of religion than the name. Their influence would be *powerful* in every circle in which they moved—they would make the rich professors of religion ashamed of their parsimony and their indolence—they would induce the lukewarm Christian either to come cheerfully forward with his wealth and influence, or give up the profession of religion altogether, and take his stand at once among the men of the world; and they would stimulate the young generation around them to consecrate the vigor of their lives to such holy activities. They would doubtless be sneered at by the licentious, the avaricious, and the gay; and even by the proud and wealthy ecclesiastic, who has never imbibed the spirit of a *Neff* or an *Oberlin*; but every one who is conscious that "his witness is in Heaven, and his record on high," will look down with a becoming indifference on the scorn of such men, and "hold on his way rejoicing."—"Who, then, is a wise man among us, and endowed with knowledge,"—"to whom God hath given riches, and the power to use them?"—let him come forward with his stores of knowledge and his treasures of wealth, and dedicate them to the service of the Most High; and bring along with him a few more congenial minds to embark in the same undertaking, and great shall be his reward. "For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

It is said, that when the town of Calais, after a siege of twelve months, wished to surrender to Edward III. he demanded that six of the most considerable citizens should be sent to him, carrying the keys of the city in their hands, bareheaded and barefooted, with ropes about their necks, to be sacrificed to his vengeance. This cruel demand threw the inhabitants into a state of unutterable consternation, and they found themselves incapable of coming to any resolution in so distressful a situation. At last, one of the principal inhabitants, Eustace de St. Pierre, stepped forth, and declared himself willing to encounter death for the safety of his friends and companions; another, animated by his example made a like generous offer; a third and a fourth presented themselves to the same fate, and the whole number was soon completed. Shall such a sacrifice as this, extending even to life itself, be cheerfully made; and shall we not find as many Christians in every town willing to sacrifice the third, or fourth, or at least the tenth part of their property for the good of mankind, and the regeneration of society? The offerings, in ancient times, for the service of God, far exceeded any thing that has yet been attempted under the Christian economy. The gold and silver alone, offered for the rearing of the tabernacle, amounted to upwards of £300,000 of the pre-

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sent value of British money, besides the brass, the shittim wood, the linen, the embroidered curtains the onyx stones and jewels, and the regular *tithe* which every Israelite annually paid of all that he possessed. When the temple was about to be erected, David, along with his princes and captains, contributed no less than 108,000 talents of gold, and 1,017,000 talents of silver, which amounted to more than 900 millions of pounds sterling; and the expense of the sacrifices offered on the occasion amounted to several hundred thousand pounds.—1 Chron. xxii. 14. —xxix. 3—9. These offerings were a tribute of gratitude to God, the original bestower of every enjoyment; and hence, David, when he blessed the Lord before all the congregation, declared, "All things come of thee, and *of thine own have we given thee.* All this store we have prepared to build an house for thy holy name cometh of thee, and *is all thine own.*" The *tithes*, or tenth of their income, were designed as an acknowledgment that they had received their estates from his free gift, and held them by no other tenure but his bounty. They were a kind of *quit-rent* annually paid to the Great Proprietor of the soil, for the maintenance of his worship, and the instruction of the people. And why should not the estates of Christians be viewed in the same light, and a similar portion of them be devoted to the same purpose? The tenth of the incomes of the inhabitants of Britain would annually amount to *many millions*; yet all that has been collected by the British and Foreign Bible Society, the most popular of all our religious institutions, during thirty years of its operation, is only about *two* millions of pounds. Notwithstanding, however, the general apathy which exists on this subject, I am disposed to indulge the hope, that, ere long, thousands of Christians in different parts of the Church, will come cheerfully forward and consecrate, not merely a tenth, but in many instances, *one-half* of their substance, for carrying forward the designs of Providence for the reformation of the world.—Such offerings are nothing more than what is requisite for accomplishing this grand object; and when such a spirit of liberality becomes general in the Christian Church, we may confidently expect that the happy era is fast approaching, when the light of divine truth shall shed its radiance on every land—when "The glory of Jehovah shall be revealed, and all flesh shall see it together—when the wilderness and the solitary place shall be made glad, and when righteousness and praise shall spring forth before all nations.

The inhabitants of New England, I am confident, will be among the first to set such a noble example to every other nation. From small beginnings, they have advanced more rapidly in religious and intellectual improvement than any other people under heaven; but they have not yet attained the *acme* of improvement, "neither are they already perfect;" but "must press forward to the mark," without "looking back," with self-complacency on the advancement they have hitherto made, and "stretch forward toward those things which are before."—There are, perhaps, few circumstances in the history of mankind more remarkable than the landing of the persecuted *pilgrims* of New England on the rock at Plymouth, and the important consequences which have been the result of the settlement of that small and distressed colony. About a hundred individuals, driven from their native land by the demon of persecution, landed at that point, near the middle of winter in 1620, with prospects the most dismal and discouraging—fatigued by a long and boisterous voyage—forced on a dangerous and unknown shore on the approach of the most rigorous season of the year—surrounded with hostile barbarians, without the least hope of human aid—worn out with toil and suffering, and without shelter from the rigor of the climate; so that, in the course of three or four months, forty-six of their number were carried off by a mortal sickness. Yet this small band of Christian heroes laid the foundation of all the improvements in knowledge, religion, liberty, agriculture, and the arts, that distinguish the New England States; which now contain a population of nearly two millions of souls. Through their instrumentality and that of their successors, "the wilderness has been turned into fruitful fields," hundreds of cities and towns have been founded, colleges and splendid temples have been reared, civil and religious liberty established on a solid basis, the education of the young, and mental and moral improvement, promoted to an extent beyond that of any other nation upon earth. These circumstances, furnish a proof of what a small body of persevering and well-principled men can achieve in the midst of difficulties and discouragements, and a powerful motive to excite us to engage in every holy activity. And I trust, the decendants of these pilgrims, animated by their noble example, will rise to still greater heights of intelligence and virtue, till knowledge become universal—till moral evil be completely undermined—till "righteousness run down their streets like a river," and till the influence of such moral movements be felt among all the families of the earth.

CHAPTER XIII.

PRINCIPLES ON WHICH A NATIONAL SYSTEM OF EDUCATION SHOULD BE ESTABLISHED.

In attempting to establish any new system, however excellent, many obstacles and impediments present themselves, arising from the feelings, interests, and preconceived opinions of mankind. In establishing such a system of education as we have described, one great obstacle would arise in this country from the interests, and conflicting opinions of religious sectaries. Religion, which was intended by its Author to introduce harmony, and to promote affection among mankind, would, in all probability, be brought forward to interrupt the noblest efforts of benevolence in the cause of universal instruction. Every sectary would be apt to insist on its peculiar dogmas being recognised, and especially those which are more directly patronised by the State would prefer a double claim for the superintendence and control of all the arrangements connected with the education of the young. Such conflicting elements and party interests have already prevented the establishment of institutions which might have proved beneficial to the rising generation, and would, doubtless, mingle themselves with any future discussions or deliberations that might take place on this subject.

In the year 1820—21, Mr. Brougham (now Lord Brougham) introduced a Bill into the House of Commons, entitled, "A Bill for better providing the means of education for his Majesty's subjects," which was imbued with a spirit of illiberality and intolerance which would have disgraced the darkest ages of the Christian era. The following were some of its leading provisions. "1st, No person is capable of being elected as *Schoolmaster* by the parish, who does not produce a certificate *that he is a member of the Church of England as by law established.*" In this sweeping regulation, it is roundly declared, that, among all the six or seven millions of respectable Dissenters; that, among all that class of men who have descended from the congregations formed by Baxter, Owen, Watts, Doddridge, and a

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host of other illustrious Divines, renowned for their sterling piety and learning; that, among the whole of that class of men who, for the last forty years, have shown more disinterested zeal and activity for the instruction of the poor than any other class in the British empire! there is not a single individual that deserves to be entrusted with the education of youth! and for no other reason than because they have dared to think for themselves, and refused to submit to ceremonies and ordinances which are not appointed in the word of God. In another regulation, power is given to the clergyman of the parish "to call before him the person chosen by the parish, and to examine him touching his fitness for the office, and if he shall not approve of the person chosen, he may reject his appointment" as often as he pleases, without assigning any reason, save his own will and pleasure, and *from this decision there was to be no appeal!* which rendered nugatory, and little short of a mere farce, the previous election made by the qualified householders of the parish. After the teacher was supposed to be approved of and fixed in his situation, a set of arbitrary regulations and restraints were imposed upon him by "the rector, curate, or other minister of the parish." "He may at all times enter the school, examine the scholars, question the master touching his government of the school: may direct from time to time, *what portions of Scripture shall be read, either for lessons or for writing in the school*, which direction the master is hereby required to follow." The teacher was also enjoined "to use select passages [of the Bible] for lessons, whereby to teach reading and writing, and shall teach no other book of religion without consent of the resident minister of the parish where such school is held, *and shall use no form of prayer or worship in the said school except the Lord's Prayer, or other select passages of the Scriptures aforesaid.*" Such regulations and injunctions reduced the teacher to something very little superior to a mere machine, or to a slave in the hands of a clerical despot. He was every day liable to be degraded and insulted in the presence of his scholars, whenever a haughty clergyman took it into his head to enter the school, and to display his magisterial and consequential airs. By the regulations enacted in this Bill, the *children* of Dissenters were likewise degraded. For, although they were to be *permitted* to attend the schools to be established, yet they were to be *distinguished*, in many respects, as *speckled birds*, different from those of the immaculate churchman, and compelled "to learn the liturgy and catechism of the Church, and to attend the Divine service of the Church of England," unless their parents "*proved themselves to be Dissenters from the Established Church*, and notified the same to the master." Such is only a *specimen* of the spirit and enactments which pervaded "Brougham's Education Bill;" enactments repugnant to the views of every liberal mind, and pregnant with bigotry and intolerance.—It was a fortunate circumstance that the bill never passed the House of Commons; otherwise, it might have prevented the establishment of a liberal and efficient system of education for a century to come.*

It is to be hoped, that in any future deliberations on this subject, a more noble and liberal spirit will be displayed in the arrangements connected with education. Indeed, no efficient system of national instruction can be established on an exclusive or sectarian principle. Persons of all religious denominations ought to be eligible as teachers, visitors, superintendents, and members of school-committees, on the sole ground of their intelligence, piety, and moral conduct—and of the knowledge they have acquired of the true principles of education, and the mode in which they should be applied. As, in every country, numerous classes are to be found differing in sentiment respecting subordinate points in religion, it could not be expected that they would come forward either with voluntary subscriptions, or submit, without reluctance, to be taxed for such establishments, if any particular sectary were to be invested with the sole superintendence, and all others excluded from a share in the deliberations and arrangements connected with their operation. Such an arrangement would be an act of glaring injustice to the parties excluded, since they have an equal right of management on the ground of their subscriptions, or of the taxation to which they would be subjected; it would foster invidious distinctions between the different parts of the same community; it would tend to prevent independency of thinking on religious subjects, and to promote a spirit of hypocrisy and sycophancy in inducing persons to sacrifice the dictates of conscience to the emoluments of office; it would throw into a state of unmerited degradation a large portion of the most respectable characters in Christian society—for eminent piety, intelligence, and benevolence, are not confined to any section of the Christi n church;—it would nourish a spirit of alienation among the different portions of religious society, which has too long rankled in the human breast; it would prevent some of the most worthy and enlightened characters from coming forward as candidates for the office of instructors; it would interpose a barrier to that harmony and affection which should subsist among all ranks and denominations of society; and would ultimately frustrate, to a very great extent, the grand objects which an enlightened education is intended to accomplish. Nothing but a spirit of selfishness and ambition, of bigotry and intolerance, inconsistent with the harmony of society and the principles of our holy religion, will again attempt to establish education on such illiberal and exclusive principles. In this point of view, we cannot avoid reprobating an attempt which is now making by certain individuals to extend the system of parochial schools, so that there shall be no occasion for teachers of any other description. We object to this object on the following grounds: 1. Because it is assumed that the education generally imparted in parochial schools, and the plan on which instruction has usually been communicated, are to be considered as patterns of excellence, and, consequently, require only to be more generally extended. In the preceding pages, we have endeavored to show, that, in common with most other schools in this country, the parochial system is miserably defective and inefficient as to the great objects which an enlightened education ought to embrace; and, in proof of this, we need only appeal to the ignorance and vice which have hitherto prevailed, and still prevail, among the great mass of the population. That parochial schools have been on the whole, of considerable advantage to Scotland, none will deny. But they have not produced the one-tenth part of the moral and intel-

* Lord Brougham has displayed more enlightened views on the subject of education, in his speech delivered in the House of Lords, on the 21st May, 1835, and the resolutions founded upon it, than he did in his "Education Bill" of 1821, or even in 1833, when he declared, that there are sufficient means of education in England, and that "he had become a convert to the opinions of those who thought it would be unwise to disturb a state of things which produced such admirable results." It is to be hoped, for the good of the nation, that his lordship's suggestions will soon be carried into effect; and that the principles on which a national system of education is established will be such as to meet the approbation of an enlightened and religious public.

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lectual effects they might have done, had they been established on a more liberal and enlightened basis; and, consequently, were the system to be extended, it would tend to prevent, for an indefinite period, the establishment of a more enlightened, comprehensive, and efficient system of moral and intellectual instruction. Besides, there is not one out of a hundred of the parochial school-houses furnished with the apartments, apparatus, and other accommodations, requisite for carrying forward a plan of intellectual instruction. 2. We object, on the ground of the *exclusive principles on which parochial schools are conducted.* They are considered as so intimately connected with the established church, that no one but a member of that church is eligible as a parish teacher. Consequently, in attempting to extend the parochial system till it is supposed capable of affording instruction to the whole population, it is virtually declared, that, among all the dissenters in this country, amounting to more than one-third of the population, and whose moral and intellectual character stands as high as that of the other two-thirds, there is not one who ought to be entrusted with the education of youth, however respectable the qualifications he may possess. Those who countenance a principle of this kind have, surely never studied the principles of religious liberty or of natural justice, nor opened their eyes to "discern the signs of the times." In so far as the individuals alluded to have it for their object to improve the plan of public instruction, and to raise the qualifications of the teachers, we wish them every success; but the community will certainly pause before it gives its sanction to a principle which would deprive nearly one-half of the nation of all interest and superintendence in regard to an object in which they are all equally concerned.

Hitherto, the superintendence of education, both in Scotland and England, has been chiefly entrusted to the clergy; and at the time when our parochial and other scholastic institutions were established, there was perhaps a propriety in this arrangement; since, at that period, clergymen were almost the only educated persons, and literature was chiefly concentrated in their order. But the case is quite different in the present day, when a liberal education is not confined to any one rank of society, and when *classical learning* is not considered as the most important accomplishment. There is not, therefore, the same reason why the superintendence of education should be *exclusively* entrusted to clergymen, or to any other class of the community. We would deprecate the idea of the education of the general mass of the population being entrusted exclusively either to the established church, or to dissenters of any denomination. Clergymen of all denominations should be considered as eligible, in common with other intelligent individuals, as superintendents and members of Educational Committees; but experience proves that it is dangerous to the general interests of the community to entrust its affairs, especially those which relate to education, to any privileged class of society; for in such a case the general good of the public has frequently been sacrificed to the interests or ambition of a party.

One of the chief pretences generally set up for exclusive clerical superintendence, is the promotion of the interests of religion. It is much to be deplored that religion, which was intended to promote "peace on earth, and good-will among men," should so frequently have been used as a pretence for sowing dissensions in society, and violating the principles of natural justice. Whether "pure religion and undefiled" is promoted by attempting to raise one portion of the community and to crush another, and to throw a large body of respectable characters into a state of unmerited degradation, on account of their adherence to the dictates of conscience—is a question which may be safely left to every unbiassed inquirer to decide. With regard to the *religious* instruction of the *young*, no difficulty could arise from the circumstance of persons belonging to different religious parties having the superintendence of it; since almost every denomination of Christians recognises the *essential* facts, doctrines, and duties of Christianity, which are the only religious topics which ought to be exhibited to the young either in public or in private. The man who, overlooking such subjects, would attempt to expatiate before the young on sectarian points of controversy, ought to be considered as destitute of that prudence and discretion which are requisite for a public instructor. If religion were taught, as it ought to be, directly from its Original Records, instead of being inculcated from human formularies, there would soon be little difference of opinion respecting its main and leading objects. The religion of Heaven has been communicated to us chiefly in the form of historical narrations, unfolding to us the Divine dispensations, in relation to the fall, the recovery, and the renovation of mankind, and embodying certain leading truths and moral precepts, to direct our affections and conduct—the great end of which is, not to engender strife and a spirit of metaphysical speculation, but to counteract moral evil, and to promote union, harmony, and love, among all who acknowledge its authority. There is no believer in revelation that calls in question the facts of Scripture, the perfections of the Deity it unfolds—the death, resurrection, and ascension of Christ—the immortality of the soul—a future state of punishments and rewards—or the propriety of the moral principles it inculcates. These are the leading topics of revelation; and to insinuate that such subjects cannot be taught directly from the Scriptures themselves, without the aid of human formularies, is nothing short of throwing a reflection on the wisdom of God, on account of the *manner* in which he has communicated his will, and of affixing a libel on the character of the inspired writers, as if their writings were not sufficiently plain and perspicuous.

The efficiency of religious instruction deduced from the Scriptures alone, is clearly proved from the mode of tuition in infant schools. In these schools, religion is taught by familiar descriptions and details of scriptural facts—by illustrations, taken from Scripture and the scenes of nature, of the perfections of God—and by enforcing the moral precepts of the Bible on the young, and showing how they ought to be exemplified in all their intercourses with each other. Now, I appeal to every one who has witnessed the religious knowledge of the children in these schools, and its influence upon their conduct, if this mode of tuition is not infinitely preferable, as to its practical effects, to the usual method of instruction by catechisms, or any other formulary. Let us take a number of children at random from any common school, who have learned the "Shorter," or any other catechism, from beginning to end, and compare their knowledge and feelings in regard to religion with those of the children of a well-conducted infant school, and the superiority of the infant school children will be strikingly apparent, even although they are much younger than the former.—Should parents, however wish to inculcate upon their children the *peculiar* tenets of the sect to which they belong, they have an opportunity of doing so at *home*, or by means of the pastors belonging to that denomination to which they are attached; but, in public schools, to attempt the inculcation of sectarian opinions, would be equally injurious to the interests of religion and the cause of universal education. This was at-

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tempted by the Church of England, in the enactments contained in Brougham's "Education Bill," and the same principle led the dignitaries of that church to oppose the Lancasterian system of education, and to patronise that of Dr. Bell, in which the peculiar tenets of the Episcopal church were to be exclusively inculcated.

That Christians of different denominations may cordially co-operate in the arrangements of education, appears from various existing facts. In the Northern States of America, as already noticed, education is far more general than in this country, and conducted on more rational and enlightened plans; and persons of all denominations in religion co-operate in its superintendence. In the 24th "Annual Report of the Trustees of the Public School Society of New York, for 1829," it is stated, among many other interesting facts, that "The Board of Education consists of members of eight or ten religious denominations, *all acting with entire harmony*"—that "they discharge the important duties of their trust, with a single eye to the public good"—and that they received the sanction of "an independent set of examiners, who have repeatedly inspected the schools, and are acquainted with the operations of the Board"—who express in their Report "their full confidence that the literary, moral, and religious instruction, calculated to fit the young for the duties of life, and to prepare them for the happiness of futurity, is properly attended to, and the school monies strictly and most beneficially applied to their legitimate purposes." This board had the superintendence of "21 schools, with 21 principal and 24 assistant teachers, and 6007 children," the expense of which amounted to 62,000 dollars; besides which there were above 450 private, charity, and other schools in the city of New York.—We know, too, that the "British and Foreign School Society" is conducted on similar principles—its Directors consisting of persons belonging to the established church and the various denominations of dissenters; and the same is the case with the institutions for infant education which have been lately established in many of our populous towns. The hand-bill announcing the objects of the Model Infant School, Glasgow, which was framed by the Rev. Dr. Welsh, then of St. David's church, states, as one of the objects of this institution, that it is "for the reception of children from the age of two to that of six years, with the view of imbuing their minds with the knowledge of religious truths,"—and that "the plan of communicating religious truths is by the narratives, the precepts, and the plainest announcements of Scripture." In short, the liberal plan now suggested has been adopted in all its extent in the kingdom of Prussia, where a national system of education has been established in which all classes of religionists, whether Protestants or Catholics, have an equal interest, and which, for more than half a century, has been conducted with the greatest regularity and harmony. So that there is no impossibility in persons belonging to different religious persuasions co-operating in the business of education, where there is a sincere desire to promote the improvement of the young, and the best interests of general society.

But should it be found impossible to induce the dominant sect in any country to co-operate with dissenters in the arrangements of education, perhaps the following might be the most eligible plan of procedure:—Let the government allot a sum adequate to the erection and endowment of all the schools requisite for an enlightened and efficient system of education—let this sum be divided between churchmen and dissenters, in a fair proportion, according to their respective numbers—and let the application of this sum, and the details respecting the patronage of the schools, the qualifications of teachers, and the mode of instruction, be left to the respective parties, to be arranged as their judgment and circumstances may direct—specifying, however, some of the grand and leading principles on which the schools must be established.—A plan of this kind would, indeed, still preserve the invidious distinction between churchmen and dissenters; but it would be infinitely preferable to bestowing the whole patronage and superintendence of education on any one sectary or class of men whatever.—Should government refuse to grant any pecuniary assistance to such an object, dissenters and all others have it in their power, by coming forward, in one grand combination, with *voluntary* contributions, to accomplish this noble design, independently of aid from any power under heaven; provided they are *willing* to make some of those small sacrifices formerly suggested. (See page 128.) And if they *will not* stand forward as bold champions, with their purses in their hands, ready to be delivered up for the support of this good cause, they will declare themselves to be unworthy of the name of *Christians*, or of *lovers of their species*, and will deservedly be deprived of all the advantages, in time and eternity, which might result from the accomplishment of this object, to themselves and to their offspring, both in the present and in future generations.

CHAPTER XIV.

MAXIMS, OR FIRST PRINCIPLES IN EDUCATION.

I. THE *idea should go before the word which expresses it*—or, in other words, *A clear and distinct conception of an object should be impressed upon the mind, before the name or terms which express it be committed to memory.*

This may be considered as the first and fundamental principle of intellectual instruction; and, if admitted, the following rule should be strictly adhered to in the business of education:—*Let no passages of any book be committed to memory before the leading ideas they contain be clearly understood.* If this principle were universally introduced into education, it would overturn almost every system of instruction which has hitherto prevailed both in secular and religious tuition. An opposite principle has almost uniformly been acted upon; and hence, catechisms, psalms, hymns grammar rules, chapters of the Bible, and speeches in the Roman senate, have been prescribed as memorial *tasks*, before any of the ideas contained in them could be appreciated. We may ask, in the name of all that is wise and rational, of what use is it to stock and overburden the memories of children with a medley of words to which no correct ideas are attached? Although a child could commit twenty catechisms to memory, or could even repeat the whole of the Old and New Testaments, what purpose would it serve, if he did not enter into the spirit and meaning of the truths therein recorded? I have conversed with an individual who could repeat the whole Bible from beginning to end, and yet was entirely ignorant of the meaning of almost every proposition it contained, and its most interesting truths appeared to have made no impression upon his heart. As in the original formation of language, the objects of nature must *first* have been observed and known before words or signs were fixed upon to distinguish them; so, in communicating the elements of thought, the objects of thought must first be recognised and described before the terms and epithets which express their natures and

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qualities be committed to memory. Instead of obtruding a medley of words before they are understood, upon the memories of the young, they should be made to *feel a desire* for terms to express their ideas; and, in this case, the ideas and the words which express them will afterwards be inseparably connected.

II. In the process of instruction, *Nothing* (if possible) *should be assigned to the young merely as tasks.* Every thing prescribed for the exercise of the faculties, should be represented both as a *duty* and as a *pleasure;* and if the young *understand* the nature and objects of their scholastic exercises, and the manner in which they should be prosecuted, they will find a pleasure in endeavoring to surmount every apparent difficulty. I once knew a gentleman, the Rector of a grammar school, who, on his admission to his office, boasted that he would conduct his school without inflicting any corporeal punishment—instead of which, he prescribed from twenty to sixty or eighty lines of Virgil or Horace, as memorial *tasks*—and, when not accurately repeated, increased their number. But this practice had no other tendency than to excite revengeful feelings, and to produce disgust at the process of learning.

III. *Every thing that is cheerful and exhilarating to the young should be associated with the business of education.*

Hence, school-rooms should be spacious, light, and airy—comfortably heated during winter, and erected in delightful and commanding situations. The school-books should be neatly printed, and enlivened with pictures and engravings colored from nature—amusing and instructive experiments should frequently be exhibited—and the pupils should be occasionally gratified with excursions into interesting parts of the country, to view the beauties of nature and enjoy the bounties of Providence; so that all their scholastic exercises may be connected with delightful associations.

IV. In the practice of teaching, *the principle of Emulation should be discarded.*

By a principle of emulation I mean, the exciting of the young to exertion from the hope of reward when they excel their companions in intellectual excellence, or from the fear of punishment or degradation when they fall beneath them in industry and acquirements. Many teachers have asserted that they could not conduct education with any effect without the aid of this principle. But, whatever effect it may have in an *intellectual* point of view, it almost uniformly produces an injurious effect on the *moral* temperament of the young, on their companions whom they excel, and on their parents and guardians, who are led to form false estimates of their progress and acquirements by the prizes they receive and the places they occupy in their respective classes. One grand end of instruction, which has been too much overlooked, is to cultivate and regulate the moral powers—to produce love, affection, concord, humility, self-denial, and other Christian graces.—But the principle of emulation has a tendency to produce jealousy, envy, ambition, hatred, and other malignant passions, and to exhibit intellectual acquisitions as of far greater importance than moral excellence. Besides, it is only *a very few* in every class that can be stimulated to exertion by this principle, and these few are generally of such a temperament as to require their ambitious dispositions to be restrained rather than excited. In the "American Annals of Education," for January, 1833, there is an excellent paper on this subject by Miss C. E. Beecher, of Newport, Rhode Island, a lady well known as an efficient teacher. After enumerating the evils which uniformly flow from the principle of emulation, she states the following motives, as those which she has found "not only *equal*, but *much more* efficient, in reference to all the objects to be gained in education:"—"1. *Personal influence*—endeavoring to gain the esteem, the affection, and the confidence of the pupils," &c. In this connection she justly remarks, "that *commendation for improvement* needs to be practised much more frequently than reproof for deficiency. 2. By habitual appeals to the *Bible* as the rule of rectitude, and to *conscience* as the judge. 3. By cultivating a love of knowledge for its own sake, that is, for the pleasure it imparts; and also for the sake of the increased good it will enable us to do for our fellow-beings. 4. By efforts to form a correct public sentiment in school, so that it shall be unpopular to do wrong. 5. By appeals to parental influence, and that of other friends. This is accomplished by transmitting frequent accounts both of deficiency and improvement to the friends of the pupils. 6. By cultivating in the pupils a sense of obligation to God, of his constant inspection, and of his interest in all their concerns." These principles, (which are more particularly explained and amplified in the paper referred to,) she adds, "I have chiefly depended upon during the last three or four years of my experience as a teacher. Every year has added to my conviction of their efficacy, and every year has increased my satisfaction that the principle of emulation has been banished with no consequent evil, and much increase of good."

Mr. Morgan, in his late "Address to the Proprietors of the University of London," expresses sentiments in accordance with the above. Speaking on the subject of *prizes*, he says, "A prize is the least effectual mode of accomplishing the desired object; it is founded on injustice, inasmuch as it heaps honors and emoluments on those to whom nature has already been most bountiful, and whose enjoyments are multiplied and increasing in a greater ratio than others by the more easy acquisition of knowledge." "Praise, and invidious comparisons, are only other forms of the same principle, alike fruitful in envy, pride, scorn, and bitter neglect. In the curiosity of children, there is a sufficient and a natural stimulant of the appetite for knowledge, and we live in a world abounding in the means of useful and pleasurable gratifications. All that is required of preceptors is to aid the development of the faculties with affection and judgment." A *certificate* of diligence and good conduct seems to be all that is necessary to distinguish from the vicious, the idle, and slothful, those who have employed their time and talents in a proper manner.

V. *Corporeal punishments should be seldom or never inflicted*—and, when they are determined upon as the last resort, they should be inflicted *with calmness and affection.*

There is something revolting and degrading in corporeal punishments, and the necessity of resorting to them generally indicates, that there had been a want of proper training in the earlier stages of life. It is vain to imagine, that children can be *whipped* either into learning or religion; and, if an enlightened and judicious mode of tuition were universally adopted, there would seldom be any necessity for resorting to such a stimulus. But in the modes of teaching which have most generally prevailed, corporeal punishments are almost indispensable. In the German "Pedagogic Magazine," for 1833, we are told that "there died lately in *Swabia*, a schoolmaster, who, for 51 years, had superintended an institution with old-fashioned severity. From an average inferred from recorded observations, one of the ushers calculated, that, in the course of his exertions, he had given 911,500 canings, 124,000 floggings, 209,000 custodes, 136,000 tips with the ruler, 10,200 boxes on the ear, and 29,700 tasks to get by heart. It was farther calculated, that he had made 700 boys stand on peas, 600 kneel on a sharp edge

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of wood, 5000 wear the fool's cap, and 1708 hold the rod,"—amounting in all to 1,421,208 punishments, which, allowing five days for every week, would average above a hundred punishments every day.—There is something extremely revolting in the idea of such a series of punishments being connected with learning; and we may justly infer, that, however much classical learning may have been advanced, very little useful knowledge or moral principle was communicated in that seminary. For, a system of moral and intellectual instruction, calculated to *allure* the minds of the young, is altogether incompatible with such Gothic rudeness and severity.*

VI. *Children should not be long confined in school—and never longer than they are actively employed in it.*—A school ought never to serve the purpose of a prison. If the junior classes are incapable of preparing their lessons by themselves, they should either be provided with some amusing toys or picture books, or be turned out to romp about in the open air, or under a covered shed in rainy weather, and called in when their lessons are to be explained.

VII. *Young people should always be treated as rational creatures, and their opinions occasionally solicited as to certain points and scholastic arrangements.* The *reasons* of the treatment they receive, and of the exercises prescribed, in so far as they are able to appreciate them, should occasionally be stated, and explained and illustrated.

VIII. *Reproofs should always be tendered with the utmost calmness and mildness.*—When they are uttered in passion, and with looks of fury, they seldom produce any good effect, and not unfrequently excite a spirit of revenge against the reprover.

IX. *One great object of education should be to fix the attention on the subjects we wish to explain and elucidate.*—On the proper exercise of the faculty of attention depends almost all our improvement in knowledge and virtue. Even the *senses* are improved by the exercise of this faculty. Hence the peculiar delicacy of touch observable in the blind, and the quick-sightedness of the deaf; hence the distinct perception of distant objects acquired by sailors, and of delicate and minute objects by watchmakers and jewellers,—in all which cases the attention has been specially directed to particular objects. It was by fixing his attention on the subject, or "continually thinking about it," that Newton, as he himself declared, discovered the laws of the planetary motions, and was enabled to unfold the true system of the world. Hence the propriety of presenting sensible objects to the view of children—of exhibiting before them interesting experiments, and of having their books adorned with lively and accurate engravings. Hence, too, the propriety of teaching them to notice every object within the reach of their vision, and to mark every minute change that takes place in the form, color, and situation, of the objects around them, and to give an account of what they may have seen or heard in any of their excursions; all which circumstances have a tendency to induce a habit of *attention*, without which there can be no solid improvement in any department of instruction.

* Corporeal punishments have generally a *hardening* effect on the minds both of young and old.—A blacksmith brought up his son, to whom he was *very severe*, to his own trade. The urchin was, nevertheless, an audacious dog. One day the old vulcan was attempting to harden a cold chisel which he had made of foreign steel, but could not succeed. "*Horsewhip* it, father," exclaimed the youth, "if *that* will not *harden* it, nothing will."

CHAPTER XV.

MECHANICS' INSTITUTIONS.

On these institutions I intended to offer a few particular remarks, and to suggest some arrangements by which they might be rendered more extensively useful than they have hitherto been, both in a moral and intellectual point of view, but as this volume has already swelled to a considerable size I shall confine myself to a very few general observations.

It is now more than twenty years since I had an opportunity of suggesting the establishment of such institutions, under the designation of "*Literary and Philosophical Societies, adapted to the middling and lower ranks of the community.*" The details in relation to this subject, consisting of a series of five successive papers, were published in the London "*Monthly Magazine*" for the year 1814—more than eight years before any mechanics' institutions were organized in this country.* Although these papers have seldom been referred to, in the history of mechanics' institutions, yet the author is aware that they were the means of suggesting, to certain individuals, the idea of establishing such societies; and, not above a year or two after their publication, a society was organized in the vicinity of London, on the plan and principles suggested in these papers, of which the author was elected an honorary member. Instead of inserting, in this place, the substance of these papers, as was originally intended, I shall merely give a short sketch of their contents.

In the first communication, after a few introductory observations in reference to existing associations, and other particulars connected with the dissemination of knowledge, the following, among many other advantages, were pointed out as likely to flow from the extensive establishment of such institutions:—1. They would serve to unite and concentrate the scattered rays of genius, which might otherwise be dissipated, and enable them to act with combined vigor and energy in the discovery and the propagation of useful knowledge. 2. They would tend to promote the rapid advancement of general science; for if the labors of those societies which already exist have produced a powerful effect on the progress of science, much more might be expected were their number increased to eighty or a hundred fold. 3. They would have a tendency to produce an extensive diffusion of rational information among the general mass of society, particularly among those in the inferior walks of life, by which the narrow conceptions, superstitious notions, and vain fears, which so generally prevail, might be gradually removed, and a variety of useful hints and rational views suggested, which would tend to elevate and ennoble the mind, and promote domestic convenience and comfort. 4. They would induce a taste for intellectual pleasures and rational enjoyment, in which those hours generally spent in listlessness, foolish amusements, and the pursuits of dissipation, might be profitably employed, and, consequently, the sum of general happiness augmented. 5. If properly conducted, they could not fail of producing a benign influence on *the state of morals* and of general society. As vice is the natural offspring of ignorance, so true virtue can only flow from elevated and enlightened principles; and, where such

* See "Monthly Magazine," vol. xxxvii. for April and July, 1814, pp. 219, 507, and vol. xxxviii. for August and September, 1814, pp. 23, 121, and for January, 1815, p. 503. These communications occupy more than 22 closely printed columns, and contain several minute details in relation to what should be the *leading objects* of such institutions, and the *means* by which they might be established.

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principles exist, their operation, in a greater or less degree, will always appear. The habits of order, punctuality, and politeness, which would prevail in such associations, would naturally be carried into the other departments of life, and produce their corresponding effects. The frequent intercourse of men of different parties and professions, associated for the purpose of promoting one common object, would gradually vanquish those mutual prejudices and jealousies which too frequently exist even in cultivated minds, and a liberal, candid, and humane spirit, would be cherished and promoted. Society would thus acquire a new polish, and wear a different aspect from what it now exhibits in the inferior ranks of life; more especially, *if the means now suggested be combined with the operation of Christian principles.*

The other communications illlustrated the arrangements and regulations requisite in the operation of such institutions, particularly in relation to the following circumstances.

I. *The Admission of Members.*—In regard to this circumstance, the two following extremes should be guarded against—the indiscriminate admission of all who may wish to become members, whatever may be their literary or moral characters—and the giving an undue preference to certain individuals, on account of their rank, who have not a corresponding share of common sense and literary acquirements. In a literary society, the distinctions of rank ought to be, in a great measure, if not altogether, overlooked; while, at the same time, the utmost decorum and politeness ought always to prevail. It is now high time that human characters were estimated according to their real and intrinsic worth, independent of those external and adventitious circumstances with which they may be accompanied; and it will be highly becoming in rational associations to set an example of estimating the characters of men on principles purely of a moral and intellectual nature. Although money is a useful article in all societies, yet it would be inexpedient to solicit any individuals, not otherwise qualified to become members, chiefly with a view of their contributing to the pecuniary interests of the association. Such persons would not only be a dead weight upon the society, but, by the undue influence they would have, might tend to impede its progress, and prevent its chief design from being accomplished.—Besides their literary acquirements, *the moral qualifications* of those who desire admission ought not to be altogether overlooked. Knowledge is chiefly desirable in proportion as it is useful. If it does not lead its possessor to propriety of moral conduct, its utility, at least to him, may be much questioned. In all rational institutions, the melioration of the moral characters and dispositions of mankind ought to form as prominent an object as the illumination of their understandings.

II. *The Subjects of Discussion, and the mode of conducting it.*—Every subject which has a tendency to induce a habit of rational thinking, to elevate and ennoble the mind, and to present sublime and interesting objects of contemplation—every subject which tends to unfold the wise arrangements of nature, and the laws by which the economy of the universe is regulated, which displays the attributes of the Divinity, and leads the mind upwards "from Nature to Nature's God;"—every subject which tends to promote the progress of science, the advancement of the liberal and mechanical arts, and the moral improvement of mankind, might occasionally become topics of discussion in a society constituted on the principles to which I have alluded. These subjects would embrace the prominent parts of natural history, geography, astronomy, experimental philosophy, chemistry, natural theology, ethics, education, arts and manufactures, physiology, domestic economy, and similar branches of knowledge. Although party-politics, and sectarian views of religion, should be excluded, yet there are certain general topics connected with these subjects which might form legitimate subjects of discussion; such as the general principles of legislation, the causes of the wealth of nations, the effects of different modes of taxation, and other branches of political economy—the character and attributes of the Deity, the principles of moral action, the immortality of the soul, the *facts* of sacred history, and the evidences by which they are supported—the harmony of nature and revelation, and the means by which the character of the human race may be elevated and improved, and the moral world regenerated.

In the discussion of such subjects, there are four different modes which might be occasionally adopted.—1. The first mode is that of *public lectures.* A lecture might be delivered once a week, or fortnight, or oftener, according to circumstances, on some interesting subject of natural history, chemistry, or experimental philosophy, accompanied with experiments. In order to raise a sum for remunerating an intelligent lecturer, persons not members of the society might be invited to attend, on the condition of paying a small contribution, the members, at the same time, contributing a little, though in a smaller proportion. In order to excite attention, and to stimulate the exercise of the rational faculty, an *examination* of such of the auditors as chose to submit to it, on the different particulars detailed in the lecture, might take place either at the conclusion of the lecture, or at some future hour; and, at the same time, an opportunity offered of putting questions to the lecturer, and stating any difficulties or objections which may have occurred to them, in order to their solution.—2. By the more intelligent members *composing essays on particular subjects, and reading them to the society.* For the benefit of young writers, it might be proper, *in a candid and friendly manner*, to point out the grammatical blunders, improper phrases, erroneous statements, or other improprieties which may be found in the essay; and the writer ought to consider such hints as so much new and useful information, by the help of which he may be enabled to render his future compositions more correct. In order to make a respectable figure as writers of essays, particular attention should be given to the arts of grammar and composition; and exercises and instructions on these subjects might occasionally form a part of the business of the society. As some essays may occasionally be read of which the society may wish to have copies for future inspection, in order to save the trouble of the secretary transcribing them, it might be proper to recommend that every essay be written on paper of the same size, so that they might afterwards be bound in regular volumes, to be preserved as part of the records of the society. In this way, the literary communications made to the society would be recorded in the hand-writings of their respective authors, free of those errors which might be occasioned in their transcription by another hand.—3. Another method of discussion might be by *Forensic disputations.* In this case, a question is proposed and stated, and opposite sides of the question are supported by different speakers. This method has its advantages and its disadvantages. Its *disadvantages* are, that persons, in their eagerness to support the side they have taken, are sometimes apt to contend more for victory than for truth; and, unless they watch over their tempers, are ready to fall into a spirit of altercation and ill-humor, and to throw out unhandsome epithets against their opponents.—Many persons, too, from their having ably support-

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ed the erroneous side of the question, have been insensibly led to adopt that opinion, though, in the first instance, they defended it merely for the sake of argument. Its *advantages* are, that it excites interest and attention, exercises the reasoning faculty, and affords an opportunity to every member of taking a part in the discussion. It may, when properly and calmly conducted, suggest useful information, and throw light on many obscure and interesting subjects. It has a tendency to teach persons not to be too rash in adopting opinions till they have weighed the objections that may be brought against them. As the discovery of truth ought to be the chief object in all literary debates—in order to insure this object, an intelligent person, who has taken no direct share in the debate, might be appointed to sum up the arguments on both sides, and endeavor to balance them, in order to ascertain on which side the truth seems to lie. In certain cases, it will be found, that the truth does not lie directly on either side, but in a middle position between the two extremes. This mode of discussion, when adopted, should be used with extreme caution, with an equable temper, and with a sincere desire to discover truth, wherever it may be found; otherwise, it may be attended with hurtful consequences.—4. Another mode of discussion is, *the determining of a question by an induction of facts or reasons*, in order to illustrate a particular subject; or, in other words, by an inquiry into causes and effects. For example, suppose such questions proposed as the following:—What are the different causes which operate in the production of rain? On what principles are we to account for the various phenomena attendant on thunder-storms? By what means may the stroke of lightning be averted? What are the various useful purposes to which the late discoveries respecting the *gases* may be applied? By what means, and on what principles, may human beings be transported from one place to another with a more rapid motion than has hitherto been effected? What are the best means for undermining the principle of avarice, and counteracting its effects? What are the most efficient methods for diffusing knowledge, and improving the moral and intellectual powers of man? On such questions, every member might be called upon to suggest whatever occurs to him that has a tendency to elucidate the subject, and to determine the inquiry; and the remarks of all the members who deliver their sentiments, when combined, could not fail to throw some light on an interesting question, or, at least, they would tend to excite to further inquiry at a future period.

III. *The Funds of the Society, and the purposes to which they might be applied.*—Money is a necessary article in every association, and is indispensable in the vigorous prosecution of scientific objects. Little of it, however, is required for rational and literary purposes, compared with what is spent in the pursuits of folly and dissipation. Although it is not usual in most societies to make any difference in the sums to be paid by every member, yet it appears somewhat unreasonable, that a person whose income is known to be very limited should contribute as much as one whose income is five or six times greater. A minimum, however, ought to be fixed, below which the poorest member should not be permitted to go, except in very singular cases. Those whose incomes are known to be considerable should be requested to give separate subscriptions, besides the regular quarterly or annual fees, for the purpose of more speedily accomplishing the objects of the institution. Two or three different rates of annual fees or subscriptions might be fixed upon, a maximum, a middle, and a minimum, and every member left at liberty to choose that rate which suits his circumstances. Nor ought those who are unable to pay the maximum rate, or to give separate subscriptions, to be, on this account, considered as inferior to their fellows; for it is no disgrace for a man to be poor, if he is honest, prudent, and industrious, and has not wasted his substance in folly or dissipation; as it is no honor to a fool to possess wealth which he was not instrumental in acquiring.—The purposes to which the funds of a literary institution may be applied, are such as the following:—

1. *The purchase of books.*—These are the grand depositories of human knowledge, and, therefore, it should be the first object of every literary establishment to procure a judicious selection of the best books, in every department of science. In regard to the *general subjects* of the books to be purchased, it may be proper that every member have it in his power to give his vote and opinion; but the selection of the individual books on any particular science, should perhaps be intrusted to a committee composed of such members as are best acquainted with the present state of literature.—2. *The purchase of philosophical instruments.* It may perhaps be a considerable time before the funds shall permit the purchase of an extensive apparatus of this kind, yet if a certain portion of the funds be appropriated to this object, in the course of 20 years 500 guineas might be devoted to it, supposing the society to consist of 100 members, every one contributing annually half a guinea, and that only one half of the funds are appropriated to this purpose. Nor should it be considered as an object too grand and extensive, to have ultimately in view the erection of an observatory for astronomical observations, and a complete apparatus for illustrating the doctrines of chemistry, natural philosophy, and all the other departments of natural science. Specimens of interesting objects in botany, zoology, mineralogy, and geology, might also be procured, along with models of useful machines for illustrating mechanical powers and operations. Where there is an ardent love of science, and an animated perseverance in prosecuting its objects, all the ends now stated might, from small beginnings, be in due time accomplished.—3. Another purpose to which the funds may be applied might be, *the distribution of premiums* to those who solve any difficult and useful problem, or who produce the best essay on a given subject. If the propriety of bestowing premiums in such cases be admitted, the following principle might be adopted as to the nature of the premium; namely, that it be such as can be procured at a moderate expense, and, at the same time, be of some *utility* to the person to whom it is adjudged. Instead of a gold or silver medal,—a pocket compass, a sun-dial, a pocket telescope, a small microscope, a quadrant, a case of mathematical instruments, a terrestrial or celestial globe, a tellurian, or any useful article which may best suit the taste of the successful candidate, might be given as a premium; and along with it a medal of copper, pewter, or brass, or an engraved card, with an appropriate inscription.

IV. *The Publications of the Society.*—A considerable time would probably elapse before such a society would have it in its power to communicate any new discoveries worthy of the attention of the scientific world. Yet this consideration ought not, perhaps, to defer the society from exhibiting some of its transactions to public view. In the progress of the institution, after the lapse of a few years, a selection might be made of the best essays that had previously been communicated, and published in a neat duodecimo volume, with an historical account of the progress of the institution since its commencement, and the manner in which its operations are conducted, together with an abstract of the general progress of science during the same period,

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which might be collected from certain scientific journals. It would also be useful to give a brief statement of what had hitherto been discovered in relation to the different sciences, with hints respecting the *desiderata*, or things which still remain to be discovered—which would tend to direct the attention of the rational inquirer to those particular investigations by which science might be advanced, and carried forward to perfection. Such a volume, though it might not embody any new deductions or discoveries, might, notwithstanding, be of considerable utility in different respects. It might convey new and useful information to those who are just commencing the study of science, and who have no access to the more learned transactions of other societies; it might become a depository for inserting accounts of interesting facts, and of researches that may be made in that part of the country where the society is situated; it might tend to excite the rational part of mankind in other cities and towns to form similar establishments, and to cultivate a mutual correspondence; and, as it would probably obtain a considerable circulation in the surrounding districts, (being printed in a cheap and economical form,) it might diffuse new information in different quarters where more expensive volumes would never have found admittance.

V. *Correspondence and intercourse of the members of the different societies.*—It might be of considerable use for promoting the object of these institutions, that the societies, in their corporate capacity, and individual members, should correspond with each other, both personally and by literary communications—and that the members of one society, when occasionally residing in the locality of another, should be admitted gratis to all the privileges of that other society; such as, the use of the library, the inspection of the museum, and attendance on lectures. In order to designate the members of all such societies, and to prevent the necessity of a circumstantial proof of their belonging to similar institutions, every member might be furnished by his own society with an engraved card or ticket, or rather with a medal of brass or pewter, having the society's name and motto engraved on it, and to which the name of the person, at his admission, might also be appended. The advantages which would result from the possession of such a document are sufficiently obvious. It would form, as it were, a bond of union among all the lovers of science in different parts of the empire, and enable them with facility to recognise each other. Travellers, whether on business or for pleasure, when visiting the different towns in the line of their route, would thus obtain an easy access to the society of persons of congenial minds; useful hints would be reciprocally communicated, and an interesting correspondence occasionally formed, which might be productive of many pleasing and important consequences both to the individuals and to the respective societies. They would thus feel themselves more at home, devoid of that *ennui* which one so frequently feels in strange places, and have an opportunity of improving those hours which might otherwise be dissipated in listlessness, to rational and scientific purposes. In short, by this means, the idea suggested by the celebrated Lord Verulam, of uniting the learned world into one great republic, might be in some measure realised; every person of intelligence carrying along with him his badge of distinction, and thus indicating to all congenial minds, the grand association to which he belongs.

The present is an age in which scientific associations have rapidly increased. The principle of the division of labor seems now to be judiciously acted upon in scientific investigations, by the formation of societies which have chiefly one great object to promote, or one particular science which they propose to cultivate; and therefore we have reason to indulge the hope, that the different sciences will now make more rapid advances to perfection than in former times. Still, however, much remains to be accomplished in regard to the establishment of literary and rational associations. The discoveries hitherto made in the various departments of human knowledge are entirely unknown to by far the greatest proportion even of the civilized part of mankind. Institutions, therefore, still require to be formed, on an *extensive scale*, for communicating to the great mass of society at least the results of those researches which have hitherto been made, for eradicating those erroneous notions which so generally prevail, and for directing their attention to moral and intellectual pursuits. And should such societies be formed, we might indulge the hope that, ere long, they would be enabled to co-operate with those respectable societies which now exist, in making researches into those regions of science which are yet unexplored, and of promoting the *moral* improvement of all classes of the community. They would likewise have a tendency to advance the interests of genuine religion. For, true science and the doctrines of revelation, so far from being at variance, perfectly harmonize, and reflect a mutual lustre upon each other. Of course, the more general information persons acquire in relation to the system of nature and the economy of the material world, the more will they be qualified for studying the Scriptures in a rational manner; the light of sound philosophy will have a tendency to guard them from scepticism on the one hand, and from superstition and enthusiasm on the other, and to prevent them from imbibing those foolish and erroneous interpretations of Scripture, which have tended to bring discredit on the oracles of Heaven. If, therefore, the moral improvement and the intellectual illumination of mankind be an object at all desirable, it is to be hoped the intelligent public will duly appreciate its importance, and encourage every scheme which has a tendency to raise our species to that dignity which they ought to hold in the scale of existence, as rational and immortal beings.

Such is an abridged view of the communications on this subject, which were offered to the public above twenty years ago, long before any such societies actually existed. Such institutions have now been established in most of the large towns of the British Empire, and in various parts of the United States of America: but none of them with which I am acquainted comprehend in their plan all the objects above stated. In their present state they appear defective in the following respects:—1. In these institutions being regarded as chiefly adapted to the instruction of artists and mechanics, for rendering them more intelligent and expert in their respective trades and professions; and hence the instructions communicated have been almost exclusively confined to mathematics and mechanical philosophy. It is highly requisite that mechanics should be instructed in the physical and mathematical sciences connected with their professions; but this, instead of being considered as an ultimate object, should be viewed as only one of the *subordinate* objects of such institutions. Their grand and ultimate objects ought to be, to induce a taste, among the great mass of society, for moral and intellectual improvement—and to diffuse, throughout all ranks, useful knowledge of every description, in order to raise the human mind from that state of degradation in which it has been so long immersed, and to direct its contemplations to objects worthy of the dignity of rational and immortal natures.

In order to accomplish such objects, it is essentially requisite that knowledge be presented to the

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understanding *in its most interesting and alluring forms*. In the first instance, all abstract disquisitions, and abtruse mathematical investigations, should be studiously avoided, or postponed to a future period; and those scenes and objects presented to view, which have a tendency to allure the imagination, to excite inquiry, and to produce rational delight. Such are the subjects of Natural History, which, considered in its most comprehensive sense, has for its object, to arrange and describe all the known facts in the material universe. *Facts* constitute the foundation of all the sciences—they are most easily acquired when properly described—their acquisition requires the least exertion of intellect—and, when presented to the view in sufficient number and variety, they will always produce pleasurable emotions, and a thirst for intellectual enjoyment. And, therefore, in the natural order of instruction, they ought to constitute the first portions of knowledge to be presented to the untutored mind in all colleges, academies, and mechanics' institutions. After the student has acquired a knowledge of such facts, the elements of the mathematical sciences might next occupy his attention, for enabling him to enter on the discussions of natural philosophy, astronomy, and the investigation of the causes of the phenomena of nature. A profound knowledge of the abstruse parts of mathematics, however, is not absolutely necessary for the acquisition of the more useful branches of general knowledge. An acquaintance with the demonstrations of the first book of Euclid, and of a few propositions in some of the other books—the elements of plane trigonometry and conic sections, along with practical geometry—is almost all that is requisite for understanding the more interesting departments of science, and may be acquired in a very short time, by a moderate application of the mental powers. The order I have now stated has, however, in most instances, been inverted. The abstractions of mathematical science have been presented to young and untutored minds before they had any conceptions of their utility, or the investigations to which they are applied, and before they had acquired a *relish* for substantial knowledge; and the consequence has been, that many have abandoned the pursuit of knowledge, on account of the dry and uninteresting form in which it was presented to the mind. In conformity with this practice, the directors of some mechanics' institutions have selected lecturers chiefly on the ground of their being *expert mathematicians*, without any knowledge of their accomplishments as *popular* teachers of natural science; and the consequence has been, that both the superintendents and the members of the institution have been disappointed, and the society has fallen into disrepute. For, a profound mathematician is not *generally* the person best calculated to convey a knowledge of the facts of natural history and philosophy, *in the most simple and alluring manner*, to the untutored mind.

2. Another defect in these institutions, as presently conducted, is, that they are not rendered so subservient as they might be to the *moral improvement* of society. Knowledge of every description ought to be rendered subservient to the illustration of Divine truth—of the attributes and moral government of the Almighty—of the facts and evidences of revelation—and for counteracting evil passions, and promoting the advancement of the human race in true morality—and thus preparing them for the employments of that future and eternal world to which they are destined. Unless this object be kept in view, the advantages which society will derive from such institutions will be comparatively few and unimportant. For the mere acquisition of scientific knowledge will not of itself counteract the depravity and moral evils which exist in the world, nor raise mankind in the scale of moral excellence, unless it be blended with that celestial light which proceeds directly from the great Source of intelligence. Discussions on some of the leading subjects to which I allude can easily be conducted without in the least interfering with sectarian views of religion; and I cannot account for the almost universal practice of setting aside such topics in philosophical discussions, without being inclined to suppose that there is a certain degree of antipathy entertained towards such subjects, notwithstanding their important bearings on the present comfort and the future happiness of mankind.

I shall only add farther, that, besides the communication of knowledge by public lectures in mechanics' institutions, the members of such societies might have occasional meetings for mutual instruction. At such meetings, a portion of some standard, scientific, or other work, might be read, and a conversation entered into respecting the subject it discusses. Every member should have an opportunity of proposing questions in reference to that subject, and of stating any objections or difficulties that may occur to his mind—not for the purpose of cavilling or of formal disputation, but to increase his information, and to draw forth the remarks of his associates. In this way the leading branches of any particular system of science might be explained and elucidated in the course of a session.

PART II.

MISCELLANEOUS HINTS IN REFERENCE TO THE DIFFUSION OF KNOWLEDGE AND THE IMPROVEMENT OF SOCIETY.

On the following subjects I originally intended to enter into some specific details and particular illustrations. But as this volume has already swelled to a considerable size, I can offer in the mean time, only a few general hints. If we would carry forward the social state of man to that "consummation" which is so "devoutly to be wished," we would require, in the first place, to enter into *every department* of society, and detect the absurdities, abuses, and immoral principles connected with it, and expose them to view in all their naked deformities and unchristian tendencies. For there is scarcely a department of the social state, in Europe or Asia, whether civil, political, or ecclesiastical, but is based on selfishness, ambition, avarice, tyranny, or other anti-social and malignant principles. In the next place, it would be necessary, not only to investigate the remedies to be applied to such evils, but to introduce practices which have never yet prevailed, and to lay the foundation of institutions which have never yet been established. For, if ever we expect to behold a period when knowledge shall be universal, when "Righteousness shall run down our streets as a river," and when "Holiness to the Lord" shall be inscribed on all the employments of human life—our existing institutions require to be new modelled, and many of them altogether overturned, and a new foundation laid for the advancement of society, and the future progress of the human mind. Notwithstanding the vague and violent declamations of certain politicians and divines about the necessity of "preserving unimpaired our national institutions," it is evident that some of them are rotten to the very core, and stand as obstructions to the rights of mankind—to the progress of knowledge, and to moral improvement. There is a continual outcry among certain classes against every thing which has the appearance of "*innovation*,"

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and which implies a want of confidence in "the wisdom of our ancestors;" as if laws and institutions, framed in an age comparatively barbarous and unenlightened, were so absolutely perfect that they required no farther correction or improvement. Without *innovation* there can be no thorough *reformation*. Many existing institutions, laws, and usages, have been tried for centuries, and have been found of little avail to the renovation of the world; and he who insists that they shall be still supported in every *iota*, as they have hitherto been, virtually declares, that *the moral world ought to stand still*, and that no such period as the Scripture Millennium will ever arrive to bless mankind.—There is an utter inconsistency in maintaining that every practice and institution should continue in its present state, and at the same time admitting that the world is to be regenerated, and that "the knowledge of Jehovah shall cover the earth." The one position appears incompatible with the other, and he who tenaciously adheres to the former must give up the latter; and hence we have sometimes found, that those who are strenuous supporters of "things as they are," do not hesitate to affirm, that "the world will never be much better than it has hitherto been, and that wars, and ignorance, and misery, will continue to the end of time." But such a sentiment, as we have already shown, is inconsistent with the plainest declarations of the oracles of Heaven, and tends to throw a dismal gloom over all the future prospects of society; and I trust there is scarcely one enlightened Christian that would dare to vindicate an opinion so inconsistent with the future improvement of our species, and with the benevolent purposes and arrangements of the Governor of the world. But to enter particularly into the subjects to which I allude would require a separate volume of no inconsiderable size. I shall therefore, in the meantime, offer only a few general hints, leaving every one to prosecute the subject more particularly by his own reflections.

I. *On improvements in regard to Preaching.*

In the few remarks which I intend to make on this topic, it is taken for granted that the fundamental facts and doctrines of Christianity are to be frequently illustrated, and always *recognised* in every discussion that has a reference to religion.—But it is preposterous to dwell almost perpetually, as some preachers do, on what may be termed the alphabet, the rudiments, or first principles of Christianity, as if Christians were always to remain "babes in Christ." "Leaving the first principles of the doctrine of Christ," but neither forgetting them, nor dwelling exclusively upon them, they ought "to go on to perfection," carrying forward and tracing these principles through all their important bearings and consequences in the Christian life, and expanding their minds with all the views of the Divine operations which the aids of Revelation, art and science, can furnish. This progress towards perfection, however, can never be attained, if Christians are always employed in "laying again the foundation," and never attempting to rear the superstructure; and if Christian instructors are always exercised in attempting to prove and explain a few of the fundamental articles of the Christian system, and neglect to carry forward their readers and hearers through all the different departments of Christian action and contemplation. What should we think of the teacher of geometry who, after explaining the terms, axioms, and first principles of the science, stopped short, and left the student either to prosecute his path through the leading propositions and higher branches, or not, as he deemed proper? What should we think of the philosopher who spent his time merely in explaining the rules of philosophizing, and the general laws of motion, without ever applying them to the investigation and explanation of the phenomena of the visible world; and who is always defining first principles, without tracing them to their consequences, or pointing out the manner of their application? We could expect but poor geometers and philosophers from such meagre instructions. And can we expect that the Christian instructor who seldom goes beyond the *axioms* of Christianity shall render his hearers *enlightened* and *practical* Christians, and bold heroes in promoting the cause of reformation and religion? If such a plan of instruction be wise, then the apostles and prophets were fools in directing us so particularly in all the practical bearings of religion, and taking such expansive views of the works and the moral government of God. But, waiving such general observations, I proceed to offer two or three particular remarks.

1. The preacher should take in *a more comprehensive range of subjects*, in his instructions, than that to which he is usually confined. The Scriptures contain references to a greater variety of objects than any other book—all of which must be considered as legitimate subjects for discussion in the pulpit. The works of creation, as displaying the Power, Wisdom, Benevolence, Grandeur, and superintending care of the Creator—the events recorded in sacred and civil history, as manifestations of the character and principles of his moral government—the history of nations and the revolutions to which they have been subjected, as illustrative of his faithfulness and retributive justice, and of the fulfilment of ancient predictions—the harmony which subsists between the system of nature and the system of Revelation, and the mutual light they reflect upon each other—the depravity of man, and the proofs and illustrations of it which are to be found in the constitution and operations of nature, and in the wars, and devastations, and malignant principles which have prevailed in the world—the truth of Revelation, as displayed in its powerful and beneficent effects in the case of nations, families, and individuals, and in its transforming influence on the state of society and on the physical aspect of the world—the various active means by which society may be improved and regenerated, and the blessings of the gospel diffused among all nations—the multifarious ways in which benevolence and general philanthrophy may be made to operate in diffusing knowledge, counteracting misery, alleviating distress, and promoting happiness among all ranks—the rational grounds of those moral laws which God has promulgated in his word, which form the basis of the order and happiness of the moral universe,—these, and other topics connected with them, in conjunction with the leading doctrines of Christianity, and the views which the Scriptures unfold of the glories of the Millennial era, the resurrection of the dead, the new heavens and earth, and the employments and felicities of the future world—should be exhibited in a luminous and energetic manner, and illustrated with all the facts and scenes which the physical and moral world can supply. In particular, the duties of *practical Christianity*, the government of the temper, the dispositions and principles which should be displayed amidst the scenes and departments of human life, the duties incumbent on masters, servants, parents, children, teachers, scholars, merchants, judges, authors, publishers, neighbors, and other relations in society, should be specifically explained and illustrated. Graphical descriptions might be given of the scenes of human life and the practices which abound in society, delineating the selfish and malignant principles which pervade them, drawing them forth from their hiding

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places, and portraying them before every eye, in all their contrariety to the principles of the gospel, and in all their repulsive features and abominations—at the same time showing *how* the spirit of Christianity ought to operate in every scene and department in the commercial, political, and religious world, and what delightful and harmonious effects would be produced, were the principles of our holy religion to be universally recognized in all the transactions of mankind.

Had we a preacher endowed with the graphical powers of a Sir Walter Scott, with a mind imbued with Christian principles, and ardently desirous to consecrate his faculties to the advancement of practical Christianity—he might, by his lively and picturesque descriptions of the scenes of sin and holiness, and their respective effects on the moral world, excite attention to such subjects almost to as high a pitch as that celebrated novelist did to his tales of warlike encounters, and of knights and ferocious chieftains whose names ought now to descend into oblivion. Such were some of the inspired preachers, whose orations are recorded in the book of God.—Such was the prophet Isaiah when he proclaimed to the tribes of Israel the counsels of the Most High. Let us conceive him standing in an elevated position in the court of the temple, at one of the solemn feasts, surrounded with thousands of worshippers,—describing the majesty of Him "who measureth the waters in the hollow of his hand, meteth out heaven with the span, and weigheth the mountains in scales and the hills in a balance"—contrasting the grandeur of Jehovah with the vanities of the heathen and the pitiful images of the idolator—portraying the destruction of Babylon, and its hideous and perpetual desolations—depicting the riches and splendor of Tyre, and the doom which awaited her proud inhabitants—foretelling the downfall of Egypt and the utter confusion and despair which would seize upon all ranks—denouncing the wickedness and abominations of the people of Judah—displaying the Messiah, in his character, humiliation, sufferings, and triumphs, and unfolding the future glories of his triumphant reign, when "the Gentiles shall come to his light, and kings to the brightness of his rising," and "all the ends of the earth shall see the salvation of God,"—and we have a representation of a sacred orator, animated with the most sublime conceptions, and delivering his message in language calculated to arrest the attention of every hearer.*—The apostle Paul at Athens is another example.†—Standing on the summit of Mars hill, under the open canopy of heaven, with the lofty Acropolis towering behind him, with islands, seas, mountains, and the peerless city of Athens, with the Porch, the Lyceum, and the Grove, stretched out before him, and pointing to the splendid temples of idolatry, and to the altar erected "To THE UNKNOWN GOD"—he describes that incomprehensible Being "who dwelleth not in temples made with hands," who is the Source of life to all beings, and who has "appointed the *times* of their existence and the boundaries of their habitations"—demonstrates the absurdity of idol-worship—proclaims the commencement of a new era, and the command of the Most High to "all men every where to repent"—and declares the certainty of a future state, a resurrection from the dead, and a day when "God will judge the world in righteousness" by the man Christ Jesus. There is no doubt that in this discourse, of which we have only a brief summary, the apostle would select all the surrounding objects, the facts of history, and the scenes of nature, which could be made to bear on the point of discussion, in order to illustrate the sublime topics of his address, and to produce an indelible impression on the minds of his audience.

We have another representation of what a Christian preacher ought to be, in the example of Messiah, the great "Teacher sent from God." Seated on a mountain, with the vault of heaven above him for his sounding board, he expatiates on the happiness of the humble, the meek, the merciful, the pure in heart, the peace-makers, and they who are persecuted for the sake of righteousness, in opposition to all the false maxims which have prevailed in the world; and, in a long discourse, exposes the hypocritical and corrupt principles of the age, and enforces the true laws of moral action on every class of his hearers—a discourse which, if it were not recorded in the Bible as having been delivered by the highest Authority, would be considered by some as a specimen of *legal preaching*. On other occasions he collected multitudes on the sea shore, and addressed them from a ship, illustrating his heavenly doctrines from the sowing of seed, the tares among the wheat, the gradual progress of vegetation, the mustard tree, the pearl of great price, and the net which gathered fishes of every kind. The objects both of the living and inanimate creation were presented to his hearers as conveying sentiments of instruction and piety. He inculcated upon them confidence in the care of Providence, from the birds of the air and the flowers of the field. "Behold the fowls of the air," which are now flying around you, "they sow not, neither do they reap nor gather into barns, yet your heavenly father feedeth them;" "Consider the lilies of the field" growing on yonder meadow, "they toil not, neither do they spin, yet Solomon, in all his glory, was not arrayed like one of these." Such were the subjects illustrated, and the mode of instruction adopted by those who were commissioned from heaven to make known the will of God to man. How very different, both in matter and manner, were those simple and sublime instructions, from some of the meagre metaphysical discourses which are frequently read in our churches, in a dull monotonous tone, and which present scarcely one well-defined or animating idea to the majority of the hearers! And let the reason of every man, who acknowledges the Scriptures as a Divine Revelation, determine which of these modes of preaching is to be preferred—whether we ought to imitate the example of inspired teachers, or that of fallible and erring men!

Again, the subject of *the education of children*, and the proper means to be employed for training them in knowledge and Christian morality, should occasionally form the subject of preaching. Lectures might be delivered on this subject on Sabbath evenings, or on week days, and the general principles and rules laid down, *particularly illustrated by examples taken from the existing scenes and practices of society*. With regard to *private* or *family* education, I know no book that would serve for a better model, as to the manner in which such instructions should be conveyed, than Mr. Abbott's "Mother at Home," with all its appropriate facts and examples. Even the mere *reading* of such a book to a public audience, with occasional pauses, remarks, and familiar illustrations, might produce a more powerful practical effect than many elaborate sermons, whose object is merely to *prove* a doctrine which a single text of Scripture is sufficient to establish. This is a subject of paramount importance, and which has been too much overlooked in the business of Christian instruction. Most of the evils which abound in society may be traced to the want of proper tuition in early life, under the domestic roof, and to the *ignorance* of parents and servants, as to the rational and moral principles on which instruction and

* See Isaiah, chapters xl. xliv. xiii. xxiii. xix. liii. lx. lxv. &c.

† Acts, xvii.

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family government ought to proceed. Discourses should likewise be occasionally preached *on the duty of Christians devoting a considerable portion of their wealth for the promotion of education and universal improvement in society.* This is a duty which, in the present age, is scarcely understood or appreciated; and yet, upon the universal attention that is paid to it will depend the future progress of knowledge and religion, and all the bright scenes to which we look forward in the days of the Millennium. But it is needless to enlarge on this topic after what has been stated in the preceding pages. (See p. 127, &c.)

2. The effect of preaching might be increased, *by illustrating the facts and reasonings connected with religion*—in so far as they are susceptible of it—*with sensible representations.* In describing, for example, the Jewish tabernacle and its utensils, models or pictorial representations of such objects, on a large scale, might be exhibited. I have known persons who were considered as intelligent Christians and mighty in the Scriptures, who appeared to have no accurate conceptions of such objects, and who, when the relative positions of the altar of burnt offering, the sanctuary, and the Holy of Holies, were represented on paper, along with the furniture and vessels in the respective apartments, acquired ideas on the subject which they never before entertained. When we consider the frequent allusions made to such objects in the writings of the prophets, in the Evangelical history, and particularly in the Epistle to the Hebrews, it cannot be a matter of mere indifference, that Christians should be altogether destitute of clear conceptions of the scenes and objects connected with the tabernacle in the wilderness, or the temple at Jerusalem; and there are comparatively few individuals who are able to form a distinct picture in their minds of such objects merely from reading the descriptions in the books of Moses. I have heard a preacher attempt to convey an idea to his hearers of the *Ark of the Covenant*, by telling them it was about the size of a *tent-bed*, and somewhat similar to it in form. But it would certainly have conveyed a more precise and accurate idea, had a large drawing or engraving of it been exhibited to their view, and the different parts of it pointed out and explained. Maps, on a large scale, of Palestine, Asia Minor, and the countries around Judea, where the Apostles travelled to propagate the gospel, might likewise be exhibited, when the preacher is lecturing on the journeyings of Israel from Egypt, on the Evangelists, or the Acts of the Apostles, for the purpose of elucidating the narrations of the sacred historians, and showing the relations of the several towns and countries to which a reference or allusion is made; for the interest excited by these narratives, and some of the instructions to be derived from them, partly depend on our knowledge of the geographical positions and relations of the persons and places to which the history refers. Similar exhibitions might likewise occasionally be made of various objects alluded to in Scripture, connected with the agriculture, antiquities, arts and sciences of the Eastern nations,—on a knowledge of which a clear perception of the meaning and references of many passages in the prophetical and historical writings in a great measure depends. The only point to be settled is, whether it be proper, in any case, to introduce such subjects into the pulpit. If this point be admitted, then the question is, whether we ought to convey a clear and distinct idea of the object, or an obscure and distorted conception, or no idea at all. For mere verbal descriptions can convey no distinct conceptions of the objects to which I allude.

Some worthy Christians, I am aware, would be apt to imagine, that such illustrations are altogether foreign to the business of religion, and that they would draw aside the mind from God and spiritual objects. But, I would ask, what do we know of religion except the notions we have acquired through the medium of the senses? What ideas have we of God but what we have derived from the history of his dispensations recorded in his word, and the contemplation of his visible works? Every fact contained in the Bible embodies in it a description and exhibition of *sensible* objects, without the intervention of which we could have no ideas of religion at all; and the material creation around us is an adumbration or sensible exhibition of the attributes of the invisible Divinity.—His Omnipresence and agency is manifested in every object we behold. Every plant and flower, as it springs upward to maturity, indicates the presence and incessant operation of Him who formed it by his wisdom. Every ray of light descending from the solar orb, is an indication of the presence and glory of Him who is represented as dwelling "in light unapproachable." Were we, in reality, "spiritually minded," were our thoughts and affections properly directed, we would see God in every object and in every event—in the instruments of agriculture, by which the earth is cultivated—in the microscope, which discloses to our view the invisible worlds of life—in the Jewish tabernacle, with all its furniture and utensils—in the history of nations, and the revolutions through which they have passed—in the whirlwind, the tempest, and the refreshing breeze—in the verdure of summer, the storms of winter, the fruits of harvest, and in all the beauties and sublimities of earth and heaven;—and therefore, whatever artificial representations can assist our minds in forming distinct conceptions of such objects must have a tendency to convey instruction, and to inspire us with sentiments of piety and devotion.

3. In order to diversify the topics of preaching, and to render it more interesting and instructive, *the education of candidates for the ministry ought to embrace a more appropriate and extensive range of subjects than that to which it has been usually confined.* It is somewhat strange, that, in reference to preaching, the simile has been introduced into our language, "*as dull as a sermon.*" There is no class of orators that has such a multiplicity of sublime and interesting objects and motives at his command, and so extensive a range of illustration, as the Christian preacher. He has the boundless field of the universe, in all its diversified relations, in which to expatiate—all the scenes of Providence which have been displayed in every age since time began—eternity, past and to come, with all its awful and glorious realities—the ruin and the recovery of a fallen world—the virtues, miracles, death, resurrection, ascension, and glory, of Him who is "the image of the invisible God"—the operations of the Divine government in reference both to man and to angels—the powers and agencies of superior intelligences—the perfections of the Deity, and the grandeur of his empire—the moral principles of the Christian system, and the virtues which, if practised, would reunite all the tribes and families of mankind—the hopes and fears of human beings both in regard to this world and to the life to come—the felicity and glory of the millennial church—the scenes of the conflagration, the general resurrection, the last judgment, and the happiness and employments of men and angels throughout an endless duration,—these, with all the endlessly diversified objects connected with them, form so many legitimate topics and sources of illustration to every Christian preacher. And yet, a sermon is generally characterized as a dull and somniferous composition. If this characteristic be true, the fault lies, not in the *subject* and the narrow range of topics, but in *the preacher himself.*

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It is not a little unaccountable, that the series of instruction through which students for the ministry usually pass, is every thing but adapted to produce intelligent and eloquent preachers of the gospel.—Almost the one-half of the time devoted to what are called *philosophical* studies is employed in the study of Latin and mere classical literature, while they are never introduced to the knowledge of those more interesting and luminous subjects which have a far more direct bearing on theology and the objects of the Christian ministry. Even the subjects of natural history, natural theology, geography, popular philosophy, and pulpit oratory, are seldom discussed or illustrated in the seminaries where they are taught; and hence may be traced the limited views which are entertained respecting the range of illustration on subjects of divinity, and the little effort which has been made to excel in sacred eloquence. A preacher, in so far as is practicable, should be a man of almost *universal knowledge*.—Without extensive information on all the subjects to which I have alluded, he cannot be supposed to enter with spirit and energy on the illustration of such topics, or to exhibit those graphical descriptions, and delineations of physical and moral scenery to which I lately adverted. The time employed in the study of Latin, and classical learning, might be sufficient for laying the foundation of knowledge in all those useful departments of science and religion, which, when thoroughly studied in after life, would "make the man of God complete, and thoroughly fitted for every good work." It is little short of criminality to waste so much time in such studies, while subjects of infinitely greater importance are either overlooked, or altogether neglected. And therefore, if we would render the Christian ministry fully efficient for all the great purposes it is intended to accomplish, we must introduce new arrangements into the plan of our academical instruction. In connection with Biblical criticism, and the study of Greek and Hebrew, in so far as necessary for reading the Scriptures in the original languages, all the branches of natural history, geology, geography, experimental philosophy, chemistry, physiology, natural theology; ancient and modern history, sacred, ecclesiastical, and civil; the progress of the arts; the physical, moral, and political state of the nations—in short, all the facts which can be ascertained in reference to the operations of the Creator in the physical and moral universe, ought to be studied, in so far as is practicable; and no one should be sent forth as a preacher (unless in extraordinary cases) who has not a competent knowledge of such subjects.* Such knowledge would furnish inexhaustible sources of *illustration* on divine subjects, which would both arrest the attention, and increase the general knowledge of the hearers of the gospel. I have always considered it as a characteristic of a good sermon, which the hearers would appreciate, *when an outline of the leading ideas contained in it could be sketched on paper or canvass.* We can paint the outlines of our Saviour's instructions, Paul's sermon at Athens, Moses' farewell address to the Israelites, the speech of the Almighty addressed to Job, and most of the orations of Isaiah, Jeremiah, Daniel, and the other prophets. But this can never be done, unless there be interwoven with the texture of the discourse *tangible* illustrations, borrowed from the subjects to which I have alluded. I may just add, that every candidate for the ministry should pay particular attention to the improvement of his voice and manner of delivery, so that he may be enabled to express his sentiments with a distinct articulation, and with *becoming energy and pathos*, suitable to the nature and solemnity of his subject,—and not, as is frequently the case, like a school-boy reading his lesson with a disgusting monotony. Where there is any natural or acquired defect in the organs of speech, the individual ought to be considered as unfit for the office of a Christian preacher.

4. Divine worship should be so conducted that *praise* offered to our Creator and Redeemer *should be appropriate, and accordant with the dictates of inspiration.* In order to this, all the subjects of praise should be taken *directly* from the sacred oracles, and the poetical version into which we throw them should embody, as nearly as possible, *the very language* of the inspired writers, and, in every instance, *the exact sentiments.* The Scottish version of the Psalms of David—though containing many doggrel rhymes, and susceptible of considerable improvement—is, perhaps, the most accordant of any with the language and sentiments of the inspired penman. It is strictly coincident with the common version of the Bible, and where that version is incorrect, the poetical version is likewise deficient in precision and accuracy. But it does not appear to be incumbent upon us either to use the whole of the book of Psalms in our praises, or to confine ourselves to that selection of sacred poetry. The books of Moses, the book of Job, the prophecies of Isaiah, Jeremiah, Daniel, and Habakkuk, the Evangelists, the Epistles, and particularly the book of Revelation, can supply many appropriate passages to direct our meditations in the exercise of praise. But I would lay it down as a principle, that, in translating them into English verse, we should strictly adhere to the *sentiments* of the inspired writers, without interweaving our own paraphrases and comments. I hold it as an axiom, that the inspired writers are the best judges of what is proper to be addressed to God in praise, and that our praises ought to contain nothing but the pure sentiments of inspiration. In opposition to this maxim, we find Independents, Methodists, Baptists, and others, using collections of what are termed *hymns* in public worship, and almost discarding the book of Psalms, as if it were too antiquated a composition for directing Christian worship. Many of the compositions I allude to are vague, enthusiastic, too familiar in their language when addressing the Creator and Redeemer—in many instances exhibit confused and distorted images of divine things, particularly when descanting on the joys of heaven; and their style and manner, as well as some of their sentiments, altogether different from those of the prophets and apostles. To prefer such compositions in our addresses to God, to those of inspired men, is little else than to "forsake the fountain of living waters, and to hew out broken cisterns that can hold no water." I know not a more glaring piece of contradiction than in the pertinacious use of such hymns by the denominations alluded to, since they acknowledge no creed but the Scriptures; and when, in fact, there is a creed—in some instances not very consistent—embodied in the hymn book. The only question to be determined is, Are inspired writers the best judges of what we ought to address to God, and ought we to be directed by them in our devotions, or by the flimsy and erring compositions of fallible man? Private families and individuals may be left to their own feelings and discretion in this respect, but it is scarcely fair to *impose* such compositions on a public assembly.

There is another circumstance, in the exercise of praise, which deserves censure, and that is, *foolish*

* There appears no necessity for courses of *moral philosophy* in Christian colleges and academies; as every one who takes Revelation for his guide, finds the purest and most comprehensive system of moral science explained and illustrated by the sacred writers.

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and unmeaning repetitions. Some tunes used in public worship require the last line of the verse or stanza to be two or three times repeated, whether it contains a complete sense or not; other tunes require *half a line* to be repeated three times, although the pause should happen to be in the middle of a word; so that a worshipping assembly, chiming in with such an absurd practice, appears "like children babbling nonsense in their sports." Such a practice is highly indecorous; it is little short of mocking the Great Object of worship; and were an infidel entering an assembly when thus engaged, he might have some show of reason for declaiming on the absurdities of Christian worship. Those who abet such a practice would do well to consider the import of the Apostle's resolution, "I will sing with the spirit, and I will sing with the understanding also."

II. *The Union of the Christian Church would have a tendency to promote universal improvement.*

The jealousies and mutual recriminations of contending sectaries constitute one of the many causes which have prevented the advancement of society. They have prevented the harmonious co-operation of all ranks and parties in establishing seminaries for the instruction of the young, and for promoting the knowledge of religion in our own country and in other lands; so that society, instead of moving forward as one great harmonious body in the path of improvement, has been shattered into a hundred different parties, each moving in its own direction, sometimes crossing the path of the others, sometimes advancing in an opposite direction, and sometimes clashing and engaging in mutual warfare. This is a state of Christian society which is much to be deplored, and which requires the most serious and solemn consideration of all denominations of the religious world, as to the means which ought to be employed, and the concessions which ought to be made, in order to produce a cordial union of all who appear to be imbued with the spirit of Christianity. Were this desirable object nearly effected, numerous obstructions to the general diffusion of knowledge would be removed, and a new impulse given to the cause of universal improvement. A broad and solid foundation might be laid for the universal instruction of all ranks in the leading truths of religion, and in every department of useful science, without interruption from those sectarian interests and contentions which have hitherto obstructed the rearing of the temple of knowledge and of Christianity. Liberality of views, and a spirit for introducing improvements into the social state, would be more extensively cherished. National reformation would be carried forward with more vigor and effect. Political parties in the State—which are frequently based on sectarian interests and opinions—would be gradually undermined, and all who are "right-hearted men" disposed to co-operate in every measure that has a tendency to promote the general good. The influence of such a state of society would be powerful in procuring the enactment of laws congenial to the spirit of philanthropy, and the dictates of revelation. Missionary enterprises to heathen countries would be carried forward on a much more extensive scale, and with far greater energy and effect, than can now be produced by the separate and insulated operations of sectarian missions. Unity of plan and operation would be introduced into all such expeditions, and a saving in the pecuniary means by which they are carried forward. Money, for all the purposes now stated, would be collected with less trouble and to a much greater amount; perhaps not only double or treble the amount now furnished, but even *tenfold* such sums might be collected, were the spirit of Christian union, and the liberal views which would accompany it, to pervade the whole range of the religious world.

III. *The knowledge of the Scriptures might be promoted by illustrating various portions of them with appropriate engravings.*

We have, indeed, Bibles and Commentaries of all sizes, from a 24mo to a folio, hawked through the country, "embellished" with engravings of different kinds, some of them not a little expensive. But these embellishments are, for the most part only fit for the amusement of children, and, instead of elucidating the facts recorded in Sacred history, only tend to *distort* them. They consist almost wholly of pictures taken from fancy, in which the manners, costume, architecture, and rural scenery of the Eastern nations, are grossly misrepresented. Among these, we find views connected with Jerusalem, and other cities in Judea, in which the houses are represented with sloping roofs and large arched windows in the modern style, and the streets crowded with *horses* and horsemen, richly caparisoned, like knights-errant or modern dragoons, and holding halberts in their hands. The inhabitants of these countries are represented as wearing neither shoes, stockings, nor sandals, but quite bare from the soles of the feet to the knees. In a picture of the baptism of Christ, he is represented as standing quite naked beside a small rivulet, while John the Baptist is standing on the other side of it, holding a long cross in the one hand, and pouring water from a bason on the head of Christ with the other. In a picture of the *Temptation*, Christ is represented as sitting in something like an elbow chair, with bare feet, a long robe like a surplice, and a glory round his head, while Satan appears addressing him in the attire of a modern female, standing upon cloven feet, and having wings attached to his shoulders. Such representations, which may be considered as specimens of most of our Scripture prints, instead of conveying ideas of the facts they are intended to represent, tend only to degrade and *caricature* them. Nothing can be more foolish and preposterous than most of the pictures representing the scenes of Scripture history, particularly in reference to the *anachronisms* they display. Burgoyne, in his Travels, notices a painting in Spain, where Abraham is preparing to *shoot* Isaac with a pistol, and an angel employed in providing that it shall miss fire! There is a painting at Windsor, of Antonio Verrio, in which he has introduced himself, Sir Godfrey Kneller, and Captain May, surveyor of the works, as spectators of Christ's healing the sick. There was in the Houghton Hall collection, Velvet Brughel's "Adoration of the Magi," in which were a multitude of figures, all finished with the greatest Dutch exactness. The Ethiopian king is dressed in a *surplice, with boots and spurs*, and brings for a present, *a gold model of a modern ship.* Poussin's painting of Rebecca at the well, has the whole back ground decorated with Grecian architecture. The same artist, in the picture of the *Deluge*, has painted *boats*, not then invented. Some of the Saxon painters put our Saviour, Noah, Abraham, and king Edgar, all in the same habit.

Many useful ideas respecting Scriptural facts may be communicated by means of engravings; but such representations as those to which I allude, should be for ever discarded from our Commentaries and family Bibles. Instead of such absurd exhibitions, delineations of *real objects* should be introduced, as illustrative of some of the facts and descriptions of Sacred history. For example, the plan of the Jewish tabernacle and temple, the altar of incense and of burnt-offering, the ark of the covenant the tables of show-bread, the golden candlesticks, the brazen laver, and other utensils, as described by the

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sacred historians—the instruments of agriculture and of music, in so far as they are known, the manner of grinding corn, the plan and form of the Eastern buildings, the war chariots and batteringrams of the ancients—views of modern Jerusalem, with plans of the relative positions of Mount Zion, Mount Calvary, Mount of Olives, the brook Kidron, &c.—views of Bethlehem, Nazareth, Joppa, the ruins of Tyre, Zidon, Babylon, and other cities mentioned in Scripture, as illustrative of the fulfilment of prophecy, which may be collected from the embellishments contained in the works of modern travellers—delineations illustrating the manners and customs of the Eastern nations—maps of Palestine, Egypt, Arabia, Assyria, Idumea, Babylonia, Persia, Greece, the islands of the Mediterranean, and the Roman Empire, for illustrating the journeyings of Jesus Christ, the travels of the Apostles, the route of the Israelites, through the wilderness, and the descriptions of the ancient prophets. Engravings might also be given of the more remarkable animals, trees and flowers, to which allusions are frequently made in the Sacred writings. Such views and delineations might be given at an expense much less than what is generally incurred in engraving the paltry and fictitious representations to which we have alluded; and they would certainly be much more congenial to the taste of intelligent readers of the Bible, and much more conducive to the illustration of the scenes described by the Sacred prophets and historians.

IV. *Knowledge and moral improvement might be promoted by abridging the hours of labor.*

One great objection to the prosecution of knowledge and general improvement is founded on the fact, that the bulk of mankind have not sufficient leisure from their daily avocations for such purposes. This is partly true in regard to merchants' clerks, haberdashers, grocers, apothecaries, and their apprentices and shopmen, and those employed in spinning mills and several other manufactories. In these cases, shops are kept open, and persons employed from six in the morning till eight, and even till ten or eleven o'clock in the evening. But there is no necessity, in order to carry on the business of life, that such long hours of labor and attendance on shops should be imposed either on masters or servants. All the business usually carried on in shops and manufactories could be transacted, without inconvenience to any party, between the hours of seven or eight in the morning, and six in the evening, if proper arrangements were made for that purpose. When once the public is aware that certain shops are shut up at a particular hour, every one would endeavor to supply himself with the articles he required from such shops before that hour arrived; and though they were to be kept open till twelve at midnight, or one in the morning, we know, from experience, that certain individuals would postpone their purchases, till these hours had nearly arrived. In order to prevent any inconvenience to society, by the shops of bakers, grocers, apothecaries, or others, being closed at an early hour, an arrangement might be made to have one shop of every class kept open to a later hour, in every street or district of a town, so that, on any unforeseen emergency, articles of provisions, groceries, medicines, &c. might be procured. Every shopkeeper of this description would, of course, have his turn, in succession, of keeping open his shop during these extra hours, and of reaping, in rotation, the additional profits that might accrue, so that, in the course of a year or less, all would find themselves on an equal footing in regard to the quantity of business transacted, and the advantages gained, by keeping open in rotation their shops till later hours.

There is nothing to hinder the immediate adoption of such arrangements, but that spirit of jealousy which too much prevails among persons of the same profession, and which prevents a friendly intercourse among them for concerting measures for the good of the whole. A few obstinate and selfish characters, in the spirit of contradiction, would doubtless, set themselves in opposition to such regulations; but as their sordid and avaricious views would be apparent to every one, they would soon be despised and deserted by the respectable portion of the community, and would suffer the natural consequences which almost invariably flow from selfishness and avarice. There is no man who, in such a case, sets himself in opposition to the general good of a community, that ought to be regarded as a Christian; as such conduct is directly opposed to the precept which enjoins us "to love our neighbor as ourselves," and "to look not merely on our own things, but also on the things of others." Such an arrangement, while it could be injurious to none, would be highly beneficial to all. It would afford leisure for public, private, and domestic intercourse—for attending philanthropic associations, or lectures on any branch of useful knowledge—for improving their minds in wisdom and virtue—for instructing their children, and enjoying the sweets of domestic intercourse—and for taking an active part in all those schemes which tend to promote the best interests of society. In particular, it would afford an opportunity to merchants' clerks, shopmen, apprentices, and others, of attending societies, lectures, schools, or other seminaries of instruction, for improving both their intellectual and moral powers—for want of which opportunities many young persons of this description rise up to manhood in comparative ignorance, and easily slide into the paths of folly and intemperance. But, before such an arrangement is effected, it would be previously requisite that seminaries, such as those formerly suggested, be established, for promoting the instruction of the classes to which I allude, so that their evening hours may not be spent in sloth or licentiousness. In regard to weavers, masons, tailors, carpenters, mill-spinners, and common laborers, eight hours a day employed in labor, instead of ten or eleven, might be sufficient for all the purposes of society. Since the invention of modern machinery, a much greater quantity of labor than formerly can be effected in the same time. It appears to me, that the Governor of the world, in permitting such inventions for facilitating the process of manufactures, evidently intends thereby that the period of human labor should be abridged, in order to afford scope to all classes of society for mental, moral, and religious improvement, and in order to prepare the way for that period when "the knowledge of the Lord shall cover the earth." It ought, therefore, to be considered as a misapplication of machinery when it is employed chiefly for the purpose of enriching and aggrandizing a few individuals, while the mechanic and laborer are deprived both of the physical and moral advantages which it was intended to produce.

V. Knowledge might be promoted *by a proper direction of public amusements.*

There can be no impropriety, at certain intervals, of gratifying the mass of society with an exhibition of public amusements. But such amusements should always be blended, if possible, with moral and intellectual instruction—be congenial to the dignity and the high destination of man—and ought never to interfere with the purity of Christian morals. We have public amusements of various descriptions, such as stage plays, balls, masquerades, horse-racing, cock-fighting, bull-bating, equestrian feats and exhibitions, tricks of legerdemain, rope-dancing,

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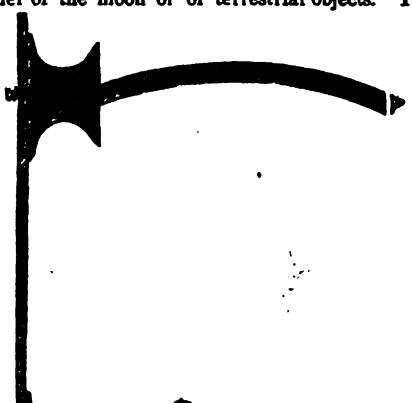
&c. &c.; but most, if not all, of these have an immoral tendency, and some of them are inconsistent with humanity, and degrading to the character of man. Instead of such trifling and demoralizing amusements, such exhibitions as the following might be adopted:—1. *Air Balloons*, of a pretty large size, which might be sent up into the atmosphere either with or without living beings, and might be rendered subservient for investigating atmospherical phenomena, the different currents and electrical states of the air, and other particulars.—At the same time, descriptions and explanations might be given to the assembled multitude, of the nature of balloons, the principle on which they ascend, the mode of inflating them, the facts which have been ascertained by means of them in regard to the upper regions of the atmosphere, the nature and use of the *parachute*, and various details in relation to aerial navigation.—2. *Panoramas*, or perspective exhibitions, on a large scale of ancient and modern buildings, cities, towns, ranges of mountains, sea-ports, volcanoes, grottos, romantic rural scenery, and whatever is grand, beautiful and interesting, in the scenes of Nature and Art. Such panoramic scenes, while they could not fail to gratify every spectator, would convey to the mind ideas which could not be derived from any other source, except the actual view of the objects represented.—3. *Camera obscuras*, on a large scale, constructed in the manner formerly described, (p. 78.) If these were constructed with large lenses of twenty or thirty feet focal distance, their magnifying power, on distant objects, would be equal to that of a telescope magnifying from thirty to about fifty times, which would show the distant scenery of a country with great minuteness, and people, sheep, and other animals, at the distance of many miles, while more than a score of persons at *one time* might contemplate such a scene.—4. *Telescopes*, constructed of a single convex lens, or a concave speculum of a long focal distance, for example, from twenty-five to forty feet, might be fixed in certain positions, so that several individuals at the same time might perceive their effect on distant objects. Sir W. Herschel informs us that, by looking with his naked eye on the speculum of his forty feet telescope, without the interposition of any lens or mirror, he perceived distinctly one of the satellites of Saturn; so that such an instrument would present a brilliant view either of the moon or of terrestrial objects. The



manner of looking at objects with such an instrument is represented above, where A B represents a concave mirror or speculum of a long focal distance, C the focal point, a little within which several spectators might stand with their faces to the speculum, and view the distant objects behind them.—Where A B a large convex lens of a similar focus, the spectators could stand in a similar position and view the objects *before* them.—5. *Philosophical and chemical experiments*, of various descriptions, on a large scale, might be exhibited—such as the explosion of a bladder full of oxygen and hydrogen gas, by means of an electric spark, which produces a tremendous sound—the breaking of a piece of glass or bladder, or a large square bottle, by the pressure of the atmosphere—the burning of charcoal or phosphorus in oxygen gas, which produces a most brilliant illumination—the ascent of turpentine, when tinged of a red color, through water in long glass tubes, which produces a beautiful effect—the burning of spirits of wine, after having been boiled, which produces an extensive and beautiful jet or spout of fire—the Chinese lights,* and an indefinite variety of similar striking experiments, all of which might, at the same time, be familiarly explained.

Such exhibitions might be made either in large halls, in squares, or in open areas in the neighborhood of towns, according to the nature of the exhibition; and the best instrumental *music* might accompany them, and might occasionally be enlivened by the surrounding multitudes joining in unison with their voices. The expense of such exhibitions would be far less than the sums generally wasted in the encouragement of horse-racing, theatrical diversions, and similar amusements; and, while they tended to increase rational information, and to gratify the principle of curiosity, would be much more congenial to the taste of intelligent minds.—There are certain towns in this country whose magistrates give, from the public funds, more than a hundred guineas annually for the encouragement of horse-races, besides the expenses connected with the various preparations and erections deemed necessary on such occasions. Such sums, along with a small contribution from each individual, (for example, an English penny or twopence,) would, in general, be adequate to defray the expenses of such exhibitions.

VI. Knowledge and rational enjoyment might be

* The *Chinese lights* are produced by the following composition:—Take twelve parts of nitre, five and a half of sulphur, one-half of orpiment, one-half of indigo, one-half of gunpowder, all finely pounded and intimately mixed. When this composition is set fire to by a burning match, it produces a most splendid illumination. In the year 1814, when peace with France was proclaimed, a friend of mine, at the request of the magistrates of Paisley, got a large quantity of this composition prepared, which was ignited on the parapet which surrounded the spire of the High Church of that town, and which burned for more than half-an-hour, producing the most brilliant illumination over all the town, and was an object of curiosity at Glasgow, about eight miles distant. It would be visible from elevated situations more than thirty miles distant. Such was the splendor of the light, that the birds rose from their nests, and flew around it, as if it had been the rising sun. At the same time, a balloon, made of the *allantois* of a calf, was sent up into the atmosphere, and a number of large bladders, filled with oxygen and hydrogen gas, were exploded, by being held in the Chinese lights, which produced sounds which were heard over all the town. The composition expended on this occasion cost about ten pounds; but a quantity sufficient for a common experiment may be procured for two or three shillings.

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increased *by erecting observatories in every town and populous village.*

These observatories might be furnished, not only with some of the best achromatic telescopes for viewing terrestrial and celestial objects, but likewise with several articles of philosophical apparatus, and specimens of natural history. In studying the science of the heavens, there is nothing more gratifying to those who have acquired a relish for this subject, than to view the telescopic objects described by astronomers, such as the moons and belts of Jupiter, the ring of Saturn, the crescent of Venus, the mountains and vales of the moon, the nebulæ, the double stars, and other interesting celestial phenomena. Such views tend to produce a higher relish for astronomical studies and rational investigations; and no pictorial representations can serve as a substitute, or convey the same ideas as actual observations by good instruments. But the majority of rational inquirers and of the community at large are deprived of such views, on account of the expense of such instruments. An establishment of this kind might be set on foot, either by a grant of money from a public fund, or by subscription. All the instruments requisite, in the first instance, would be, a large achromatic telescope for viewing celestial phenomena, and an *equatorial telescope*, for illustrating *practical* astronomy, and viewing the stars and planets in the daytime. These might be purchased for about forty guineas, (see article Astronomy, pp. 80, 81,) and if an hundred and twenty individuals were to co-operate in such an undertaking, the subscription would be only seven shillings to each, and, if an additional subscription of about two shillings a-year were paid, in the course of a few years the apparatus might be considerably increased. One special advantage arising from the universal establishment of observatories would be, that the *true time* might always be accurately ascertained, and the public clocks regulated accordingly—on which circumstance depends, in certain cases, the determining of the altitude of certain atmospherical phenomena, such as a fiery meteor, or a luminous arch, when seen by different observers in places distant from each other.

VII. *The improvement of towns, villages, and roads*, is intimately connected with the advancement of society.

There are few circumstances in the state of society which exhibit the folly and depravity of man in a more striking point of view, than the state of most of the cities and towns of Europe and other parts of the world—not even excepting the British empire. In some of our cities we have palaces, churches, colleges, and public buildings, of the most magnificent description, while the great mass of the population around are living in miserable habitations in narrow dirty lanes, which are seldom or never visited by the rays of the sun, or the refreshing breeze. In the High street of Edinburgh and its environs, which contain a greater number of human habitations than any other spot of the same extent on the surface of the globe, the inhabitants appear to be huddled together like so many rabbits in their cells. The houses are from five to eight and ten stories high, with numerous narrow lanes or *closes*, from four to six feet wide, branching from the street, and running down a great extent towards a hollow on each side. In these closes there is neither light nor pure air, but a continual gloom and noisome exhalations; and the physical filth and darkness which abound are generally emblems of the moral pollution and scenes of depravity which are too frequently exhibited in such habitations. Such abodes are incompatible, not only with physical comfort, but with any attempts at improvement in knowledge; and it is a kind of degradation to the nature of man, that any human beings should be doomed to spend their lives in such wretched habitations. It tends, not only to debase the moral character, but to prevent the expansion of the human intellect. Instead of an extensive landscape, adorned with flowers and verdure, and the view of the expansive canopy of heaven—the inmates of such dwellings, for months and years, have nothing presented to the eye but a dead murky wall bespattered with filth, which confines the range of their vision within the compass of a few feet, and prevents them from becoming acquainted even with the common scenes of nature. What has been now stated will apply in a greater or less degree to almost all our cities and large towns, and even to some of our villages. Were we to inquire into the circumstances which led men thus to immure themselves in gloomy holes and corners, like bats and owls, we should doubtless find that the abominable system of warfare has been one of the chief causes of the evil of which we complain. Man, living at enmity with his fellow-man, judged it expedient to surround his habitations with a huge wall for protection against the inroads of his hostile neighbors; —and the problem to be solved, in this case, seems to have been, 'In how small a space can we compress the greatest number of inhabitants, so that our wall and fortifications shall cost us the least trouble and expense?' Small towns and villages which were afterwards built, and which required no fortifications, copied the plan and dimensions of their streets from the fortified towns, and thus the whole of our cities, towns, and villages have been bungled and deranged.

Great cities, especially when ill-planned, may be considered as great evils. The Creator evidently intended that the population of the globe should be more equably distributed than it is at present. We are told that "He created it not in vain, but *formed it to be inhabited.*" But, how monstrous a disproportion is there in the distribution of its population, when we find a mass of human beings, as in London, compressed into a space of little more than 20 square miles, and a similar mass, in another part of the same island, spread over an extent of 20,000 square miles! There appears to be no reason, except in a very few cases, why any city should extend beyond a population of a hundred thousand inhabitants; and a city containing such a population should occupy five times the area that it does at present. Towns distributed at nearly equal distances over the face of a country, would be of far more importance for the general improvement of society than a few crowded cities with an overgrown population, and more conducive to the health and morals of the inhabitants.—There is one circumstance that characterizes almost all our cities, towns, and villages, except in some recent instances; and that is, *the extreme narrowness of the streets*, some of which do not exceed 15 or 20 feet in width. Even in the United States of America, where the towns have been more recently built, and formed on more expansive plans than in Europe, this evil is found to exist. The street *Broadway* in New York, which is so much celebrated, and which is 3 miles in length, is only 80 feet broad, and most of the other streets are considerably narrower. Most of the streets in Philadelphia are little more than 50 feet broad, except *Broad street* and *Market street*, the latter being 100, and the former 113 feet in breadth. Most of the small towns, however, in the Northern States, such as New-Haven, Northampton, and others, are described by travellers as having broad streets and spacious squares, and remarkable for their cleanliness and beauty. In Great Britain, most of the streets, especially in sea-port towns, are wretchedly narrow and dirty. In North-Shields,

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county of Northumberland, the main street is nearly a mile long, but so narrow that in many places two carriages cannot pass each other. The New Town of Edinburgh, which contains the most spacious and elegant streets of any city in Europe, is disgraced with two or three long narrow streets, not above one-fourth the breadth of the others, intended for the residence of the lower classes; as if they had no right to enjoy a free light, pure air, and a cheerful prospect, as well as their superiors.—The following hints are suggested in relation to the improvement of towns and villages; though I have no hope of living to see them realized in my native country.

1. Most of our crowded towns should be demolished, or at least their streets ought to be widened, at an average *three times* their present breadth.—Extravagant as this proposal may appear, there is nothing that stands in the way of its accomplishment but *selfishness* and *avarice*. If the promotion of the comfort and happiness of our species were the great object of our ambition, all difficulties would soon evanish, and all obstructions would speedily be removed; and why call ourselves *Christians*, if this object is not kept in view?—2. No street in any town or village should be less than 80 feet wide.—In large towns, where the houses are above two or three stories in height, the streets should not be less than 100 or 120 feet in breadth.—3. Narrow lanes and *closes*, of all descriptions, ought to be for ever banished from all our towns and cities.—4. The practice of *sinking stories* below the level of a street, unless for cellars, should be laid aside. It has become an almost universal practice in Edinburgh, and other towns, especially in genteel houses, to have a *sunk* story for the kitchen and servants' rooms, as if they were unworthy of enjoying free light and pure air, and their health in no danger from the dampness of such apartments. There is something absurd and preposterous in being at the expense of digging a hole for the under story of a house, when a kitchen and laundry could be built behind the house, on the level of the street, which would be more convenient and salubrious.—5. Houses might be built with *flat roofs*, with a parapet surrounding them, breast high, which would form a promenade for families in towns, where they would enjoy an airing and a prospect of surrounding objects, without removing from their own dwellings. It would also serve for drying clothes, contemplating the heavens, and various other purposes. In Eastern countries, where the houses are constructed with flat roofs, they form the sleeping places of the family during the summer months. The rain that falls upon them might be so conducted as to supply every family with water for washing, and cooking victuals.—6. Squares, crescents, or octagonal spaces, should be appropriated in different parts of a town, for bazaars, or shops where all kinds of merchandise should be sold; each shop having an apartment or two connected with it, for the temporary accommodation of a family.—7. The streets more particularly appropriated for dwelling-houses, should have verandas or garden-plots in front of the houses on each side, diversified with shrubs, flowers, and evergreens, and, at certain regular distances, a few forest trees, so that the street, although 80 feet broad, would require only about 40 feet of pavement.—8. In every large city, open spaces, within the city, should be set apart for pleasure walks for the citizens, and diversified with trees, evergreen shrubs, seats, and bowers for shelter from the heat or rain. In small towns, such rural walks should be formed to go quite round them.—9. A square plot of meadow ground, at each end of a town, might be set apart for public meetings, amusements, or exhibitions, which might also serve for grazing, bleaching, promenading, and other purposes.—10. Certain streets might be allotted for houses of one or two stories, for the accommodation of those who have it not in their power to occupy more stately mansions, so as to preserve uniformity in every street; but such streets should be equally broad, and adorned in the same manner as the other streets.—11. Between the different streets should be garden-plots for every family, and accommodation for washing and bleaching, as also for erecting workshops for smiths, carpenters, weavers, &c. wherever they are required.—12. Encouragement should be given in the neighborhood of large towns, and throughout the country at large, for building towns on such plans, and for transforming our present hamlets and villages into more convenient and pleasant places of residence. If mankind were united by the bonds of Christian affection, and if all were as anxious to promote the happiness of their fellow-men, as the greater part are to hoard up wealth and riches which they can never enjoy, all the improvements now suggested could easily be accomplished within the course of a few years, or, at farthest, within the limits of the next generation. But so long as avarice sways its sceptre over the human breast, no extensive improvement, either in knowledge, religion, or physical comfort, can be effected.

The following engraving exhibits a plan of a town of a moderate size, which, with a few modifications, according to circumstances, might be copied, in the formation of new towns and villages. In this plan all the streets cross one another at right angles, and are supposed to be at least 80 feet broad. In the centre there is a circular space about 240 feet diameter, from which four streets diverge to each quarter of the town. The central part of this circle might be formed into a bowling green, diversified with shrubs and flowers; or a circular tower might be erected in the midst of it to overtop the surrounding buildings, on the top of which a large camera obscura and some telescopes might be placed, for the purpose of surveying the heavenly bodies, or the surrounding country. The four openings into this circular space might be about forty feet wide, or half the breadth of the streets, which would afford the houses at each end of the four crescents a commanding view, not only of the interior of the circle, but of the whole street in both directions. Instead of a circle, an *octagon*, if judged more convenient, might be adopted. Directly opposite this central circle, on the north and south extremities of this town, are two squares, each of whose sides is about 170 feet long, and at the east and west extremities two crescents, about 360 feet in diameter. In each of the squares, and in the middle part of the crescents, a church or other public building might be erected; and the entrance to these squares, &c. from the country, might be by a broad arch-way under one of the buildings. The principal shops might be placed, and the principal business of the town transacted, in the squares, crescents, and central circle. The spaces between the backs of the houses in the different streets might be set apart either for gardens, washing-houses, or workshops for the different mechanical professions. These spaces should be from 120 to 150 feet wide. A walk should be made to go round the whole town, decorated with trees, shrubs, and bowers; and on each side of the town should be a large common or bleaching green. The extent of such a town would be about a mile and a quarter in circumference, but might be indefinitely extended according to circumstances. Such a town would undoubtedly be much more commodious, pleasant, and salubrious than most of the small towns and villages that now exist.

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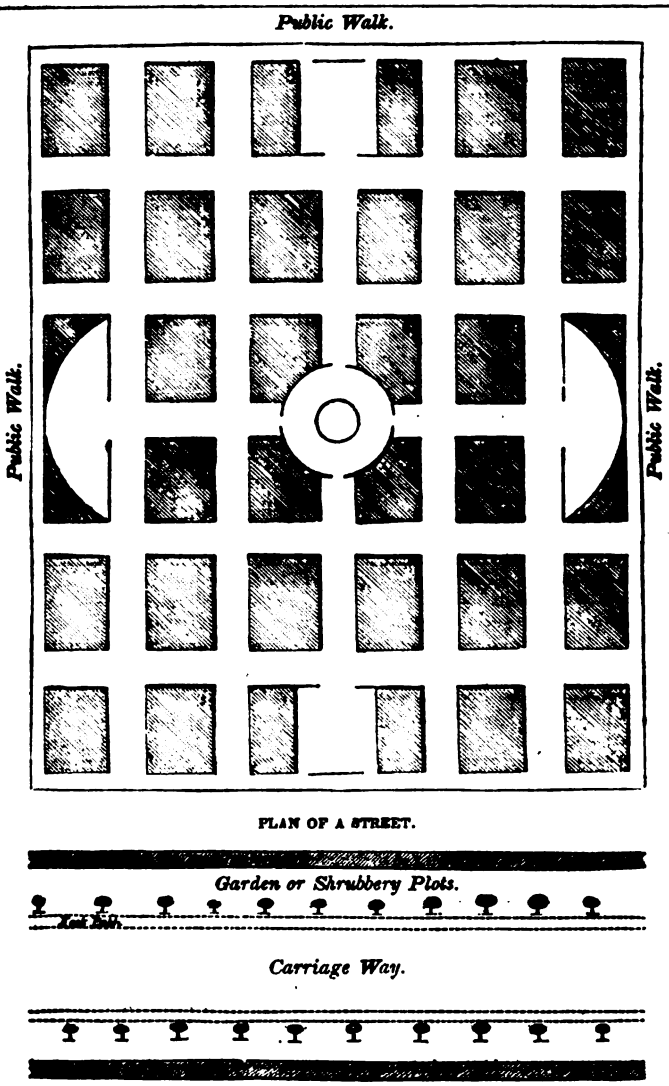

VIII. *Knowledge might be diffused at a cheap rate by means of itinerating libraries.*—Of late years small libraries have been established in most of our populous villages, and in connection with Christian churches; but the want of sufficient funds prevents the purchase of such a variety of books as is sufficient to keep alive the attention for any number of years. In the year 1817, the plan of itinerating libraries was suggested by Mr. Samuel Brown of Haddington, and, under his auspices, was commenced in East Lothian and the neighboring districts. The object is, "to furnish all the towns and villages of the country with libraries of useful books, and to plant them at such distances that no individual may be more remote from one than a mile and a half." "The books are formed into divisions of fifty volumes each. One of these divisions is stationed in a place for two years, and the books are issued to all persons above twelve years of age who will take proper care of them. After that period it is removed to another town or village, and a new division is sent in its room, which after other two years is again exchanged for another." By this means a perpetual succession of new books is introduced into each town and village, the principle of novelty is gratified, and the interest of the readers kept alive. The books are kept for a few years for the use of annual subscribers of five shillings. They are afterwards formed into divisions of fifty volumes, and are lent the first year for one penny a volume, (provided it is not kept longer than one month,) and gratis the second. One of the principal features of these libraries is their *cheapness*. A single library of fifty volumes, with book-case, catalogue, labels, advertisements, and issuing-books, may be procured for about £10 at an average, as they are purchased on the most economical plan. Were a British and Foreign Itinerating Library Society established in London, that could raise £10,000 annually, it is calculated that, in conjunction with the small sums furnished by the readers, there could be established, in the course of twenty years, a library for every 524 persons in Great Britain and Ireland, taking the population at twenty millions; and in twenty-five years, for every 294 persons, which would be a complete supply for the

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wants of the whole population. And what would such a sum be to the British Government, which is extravagant enough to waste twenty times that sum every year in bestowing *pensions* on those who neither deserve them nor stand in need of them? The great object of these libraries is to promote the interest of religion, in connection with the study of history, biography, voyages and travels, and all the popular and useful branches of science. They have been supported and patronised by the most respectable persons in the country, and have met with almost unprecedented success. They have been introduced into several other counties in Scotland and Ireland, and in some of the West India islands, and even in South Africa. The number of volumes connected with the East Lothian itinerating libraries now amounts to nearly three thousand. In some of the divisions every volume has been issued about 120 times, and many of them much oftener. Mr. Brown, who has directed and superintended these libraries for eighteen years, deserves the thanks of his country for his benevolent and unremitting exertions.* In several cities and towns in America, such as Philadelphia and Albany, libraries have been established for the use of *apprentices*, both male and female. The apprentices' library in Philadelphia contains above 8000 volumes. Although well-selected libraries are of immense importance for the diffusion of knowledge, yet no person, who has it in his power to purchase a few good books occasionally, ought to *confine* his reading to the books of a public library; but, in conjunction with the use of such books, should endeavor to furnish himself with selections of some of the best standard books in the language, which he may study at leisure, and to which he may immediately refer for any particular information of which he is desirous. Every general reader should, if possible, be furnished with an English Dictionary, a portable Encyclopedia, a summary of universal history, and some of the best systems of popular science.

IX. Knowledge might be promoted *by delineations and inscriptions on various articles of furniture.*

We have, for example, many kinds of bowls, drinking vessels, &c. made of porcelain or earthenware, on which many foolish inscriptions and devices are engraved. We have likewise carpets, bed-curtains, handkerchiefs, &c. on which groups of fantastic figures and various distorted representations of natural and artificial objects, are depicted, which serve no purpose but that of exhibiting a gaudy show.—Now, if, instead of such paltry devices, moral sentiments and maxims, pithy sayings, and sentences descriptive of certain historical and scientific facts, such as those formerly specified, (pp. 46, 58,) were inscribed on the articles to which I allude, useful hints might be communicated and rendered familiar wherever we turned our eyes, and might occasionally suggest topics for useful conversation. In like manner, were *real objects* in nature and art depicted on china-ware, drinking vessels, printed cotton handkerchiefs, window-curtains, carpets, and similar articles, in place of the fantastical figures usually delineated, which have no prototypes in nature, a considerable portion of information might in this way be imparted. For pictures, when true to nature and correctly delineated, convey useful knowledge as well as books, and sometimes in a more pleasant and rapid manner; and there is no more difficulty in engraving *real* objects than in depicting the distorted and fantastic objects which are usually represented; and in course of time, every rational person would be induced to consider every thing as *beautiful* which is really *useful*. In following out these suggestions, we might have paper hangings and carpets diversified with maps of the world and of particular countries—bed and window curtains adorned with public buildings, landscapes, views of caverns, grottos, volcanic mountains, cataracts, steam-carriages, air-pumps, telescopes, foreign trees, shrubs, and animals—our plates, tea-cups and saucers decorated with miniature pictures of similar objects, accompanied with wise sayings, immutable truths, and short statements of important facts. In this way a fund of sententious wisdom, in connection with views of interesting scenery, might be introduced into every family; which would tend to excite inquiry, to lead to improving conversation, and to deter from the pursuit of vicious and criminal courses. A king was said to have been saved from being poisoned by his cupbearer, by the following motto engraved on the cup which contained the poison, "Never *begin* any action of which thou hast not well considered the *end*." It is evident, that the above hints might be reduced to practice with as much ease and cheapness as silly and licentious inscriptions and clumsy castles in the air; and that almost every article of dress and furniture, every garden bower, and every rural and architectural decoration, might in this way be rendered subservient to human knowledge and improvement; provided society would give encouragement to such devices. But, hitherto, the foolish and depraved character of man has displayed itself in this as well as in almost every other department of his actions.

X. The improvement of society requires *that changes and alterations be made in many of our established laws, regulations, and customs.*

The laws and practices to which I allude are so numerous, that I shall mention only two or three as a specimen. 1. *All taxes connected with the diffusion of knowledge should be wholly and for ever abolished.* These include taxes on the materials and the manufacture of paper, which, besides directly adding to the price of this article, are found to be extremely vexatious to the manufacturer, and prevent him from getting his articles rapidly conveyed to the market—taxes on newspapers, engravings, pamphlets, periodical works, and advertisements of books and other articles of trade—and taxes, too, in the shape of entering books in "Stationer's Hall," depriving the author or publisher of thirteen copies of his work, however valuable and expensive, which in certain cases will amount to the sum of £200 or £300. Were these and all other taxes connected with literature abolished, and an economical mode of printing adopted, books might be purchased at little more than one-half of their present price. In this connection, too, it may be stated, that the charges demanded for the insertion of advertisements of books in newspapers, magazines, and other periodicals, are *extravagantly high*, and add, in no inconsiderable degree, to the price of literature. In consequence of the tax on newspapers there are only thirty millions of them circulated in Great Britain and Ireland, which is but the *one twenty-fifth* part of the number circulated in the United States of America, which contain little more than half the population of the British empire. In England there is only one newspaper to 46,000 inhabitants.—2. *The postage of letters should be greatly reduced.* The conveyance of letters is

* Mr. S. Brown is a son of the Rev. John Brown of Haddington, well known as the author of the "Self-Interpreting Bible," "Dictionary of the Bible," "System of Divinity," and many other works. His exertions, and the beneficial effects which have flowed from them, show how much even an individual engrossed in an extensive business has it in his power to perform, when his aims are directed to promote the good of mankind.

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scarcely a fair subject of taxation, if we wish to facilitate the interchange of sentiment and friendship among mankind. It tends to prevent the poor man from corresponding with his friends and relatives at a distance—to prevent communications being sent to periodicals—and to abridge the correspondence of men of literature and science, some of whom have very little money to spare. I have known persons of this description taxed in this way, to the amount of three or four shillings, and even of half-a-guinea in one day, when such sums were imperatively required for procuring the necessaries of life.—It is likewise unfair, and absolutely unjust, that the inhabitants of villages, who are generally poorer than those in towns, should pay more for letters and newspapers than others. While a person in a large town receives a daily newspaper from London *gratis*, the villager, only four miles farther distant, pays for the conveyance of the same paper, *twenty-six shillings a-year*, besides paying an additional penny for all his letters.* The postage of letters should be so regulated that all may enjoy an equal benefit—that every facility may be afforded for transmitting them to foreign countries, whether belonging to the British dominions or not,—and the charge for letters and packages should be *no more than what is sufficient to defray all the expenses of the Post-office establishment*; as is the case in the United States of America. Under certain regulations all *proof sheets* of any work sent to the author for corrections *should be free of postage*. In these and many other respects our Post-office regulations require a thorough investigation and amendment.† —3. The names of ships and steam-vessels should be painted in large characters on the most conspicuous parts of these vehicles. If the names of ships are intended to distinguish them from each other, it appears preposterous and truly ridiculous, to have the name depicted on the lower part of the stern, which always stand in an oblique position, and which is seldom or never seen, when approaching another vessel or towards the shore. If the name of a vessel were painted in large characters on each side of the bow, it might be distinguished by a good telescope at the distance of four or five miles, whereas it is sometimes difficult to read the name of a vessel on the stern at the distance of a few yards. As it is interesting in many cases, not only to the owners of ships, but to those who have friends and relatives on board, to be able to distinguish any particular vessel, when it first makes its appearance, the hint now given cannot be deemed altogether unimportant.—4. The practice of paying waiters, chambermaids, boot-boys, and ostlers at inns, servant-maids, &c. at private houses, and guards and postilions in stage-coaches, should be universally discarded—as creating unnecessary trouble and expense to travellers, and fostering a spirit of meanness, impudence, and avarice, in the persons occupying such situations. It would be conducive both to the moral and pecuniary interests of all parties concerned, were such customs abolished. Mr. Stuart informs us, that no such custom prevails in the Northern States of America, and that it would be considered in almost every instance as an insult, to offer such persons a gratuity for performing their duty. This absurd and degrading practice has been handed down to us by the aristocracy, the servants of whom are always on the watch for gratuities from strangers and visitors. A literary gentleman, Dr. ——, who had frequently been invited to dine with Lord ——, was one day accosted by his lordship, and asked why he had not for a long time past complied with his invitation to dinner? "Why," replied the doctor, "because I cannot afford it; I can dine at my own apartments for less than two shillings, but when I dine with your lordship it costs me at least *five* shillings—every one of your servants, at my departure, holding out his hand, and expecting a half-crown or a shilling at least to be given him."—5. Another abominable custom which prevails at public meetings, and which should be discarded, is *hissing* and groaning at certain speakers, or at the sentiments they express. A hiss or a groan may display the malignity of those who utter it, and their antipathy to the opinions expressed, but it never embodies a *reason* or an *argument* to confute the speaker, or convince the audience of the futility of his sentiments. In all deliberative assemblies, every speaker who conducts himself with decorum should be listened to without interruption, and *facts* and *arguments* brought forward to confute his positions, if they be untenable. To attempt to put down a speaker by hisses or groans is inconsistent with the dignity of an assembly of rational beings—is characteristic of a rabble, or a company of boors, rather than an assemblage of men of intelligence—and generally indicates the *weakness of the cause* which such conduct is intended to support.—6. *Our civil and criminal codes require to be simplified and re-modelled, and formed on the principles of equity and natural justice.* Many of their enactments are repugnant to reason and religion, and inconsistent with the dictates of philanthropy and common sense, and with the spirit of an enlightened age. The *expense* of law processes, as presently conducted, amounts to a prohibition of a poor man's obtaining justice in any case where he has suffered an injury; and the multiplicity of statutes and precedents, the vagueness of their language, and the unintelligible jargon of terms and phrases connected with them, frequently lead to almost interminable litigations, till the whole value of the subject in dispute is more than expended, and the litigants reduced to poverty. Our *civil* code requires to be cancelled, and reconstructed, *de novo*, on principles similar to the "Code Napoleon"—and our *penal* statutes require to be remodelled in such a manner, that punishments may be proportioned to crimes, and that they be of such a nature as to promote the *reformation* of the criminal.

The above are merely *specimens* of customs, laws, and usages, which require to be either modified or abolished, in order to promote the advancement of society.

XI. The diffusion of knowledge, and the improvement of mankind, are, in some measure, dependent on *a friendly intercourse being established among all civilized nations.*

Hitherto, nations, even those that are adjacent to each other, have acted towards other nations with a spirit of selfishness and jealousy, as if they were beings of a different species, and had no common relation as brethren, or as children of the same Benevolent and Almighty Parent. Harassing restrictions, duties, excise regulations, and every other impediment, are thrown in the way of travellers, when passing from one country to another, as if the interests of one class of human beings were set in opposition to those of another. When a traveller passes from England to France he must pay for a passport, and should he happen to lose it he is treated as a rogue or a spy. When he passes from Holland to Britain, and carries an old Dutch Bible along with him, before he can convey it from the shore he must pay a duty to the amount of far more than its value. When he is about to embark at Liverpool for America, his trunks and packages

* Here I allude to the *Penny posts* lately established in most of our villages.

† In America the postage for 30 miles is 6 cents, equal to 3d. English; 80 miles, 10 cents; 120 miles 12½ cents; 400 miles, 18 cents, &c.

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are searched, duties demanded, and a host of petty tyrants under the excise vex and harass him in all his arrangements; when he lands on the other side of the Atlantic, he is subjected to a similar ordeal; and when he returns to England with a few volumes of American literature, his luggage is again subjected to a strict scrutiny, and he must pay a shilling for every pound weight of knowledge he has imported."* Besides the spirit of warfare, which has so frequently interrupted the correspondence of nations,—such harassing and vexatious restrictions have a tendency to foster a principle of antipathy, and to impede the progress of knowlege. They are founded on a principle of selfishness and malignity, and, like all such principles, they frustrate even the pecuniary object they were intended to promote; for, in point of fact, so far from increasing the wealth of a nation, they tend in many ways to diminish its resources. Were all such restrictions and exactions abolished, philanthropic travellers might make a tour through the nations without being annoyed—the manufactures and natural productions of every country could be afforded at a much cheaper rate than at present—and the hundred thousands of pounds and dollars annually expended in keeping up a numerous retinue of excise officers and underlings, would be saved for the purposes of national improvement. The most enlightened political economists now agree that Free Trade should be universally encouraged, and that extraordinary restrictions upon the importation of goods is injurious to the wealth and prosperity of nations.

XII. The improvement of society requires that particular attention be paid to the intellectual and religious instruction of *seamen*.

The British navy includes about 30,000 men; the British merchant service about 220,000, of whom about 100,000 are engaged in the coasting trade, and 120,000 in the foreign trade. The coast-guard service includes 21,000 individuals; and there are of fishermen, watermen, and boatmen, probably not less than 50,000 persons besides their families amounting in all to above 320,000 individuals, exclusive of their wives and children. An immense number of this class of men is likewise connected with the United States of America, but I have no data on which to form an estimate of their amount. A great proportion of these persons have been brought up in debasing ignorance, both of general knowledge and of the truths of religion, and, they are too frequently addicted to habits of profaneness and intemperance. They form, however, a most important and interesting class of our fellow-men—they are frequently distinguished for heroism, humanity, and a noble generosity; and, were they generally instructed in useful knowledge and Christian morals, they might be rendered useful agents in promoting the good of mankind both at home and abroad. The "British and Foreign Sailors' Society" was formed sometime ago, "for promoting the moral and religious improvement of seamen."—Of this society Lord Mountsandford is president; Alderman Pirie, and G. F. Angas, Esq., treasurers; the Rev. Dr. Cox, and the Rev. T. Timpson, secretaries—gentlemen distinguished for their activity in every department of philanthropic labor.—The principal scene of their labor is the port of London, where the gospel is preached, and prayer meetings held on board ships, every evening, by agents of the society, who distribute Bibles, religious books and tracts, and enter into conversation with the seamen on moral and religious subjects.—They have already spent upwards of £2000 in fitting up a chapel and other buildings, and have provided 140 "Loan Ship Libraries," comprising 4000 volumes, now abroad in many vessels; and 50 small libraries for the fishing smacks sailing from the Thames; besides the "Vestry Library," which contains upwards of 3000 volumes, daily open to sailors in the depot of the chapel;—but the want of adequate funds prevents them from enlarging the sphere of their operations. To complete such benevolent arrangements, it would be requisite, could funds be procured, to establish schools on a moral and intellectual principle, some of them adapted to the *children* of sailors, and others for the rational instruction of adults. Lectures on popular science, accompanied with experiments, might likewise be occasionally delivered; and the religious books contained in the libraries blended with popular and interesting publications on geography, astronomy, experimental philosophy, history, voyages, travels, and other departments of knowledge. Were sailors well instructed and moralized, they might improve their own minds by reading and conversation, during long voyages, and feel a superior degree of enjoyment to what they now experience; they might be the means of promoting both knowledge and religion in foreign lands—they might soon be accustomed to contemplate with intelligence the various scenes of nature which pass under their observation, and record them for the information of others—and thus become contributors to science, and benefactors to their species, instead of "increasing," as they often do, "the transgressors among men."

XIII. In order to carry into effect the hints suggested in the preceding pages, *societies might be formed for the promotion of education, and the general improvement of the social state.*

From the operations of Bible and Missionary Associations, it is evident how much may be achieved by the formation of societies for the accomplishment of a specific object. The societies to which I allude, including the Church Missionary, Scottish,

* The following instance, among many others, shows the harassing nature of custom-house restrictions:—A. Davidson, A. M. a celebrated lecturer on experimental philosophy and chemistry, after having returned from Ireland to Liverpool, had his packages, containing an extensive apparatus, thrown into the custom-house, which were not permitted to be removed till they should be minutely inspected. They consisted chiefly of glass cylinders, globes, receivers, &c. of all descriptions, which required several days and much exertion to get packed; and they could not be unpacked, in such a situation, without considerable expense and great loss of time, and the risk of having a great part of the apparatus broken and destroyed. He offered to unpack them in the presence of excise officers, in the apartments he had procured for the purpose; but this was refused. He called day after day at the custom-house about the matter, but to no purpose. One underling gave him a sealed card, containing about two lines of writing, to carry to another underling, for which he charged half-a-crown; this last gave him a similar card to carry to a third person, for which the same charge was made; this third person gave another *half-crown card*, to be handed to a fourth person, who could give him the requisite information, but this fourth person could never be found; and thus he was bandied about from one harpy to another, and filched out of four or five half-crowns. In this way, three weeks were wasted to no purpose, till by accident he met with a gentleman connected with the custom-house, with whom he was formerly acquainted, who got his packages released, after he had been subjected to much trouble, expense, and anxiety, and lost nearly a month, during which his lectures might have been nearly finished. Regulations which lead to such impositions and perplexities require to be speedily abolished.

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London, Wesleyan, and several others, now raise nearly £300,000 annually. The general object I would propose to accomplish by a new association, is as important as any other which has yet engaged the public attention; for it lies at the foundation of all other philanthropic plans, and they can never be brought into *extensive* operation till it be accomplished. If all ranks were thoroughly instructed in knowledge and religion, and, consequently, led to appreciate the importance of Christianity, and the necessity of its universal propagation, the funds of our missionary institutions, and the energies with which they would be conducted, would be increased tenfold more than they now are, and few individuals would be found altogether indifferent to such noble enterprises. Such an association might be instrumental in calling the attention of the public to the subject—in diffusing information respecting it—in detailing plans for accomplishing the grand object intended—in illustrating the noble and beneficial effects which would flow from its accomplishment—and in exciting the more wealthy members of the community to contribute a portion of their substance for carrying forward the requisite arrangements. By such a society, with all the auxiliaries that might be formed throughout a nation, it would scarcely be too much to expect that a million of pounds might annually be procured, which would render society nearly independent of the caprices and partialities of civil rulers, or of the grants of money which governments might either withhold or bestow.

XIV. Before any plan for the improvement of mankind can be brought extensively into effect, the principle of *avarice*, as it now operates in society, *must be counteracted and subdued.*

The great object of the majority of mankind appears to be, to acquire as much wealth as possible, not for the purpose of applying it to the service of God and the good of society, but to gratify a selfish principle and an avaricious propensity—to make a splendid figure in life, to lay up portions for children, or merely to glory in the idea of having hundreds or thousands of guineas or bank notes deposited in a chest, in the stocks, or other place of security. Every one seems to think that he may use his money just as he pleases, without being responsible to a higher Power; and even many of those who call themselves *Christians*, are glaringly guilty of that "covetousness which is idolatry," although they are pointedly admonished that "the love of money is the root of all evil," and, consequently, the prevention of much good; and that "it leads into many snares and temptations, and foolish and hurtful lusts, which drown men in destruction and perdition." Nothing can be more irrational and degrading than for an immortal being to hoard up treasures which he never applies to any useful purpose, and who only feasts his imagination with the idea that he has them, to a certain amount, in his possession. Yet thousands of such characters exist even in the Christian world. What should we think of the man who took it into his head to lay up, in a large shed or garret, which was carefully locked up from public view, 5000 pair of boots, 10,000 tea-cups, 20,000 coffee-pots, or 30,000 cork-screws, with no other view than to please his fancy, and to tell the world that he had such a number of articles in his possession? We should, doubtless, consider him as an arrant fool, or even as a downright madman. And what is the difference between hoarding thousands of guineas, dollars, or bank notes, which are never brought forth for the benefit of mankind, and accumulating fifty or a hundred thousand pair of boots, spurs, or knee-buckles? How ridiculous would it appear if all that could be said of a man when he died was, that the great object of his life was to lay up in store 25,000 tea-kettles, which were never intended for cooking, and 30,000 great-coats, which were never intended to be worn? Equally foolish and contemptible is it, to lay up thousands of pounds or dollars that are never consecrated to the glory of God or the good of man. I know individuals who are worth £1000 a-year, and whose annual expenditure does not amount to above £150; and I know others who are worth ten times that sum, who do not spend above two or three hundreds a-year;—yet it is sometimes difficult to obtain from them a guinea, or even a few shillings, for a religious or philanthropic object; and, were you to call in question their Christianity, it would be considered as little short of an insult.*

It becomes Christian churches and ministers seriously to consider this subject, if they wish to see the principles of pure Christianity reduced to practice, and worldly maxims undermined, and if they would be instrumental in preparing the way for the universal propagation of the gospel, and the arrival of the predicted Millennium. Were it not for the prevalence of the debasing principle of avarice, we should, ere long, have seminaries of all descriptions established among us, for training both the young and old in knowledge and virtue, and "to glory and immortality"—we should have our towns and cities cleared of every nuisance—our roads and foot-paths improved—our deserts turned into fruitful fields—new towns and villages erected on spacious plans—intelligence speedily and cheaply conveyed—the physical aspect of the country beautified and adorned—and the whole frame of society transformed and re-modelled, in conformity with the principles of reason and religion. Were I to enter into minute calculations on this subject, it might easily be shown, that the wealth presently possessed by civilized nations, were it properly distributed and applied, would be more than sufficient to introduce every improvement in society, physical, moral, and intellectual, of which the terrestrial state of man is susceptible—to raise the degraded mass of this world's population to intelligence and virtue—to bring into a state of cultivation almost every waste on the face of the globe—to intersect every country with canals and rail-roads—and to transform the whole earth into a paradise, scarcely inferior in beauty to that which appeared at the first creation. And those who expended their superfluous wealth in such noble achievements, so far from having any of their sensitive enjoyments diminished, would enjoy a happiness, both physical and mental, far surpassing any thing which they formerly experienced.

RECAPITULATION AND CONCLUSION.

In the preceding pages I have endeavored to illustrate a variety of topics in reference to the education and general improvement of all classes of society—particularly the physical, moral, and intellectual instruction of infants—the advantages which would result from the universal establishment of infant schools—the seminaries which require to be erected for the instruction of youth from the age of six to the age of fifteen years—the plan and arrangement of school-rooms, and the objects and apparatus with which they should be furnished—the principles on which school-books should be constructed—the modes of teaching, by which sub-

* The late distinguished philanthropist, J. B. Wilson, Esq. of Clapham Common, was once heard to say of one who had been looked up to as a good man and Christian, "He died wickedly rich,"—evidently implying, that he thought such a man's Christianity was extremely doubtful.

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stantial knowledge and moral principle may be communicated—*the branches of knowledge which should be taught to all classes of the community*—the *rational and intellectual processes* by which a knowledge of them is to be conveyed—the moral and religious instruction of the young—the manner in which Sabbath schools should be conducted, and the qualifications requisite for every teacher in such institutions—the seminaries which require to be established for young persons of both sexes from the age of fifteen to the age of twenty years or upwards—the qualifications requisite for teachers of all descriptions, and the seminaries which ought to be established for their instruction—the *practicability* of establishing all such institutions—the *utility* of such improvements in education, in counteracting crime, raising the moral and intellectual character of man, and preparing the way for the approach of the millennial era—the *principles* on which national systems of education should be established—mechanics' institutions, and the improvements of which they are susceptible—with a variety of *miscellaneous hints in reference to the diffusion of knowledge and the improvement of general society*.

Were such institutions once established throughout every part of our country and of the world at large, thoroughly imbued with the spirit of Christianity, and conducted with activity and zeal—there can be little doubt that they would, ere long, be accompanied with the most interesting and beneficial results. We should soon behold ignorance, foolish prejudices, superstition, enthusiasm, bigotry, and intolerance, with all their accompanying evils, gradually evanishing from the world, as the shades of night before the rising sun. We should behold the human mind aroused from the slumber of ages, exerting its energies on objects worthy of its high dignity and destination, and conducive to the improvement and the happiness of the social state. We should behold science enlarging its boundaries, the useful and ornamental arts carried to perfection, and the universe more fully explored throughout all its departments. For we should then have a thousand experimenters, and a thousand intelligent observers of the phenomena of nature, for one that exists in the present state of intellectual debasement. New and interesting experiments would be instituted, new facts explored, new regions of the universe laid open to view, and a nobleness, a vigor, and a lofty spirit of independence, on every subject of thought, displayed by the human mind. We should behold avarice, pride, ambition, revenge, and other malignant passions, in a great measure extirpated; and a spirit of love, affection, liberality, and harmony, pervading every department of the moral world. We should behold the Christian world approaching to a harmonious union—the spirit of jealousy and dissension laid to rest—the demon of persecution chased out of the world—the truths of religion and its holy principles recognised in every department and arrangement in society—the great realities of the eternal world contemplated in their true light, and men of all ranks walking hand in hand, as brethren of the same family to the same glorious and incorruptible inheritance.

In the progress of such institutions—when they shall have been brought into full operation—I behold, in the prospect of future ages, the most important transformations, and the most glorious results, in the improvement both of the *intellectual* and of the *physical* world. I behold the surface of the earth, at no distant period, adorned with vegetable and architectural beauties and embellishments—our deserts transformed into fruitful fields—our marshes drained—our moors and heath-clad mountains adorned with fruitful trees—our gardens producing the fruits of every clime—our highways broad and spacious, accompanied with cleanly footpaths, and at the distance of every half-mile furnished with seats and bowers for the shelter and refreshment of the passing traveller, and every bower furnished with Penny Magazines and other works for the instruction and amusement of every one who has leisure to peruse them—our abominable lanes and closes, the seats of physical and moral pollution, completely demolished and laid open to the light of heaven—our narrow streets expanding into spacious squares, cheered with the solar beams, and with rural prospects, and ventilated with the refreshing breeze—our densely crowded cities almost completely demolished, and new cities arising from their ruins, on noble and expansive plans, corresponding to the expansive state of the human mind.

I behold the *climates* of the earth meliorated by the hand of genius and industry—by the cutting down of forests, the draining of marshes, the improvement of sandy and rocky wastes, and the universal cultivation of the soil—the thunderbolts of heaven, wielded by the philosophic sage, and the forked lightnings, directed by the hand of art, to play in harmless coruscations in the regions of the clouds.—I behold *locomotive engines*, steam-carriages, and air-balloons, brought to perfection, transporting multitudes of human beings from one city to another, from one nation to another, and from one continent to another, with a degree of velocity which has never yet been attempted.—I behold the savage restored to the dignity of his moral and intellectual nature, no longer roaming the desert wild and uncultivated like the beasts of prey, throwing aside his warlike bows and his battle-axes, directing his faculties to the improvement of his species, and to the most sublime investigations.—I behold men of all nations and kindreds cultivating a harmonious and friendly intercourse;—the tribes of New Holland, Borneo, Sumatra, and Madagascar, visiting the British Isles with the productions of their respective climates, and holding literary and religious correspondence with the directors of our philosophical and missionary associations, on all the subjects of Christian and scientific investigation.

I behold *the scenery of the heavens* more fully explored, and new prospects opened into the distant regions of the universe—the geography of the *moon* brought to perfection, its mountains and vales thoroughly explored, and traces of the existence and operations of its inhabitants exhibited to view—the nature of comets ascertained—the causes of the various phenomena which appear on the *planets* explained—the construction of the *sun*, and the nature of his spots determined—the sublime scenes connected with the *new* and *variable* stars, *double* and *treble* stars, and the many thousands of *nebulæ* dispersed through the regions of boundless space, more fully displayed—and the Divine character and perfections appearing with still greater lustre and magnificence throughout the amplitudes of creation.

I behold the ministers of religion expatiating, amidst thousands of intelligent worshippers, on higher themes and more diversified topics than those to which they are now necessarily restricted—not confining their attention merely to first principles, and to a few fragments of the Christian system, but taking the whole of Divine Revelation as their text-book, and deriving their illustrations of it from the records of Providence, and from all the diversified scenes of the universe.—In fine, I behold the human soul, thus elevated and refined, and endowed with multifarious knowledge, dropping its earthly tabernacle in the dust, and, in another and a higher region of existence, contemplating the economy of other worlds, exploring the wonders of Divine Wisdom and Omnipotence throughout the immensity of creation, prying into the mysteries of human re-

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demption, rising nearer and nearer to the Divinity, expatiating amidst objects of beauty and beneficence, and beholding new scenes of grandeur and felicity rising to view, in boundless perspective, while ages, numerous as the drops of the ocean, are rolling on.

Let none imagine that such views are either romantic or Utopian—they are the *necessary results* of what will undoubtedly take place, when knowledge and Christian principles are universally diffused.—It is owing chiefly to *ignorance* and the prevalence of *malignant principles*, that science has been so slow in its progress, that contention and warfare have wasted and demoralized the nations, that the earth has been left barren and uncultivated, that savages have been permitted for ages to roam without arts and instruction, that religion has been neglected, and that so many evils, physical and moral, have been introduced into the social state. Remove the cause of existing evils, and opposite effects will be produced—effects surpassing, in benignity and grandeur, every thing which has occurred since time began. In the present age, distinguished from all the periods of time which have hitherto elapsed, these effects are *beginning* to appear. All the movements now going forward in the moral, political, scientific, and religious world, have an evident bearing on the approach of a more auspicious and enlightened era. The rapid progress of scientific discoveries, and of improvements in the arts—the numerous and *cheap* publications, on all subjects of useful knowledge, now issuing from the press, in hundreds of thousands at a time, and read by all classes of the community—the erection of public seminaries on new and improved plans, throughout different countries both of Europe and America—the establishment of philosophical institutions, missionary associations, and reading societies, in every town, and almost in every parish—the extensive circulation of newspapers, magazines, and literary and religious journals, of all descriptions—the steam-boats and carriages which have been constructed, and the numerous canals and rail-roads which have been formed, for the speedy conveyance of passengers from one place to another, in order to facilitate the intercourse of human beings—the application of machinery to the different arts and manufactures, for increasing the productions of human labor—the desire excited among all ranks, even the lowest, for rational information, and for investigating every subject connected with the happiness of the social state—the abolition of *slavery*, with all its degrading accompaniments—the reformations going forward both in Church and State—the spirit of liberty bursting forth among the nations in both hemispheres of the globe—the conversion of savage tribes to Christianity, and their advancement in knowledge and civilization,—these, and many similar movements, viewed in connection with the Divine declarations, that "Wars shall cease to the ends of the world," and that "the *earth shall be filled with the knowledge of Jehovah*"—plainly point to a period which is on the wing, when the light of truth shall irradiate the inhabitants of every region, and when improvements of every description shall be introduced into every department of the physical and moral world. It only remains, that, as agents under the Moral Governor of the world, we arouse ourselves from our present lethargy, and devote all our powers, and wealth, and energies, to the accomplishment of such glorious designs, resting assured, that "our labor," if conducted with wisdom and perseverance, "shall not be in vain in the Lord."

In fine, if the world is ever to be enlightened and regenerated—if the predictions of ancient prophets are to be fulfilled—if the benevolent purposes of the Almighty, in relation to our world, are to be accomplished—if war is to cease its desolating ravages, and its instruments to be transformed into ploughshares and pruning-hooks—if selfishness, avarice, injustice, oppression, slavery, and revenge, are to be extirpated from the earth—if the tribes of mankind are to be united in the bonds of affection, and righteousness, and praise spring forth before all nations—if the various ranks of society are to be brought into harmonious association, and united in the bond of universal love—if the heathen world is to be enlightened, and the Christian world cemented in one grand and harmonious union—if the landscape of the earth is to be adorned with new beauties, and the wilderness made to bud and blossom as the rose—if "the kingdoms of this world are to become the kingdoms of our Lord and his Messiah," "the whole earth filled with his glory," and his sceptre swayed over the nations throughout all succeeding ages—these long-expected events will, undoubtedly, be introduced by the universal instruction of all ranks, in every thing that has a bearing on their present happiness, and their immortal destiny. If we, therefore, refuse to lend our helping hand to the accomplishment of this great object, we virtually attempt to frustrate the purposes of the Eternal, and to prevent the present and future happiness of mankind. And while we pray to the "Great Lord of all," that he would "appear in his glory to men," and hasten the time when "his name shall be great from the rising to the setting sun," we only offer an insult to the Majesty of Heaven, while we refuse to consecrate our wealth and influence to his service, and to engage in holy activity as "workers together with God." We may legislate as we have hitherto done, for ages to come—we may make, unmake, and modify our civil laws, enforce hundreds of regulations and enactments for the punishment and prevention of crime—we may build thousands of churches and colleges, and academies without number—we may engage in profound discussions and investigations, and compass sea and land to make proselytes to our opinions; but unless the foundations of society be laid in the rational and religious education of all classes of the young, our most spacious plans will prove abortive, and our superstructures gradually crumble into dust, and, "like the baseless fabric of a vision, leave scarce a wreck behind."

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APPENDIX.

Page 94.—Insanity from Excessive Study.

The following instance of the effects of excessive study, and the danger of neglecting the animal functions, is extracted from the "American Annals of Education" for September, 1833.

Mr. Joseph Frothingham, from Salem, State of Massachusetts, was a student of the Oneida Institute. In April, 1833, he was suddenly missed, and strong suspicions were entertained of his having been murdered. Nothing was heard of him, however, until a letter was recently received by his parents, dated, "Atlantic Ocean, 12th May, 1833,—500 miles east of Newfoundland Banks." The following extract from his letter will show to what account his abduction is to be charged:—"While at the Institute, having nothing else to do, and wishing to get a-head, I applied myself very closely to study, (particularly the Latin grammar,) leaving off only when absolutely necessary. You recollect I arrived during vacation, before the regular course of labor had commenced, and thinking I should have plenty of it in a few days, contented myself with taking very little exercise. The effects of this close application from sunrise till nine in the evening I soon perceived, and several times was sensible that my thoughts for a moment or two were rather wandering. Yet I did not feel at all anxious or discouraged, reasoning with myself, that so sudden a change of pursuit must necessarily cause me at first to feel rather unwell, and that after a few days my mind would recover its wonted tone. After the 5th or 6th of April, the little momentary aberrations became more frequent, and how I spent much of the time intervening between that date and the 8th, I am wholly unable to say. Some things which I did I recollect distinctly, and others only as we recall the vagaries of a dream. But after the 8th, every thing is wrapt in confusion,—'Shadows, clouds, and darkness rest upon it.' I have a vague dim recollection of feeling something as if standing near a mountain, when a volcano bursts from the side. To escape the fiery deluge I travelled by sea and land, but onward it still seemed to move, and even to rear itself a wall of living fire. One only thing I can recollect clearly. Finding myself in a strange street, near a large stone building, I inquired of a soldier the name of the place, and he answered, 'Montreal.' For a moment I wondered what could have brought me there, but then came confusion over my mind again, and *not an idea or incident* can I recollect, until yesterday, about 10 *a. m.* when I found myself in the steerage of a ship bound from Quebec to Liverpool. I immediately communicated every thing to my fellow-passengers, (a young man and wife,) and from them learned the following particulars."

It appears that he met them accidentally and embarked with them, after making most of the necessary preparations; and, after passing through various difficulties in his way down the river, reached the ship. In consequence of the small sum of money which Mr. F. had, he was consigned to the steerage, but kindly supplied with necessaries by the captain. It was not until a week's confinement with sea-sickness (which perhaps was the very remedy which a kind Providence saw necessary) that he recovered his recollection; and then, he observes, his "mind, in an instant, was as clear and as rational as ever." The conclusion of his own letter will be more interesting than any abridgment.—"The captain remarked, that he had sometimes suspected me to be a little deranged, and my fellow-passengers thought my appearance very odd at Quebec; but as I was frequently engaged, while on board, in reading their books, they concluded it was owing to 'absence of mind, and a naturally eccentric character.' They could hardly believe me, when I first made known to them my utter ignorance of every transaction since the time I met with them on the St. Lawrence. They told me I had been uniformly courteous and cheerful; and that, when we walked from the shore to a house during the storm, I carried her in my arms about half the way, she being too cold and wearied to walk. They were well wrapped up in blankets, but I had nothing but my cloak, and got two of my fingers frozen. You can better conceive than I can express, how strangely I felt when reason first told me I was in the cabin of a vessel; and when I knew, from the pitching and tossing, that that vessel was on the ocean. I am in hopes of meeting with some vessel bound homeward; and, if I cannot return in her, to send this letter. If we speak no vessel in which I can return, I shall probably take passage immediately after arriving in Liverpool. Till then, I leave all other incidents connected with this almost incredible loss of reason. I do not doubt that study was the cause, and thus are all my hopes of going through college blasted—for I should not dare to make a second attempt. But I think nothing of that. *I am lost in wonder* that such a journey should have been performed in safety in such a singular absence of mind; and to think too that I even went through all, without ever losing my money, is most strange. My preservation appears indeed miraculous—but I know not what to say. How thankful should I be to the Great Being who has guided and directed my wanderings—thankful! 'tis too tame a word.—Words cannot express my feelings, and I leave all, for the contemplation almost overwhelms me."

Mr. Frothingham has since returned, and confirms the whole account. "Would that his well-meant but mistaken zeal in study (says the editor) might be the means of saving many now in danger from a result not less fatal to future plans, and of preserving others from that partial mania—that predominance of the body over mind, which we believe gives rise to not a few of the follies, and errors, and faults, of sedentary men. We will only add, as an example of a result more deadly, from a similar imprudence, that one of the most diligent and promising students of an institution, returned to his room after a long tour on foot, in perfect health, and, as he imagined, with a stock laid up on which he might draw. He sat down closely to study. The blood thus accumulated, which rushed to Mr. Frothingham's *brain*, in this case burst forth in a profuse discharge from the lungs; and, after years spent in struggling, by the aid of a fine constitution, against the diseases and the effects of study, he fell in the midst of the brightest prospects of usefulness, a victim to his hasty efforts to be a scholar. Would not a thorough knowledge of physiology preserve both sexes from incalculable evil?"

The very singular case of Mr. Frothingham, described above, suggests, both to the philosopher and the divine, a variety of interesting reflections in reference to the action of mind on the corporeal functions, and to the goodness and care of a superin-

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tending Providence. He must have travelled more than two hundred miles by land and water, before he found himself in Montreal; and as he could not be supposed to have taken the nearest road to that city, perhaps he may have travelled more than double that distance, and crossed several lakes and rivers which abound in the territory through which he passed. He must have inquired for lodgings, paid for victuals, found out the different ferries where he behoved to cross, and all without being conscious where he was, or what was his object. With regard to the effect of study on the functions of the body and mind, I have every reason to believe, that those studies which are most abstruse, such as, the ancient languages, metaphysics, and the higher branches of pure mathematics when closely pursued, have the greatest tendency to injure the organic functions, and the mental powers; while natural and civil history, geography, astronomy, and the other physical sciences, being conversant about *sensible objects*, will seldom produce such effect, when prosecuted with judgment and moderation; so that those studies which are in reality most useful, will be found in few instances injurious either to the animal or mental powers. Mr. Frothingham was deeply absorbed in the study of Latin grammar, when his mental aberration was induced. Were he to refrain from such abstract studies, and apply himself with moderation to the more interesting departments of natural science, I should have no fear of the return of his former insanity.

THE END.

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SACRA PRIVATA:

OR THE

PRIVATE MEDITATIONS AND PRAYERS

OF THE

RIGHT REV. THOMAS WILSON, D. D.

LORD BISHOP OF SODOR AND MAN.

NEW-YORK:
THOMAS GEORGE, JR. 162 NASSAU STREET.
1836.

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PREFACE.

The truly Reverend Doctor Thomas Wilson, fifty-eight years Bishop of Sodor and Man, was blessed with the spirit of prayer in a very uncommon measure: of which his *Sacra Privata*, or *Private Meditations* and *Prayers*, are an eminent instance.

They have hitherto been locked up from the world in an expensive book; and are mixed throughout with so much meditation and prayer that can come properly from the clergy only, (to whom they are an invaluable treasure,) as to unfit them for general use.

They are now presented to the public in a separate volume: so that pious Christians may, at a reasonable expense, distribute them amongst such people as either will not or cannot buy them; and the petitions peculiar to the clergy only are all thrown out.

The pious reader will find those Meditations and Prayers too long, according to the present division of them, which there is no occasion to adhere to.—He may take them up, and lay them down, at his own discretion and convenience. It is recommended to him to go through them regularly, and to continue the use of them his whole life; selecting such parts for more frequent meditation, as are best adapted to his necessity and disposition.

As prayer is one of the most important works a man can be engaged in, and few find themselves able to discharge it in the manner they wish to do; it is humbly hoped, that this book, if duly attended to as it deserves, may with God's assistance teach them to pray; may lead our thoughts to meditate on religious subjects; and habituate us to clothe our meditations in the language of decent, pious, and fervent prayer.

That this valuable book may have this effect, is the intention and the earnest prayer of

The Editor.

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SACRA PRIVATA.

ON DEVOTION AND PRAYER.

TRUE Devotion consists in having our hearts always *devoted* to GOD as the sole Fountain of all happiness, and who is ready to hear and help his otherwise helpless, miserable creatures.

It is to be attained,

1st. By earnest prayer. HE THAT HUNGERS AFTER RIGHTEOUSNESS, WILL CERTAINLY BE FILLED.

2dly. By possessing our hearts with a deep sense of our own *misery*, our *wants*, and *danger*: This is the grace of *humility*.

3dly. By considering God's *goodness*, *power*, and *readiness* to help us: This is called *faith in God*.

Lastly; By convincing our hearts of the vanity of every thing else to afford us any real help or comfort: This is to be effected by *self-denial*.

Dying persons are generally more devout than others, because they then see their own misery, that nothing in this world can help them, and that God is their only refuge.

We must change our lives if we desire to change our hearts. God will have no regard to the prayers of those who have none to his commands.

The spirit of God will not dwell in a *divided heart*. We cannot feel the pleasure of devotion while the world is our delight. Not that all pleasures are criminal; but the closer union we have with the world, the less is our union with God. A Christian, therefore, who strives after devotion, should taste sensual pleasures very sparingly; should make necessity, not bodily delight, his rule.

In order to dispose our hearts to devotion, THE ACTIVE LIFE is to be preferred to the CONTEMPLATIVE.

To be doing good to mankind, disposes the soul most powerfully to devotion. And indeed we are surrounded with motives to piety and devotion, if we would but mind them.

The *poor* are designed to excite our *liberality*;—the *miserable*, our *pity*;—the *sick*, our *assistance*;—the *ignorant*, our *instruction*;—those that are *fallen*, our *helping hand*. In those that are *vain*, we see the vanity of this world. In those that are *wicked*, our own frailty. When we see *good* men rewarded, it confirms our *hope*; and when *evil* men are punished, it excites us to *fear*.

He that would be *devout* must beware of indulging an habit of *wandering in prayer*. It is a crime that will grow upon us, and will deprive us of the blessings we pray for.

Avoid, as much as may be, *multiplicity of business*: Neither the innocency nor the goodness of the employment will excuse us, if it possess our hearts when we are praying to God.

When our Lord bids us TO TAKE NO THOUGHT FOR THE MORROW, he intended to hinder those *cares* and *fears* which are apt to distract our devotions,—which are the more unreasonable, because they can never change the state of things.

Never be curious to know what passes in the world, any further than duty obliges you; it will only distract the mind when it should be better employed.

Never intermit devotion, if you can help it; you will return to your duty like Sampson when his locks were cut, weak and indifferent as other people of the world.

The oftener we renew our intercourse with God, the greater will be our devotion.

Frequent prayer, as it is an exercise of holy thoughts, is a most natural remedy against the power of sin.

Importunity makes no change in God, but it creates in us such dispositions as God thinks fit to reward.

Make it a law to yourself to meditate before you pray; as also to make certain pauses, to see whether your heart goes along with your lips.

They whose hearts *desire nothing*, *pray for nothing*.

Give me, O God, the spirit of true devotion, such as may give life to all my prayers, so that they may find acceptance in thy sight, for Jesus Christ's sake. Amen.

SACRA PRIVATA.

Mat. vi. 6. *Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*

How good is God! who will not only give us what we pray for, but will reward us for going to him, and laying our wants before him.

May I always present myself before God,—with a firm faith and hope in his promises and mercy;—with great reverence to his infinite majesty;—with the humility of an offender;—and with a full purpose of keeping all God's commandments!

May the thoughts of eternity quicken my devotions;—my wants make me earnest;—my backslidings make me persevere;—and may I never wilfully give way to any distracting thoughts.

May I wait with patience, and leave it to Thee, my God and Father, *how* and *when* to grant my petitions.

He that has learned to pray as he ought, has got the *secret* of an holy life.

It is a greater advantage to us than we imagine, that God does not grant our petitions immediately. We learn by *that*, that whereunto we have already attained, *it was the gift of God*.

The best way to prevent wandering in prayer is, not to let the mind wander too much at other times; but to have God always in our minds in the whole course of our lives. The end of prayer is not to inform God, but to give man a sight of his own misery; to raise his soul towards heaven, and to put him in mind that there is his Father and his inheritance.

Matt. vii. 7. "Ask, and it shall be given you."

Grant me, Lord, a faith which shall make me know my wants, that I may ask them with earnestness and humility, and depend upon thy gracious promise.

THE DUTIES OF A CHRISTIAN.

That man leads a sincere Christian life,

1st. Who endeavors to serve and obey God to the best of his understanding and power.

2dly. Who strives to please his neighbor to edification.

3dly. Who endeavors to do his duty in that state of life into which it has pleased God to call him.

Whoever would continue in the practice of these things unto his life's end, it is necessary that he should,—call himself often to an account, whether he does so or not;—constantly pray for grace to know, and to do, his duty;—and preserve himself in such a teachable

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temper as to be always ready to receive the truth when it is fairly proposed to him.

It is a rudeness amongst men to ask a favor, and not stay for an answer. And do we count it no fault to pray for blessings,—and never to think of them afterwards,—never to wait for them,—never to give God thanks for them?

Let us make prayer familiar to us, for without the help of God, we are every hour in danger.

The Devil knows, that when we have a relish for prayer, and apply ourselves in good earnest to it, we are in the way of life; he therefore strives by all ways possible to divert us.

Let us not run over our prayers with an insensible and distracted mind.

Let your prayers be as *particular as may be*, against the sins of your particular state, and for the graces which you in particular do most stand in need of. This is the best preservative against sin;—makes us best acquainted with our condition; puts us continually in mind of mending what is amiss; lets us see what particular graces we most want, what are most needful for the cure of our own particular corruption and disorder; and is the best trial of our hearts. For example; if I pray for *charity*, and for every instance which is necessary to render me truly charitable, I pray for grace—to avoid evil speaking; to pray for my enemies; to do them good, &c., and so of all other sins and graces.

God grant that I may never seek his face in vain!

Luke xi. 1. *Lord, teach us to pray.* Pour upon us the spirit of supplication and prayer.

God will deny us nothing that we ask in the name of his Son.

PRAYERS THROUGH JESUS CHRIST.

When we offer our prayers through his mediation, it is then *he* that prays, *his* love that intercedes, *his* blood that pleads, it is *he* who obtains all from his Father.

PREPARATORY PRAYER.

O Holy Spirit of grace! give us a true sight of our miseries, and a sincere shame and sorrow, when we make confession of our sins; a feeling sense of our need of mercy, and an hope of obtaining pardon, when we beg it for thy Son's sake. May we resign our wills to Thee, and to thy goodness, when we pray for temporal things; and when we pray for spiritual graces, may we hunger and thirst after righteousness. Give us a real love for thy holy Word, and grace to hear it with attention. May we thankfully close with all the means of grace and salvation. When we praise thee for thy works of nature and of grace, and give Thee thanks for thy mercies, let us do it with high esteem and gratitude. Cause us to hear thy holy Word with faith and attention, and to profit by what we hear, that we may return from thy church with a blessing.

MORNING PRAYER.

Joshua xxiv. 15. *Choose you this day whom you will serve.*

Whom have I in heaven but thee, O Lord? and there is none on earth that I desire besides Thee.—Thou art my God, and I will thank thee; Thou art my God, and I will serve thee. Be thou my only ruler and governor.

They that have a convenient place to sleep in, and they that have the comfort to sleep, have both great reason to be thankful. And even they that want these mercies, ought to bless God, if in the midst of these afflictions he is pleased to refresh them with the comforts of grace.

Gracious God, continue to me these favors so long, and in such measure, as shall most contribute to thy honor, and my salvation. And in great mercy support and relieve all that want these blessings.

What shall I offer unto the Lord for his mercies renewed unto me every morning? "The sacrifice of God is a troubled spirit; a broken and a contrite heart God will not despise."*

But most unfit is mine to be to God presented, until I have obtained his pardon, through the merits of the Lord Jesus, for the many sins by which it hath been defiled.

Jer. iii. 12. "I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God."

Psa. xxxii. 5. "I acknowledge my sin unto thee, O God, and mine iniquities will I not hide."

I do therefore implore thy pardon, and plead thy gracious promises, *with full purpose of heart*, by the assistance of thy grace, never again to return to folly.

Jer. xvii. 9. "The heart is deceitful above all things, and desperately wicked: who can know it?"

I cannot answer for mine own heart; but there is no word, O Lord, impossible with thee. In *Thee* do I put my trust; let me never be put to confusion.

Keep it ever in the heart of thy servant, that *it is indeed an evil thing and bitter to offend the Lord.*

Keep me from presumptuous sins, that I may never grieve thy Holy Spirit, nor provoke Thee to leave me to myself.

Matt. xxvi. 41, "Watch and pray, that ye enter not into temptation."

Lord, make me ever mindful of my infirmities and backslidings, that I may be more watchful, and more importunate for grace, for the time to come.

1 Peter v. 8. "Be sober, be vigilant, because your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour."

O Lord, grant that this adversary of our souls may never find me off my guard, or from under thy protection.

Matt. xvi. 24. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

O my Saviour! how long have I professed to follow Thee, without following the blessed steps of thy most holy life; thy *patience* and *humility;* thy great disregard for the world, its pleasures, profits, honors, and all its idols!

O Lord, obtain for me the spirit of mortification and self-denial, that I may follow Thee, as I hope to live with Thee for ever. Amen.

Matt. vi. 24. "No man can serve two masters. Ye cannot serve God and Mammon."

May my fear and love never be divided between Thee and the world. May I never set up any thing, O God, in competition with thee in the possession of my heart. May I never attempt to reconcile thy service with that world which is at enmity with Thee, my God and Father.

Mark x. 17. "What shall I do, that I may inherit eternal life?"

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself."

O that this love of God may be the commanding principle of my soul! May I always have this comfortable proof of his love abiding in me, that I study to please him, and to keep his commandments. And may my love to my neighbor be such as he has commanded, that I may forgive, and give, and love, as becomes a disciple of Jesus Christ. Amen.

Eccles. xii. 13. "Fear God, and keep his command-

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* Psalm li. 17.

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ments, for this is the whole duty of man:" that is, the happiness of man.

May I, great God, continue in thy fear all the day long. May I keep thy statutes, and observe thy laws.

Heb. iv. 13. "All things are naked and open unto the eyes of him with whom we have to do."

Grant that I may always live and act as having Thee, O God, the constant witness of my conduct, for Jesus Christ's sake.

Eccles. ix. 10. "Whatsoever thy hand findeth to do, do it with all thy might: for the night cometh when no man can work."

Make me, O God, ever sensible of the great evil of delaying the work in its season, which thou hast appointed, lest the night surprise me unawares.

1 John v. 14. "This is the confidence we have in God, that if we ask any thing according to his will, he heareth us."

That it may be unto thy servant according to his word, I beseech Thee, to hear me in the full importance of that holy prayer which thy blessed Son hath taught us:

Our Father, which art in Heaven:

In whom we live, and move, and have our being; grant that I, and all Christians, may live worthy of this glorious relation, and *that we may not sin; knowing that we are accounted thine.*

We are thine by adoption O make us thine by the choice of our will.

Hallowed be thy name.

O God, whose name is great, wonderful, and holy, grant that I and all thy children may glorify Thee, not only with our lips, but in our lives; that others, seeing our good works, may glorify our Father which is in heaven.

Thy kingdom come.

May the kingdoms of the world become the kingdoms of the Lord and of his Christ. And may all that own Thee for their King, become thy faithful subjects, and obey thy laws. Dethrone, O God, and destroy Satan, and his kingdom; and enlarge the kingdom of grace.

Thy will be done in earth, as it is in heaven.

We adore thy goodness, O God, in making thy will known to us in thy holy Word. May this Thy Word be the rule of our will, of our desires, of our lives, and actions. May we ever sacrifice our will to thine; be pleased with all thy choices for ourselves and others; and adore thy providence in the government of the world.

Give us this day our daily bread.

O Heavenly Father, who knowest what we have need of, give us the necessaries and comforts of this life with thy blessing; but above all give us the bread that nourisheth to eternal life.

Acts xvii. "O God, who givest to all life, and breath, and all things; give us grace to impart, to such as are in want, of what thou hast given more than our daily bread.

And forgive us our trespasses, as we forgive them that trespass against us.

Make us truly sensible of thy goodness, and mercy, and patience towards us, that we may from our hearts forgiv every one his brother their trespasses.

May my enemies ever have place in my prayers and in thy mercy.

And lead us not into temptation.

Support us, O Heavenly Father, under all our saving trials, and grant that they may yield us the peaceable fruits of righteousness

But deliver us from evil.

From all sin and wickedness, from our spiritual enemy, and from everlasting death, good Lord deliver us.

Deliver us from the evil of *sin*, and from the evil of *punishment*.

Deliver us, O Heavenly Father, from our evil and corrupt nature; from the temptations and snares of an evil world; and from falling again into the sins we have repented of.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

By thy Almighty power, O King of Heaven, for the glory of thy name, and for the love of a Father, grant us all these blessings which thy Son hath taught us to pray for.

Unto him that is able to do for us abundantly more than we can ask or think, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

To God the Creator, the Preserver, and Disposer of all things, be the glory of all the good wrought in us, by us, and upon us.

Blessing, and *glory*, and *wisdom*, and *thanksgiving*, and *honor*, and *power*, and *might*, be unto our God for ever and ever. Amen.

Thine *infinite power, wisdom, goodness, faithfulness*, and *truth*, are the only sure foundation on which we may depend. O give us a firm faith in these thy glorious perfections.

With angels and archangels, and all the company of Heaven, we laud and magnify thy glorious name, evermore praising Thee, and saying, Holy, holy, holy LORD GOD OF HOSTS, heaven and earth are full of thy glory. Glory be to Thee, O GOD most High. Amen.

Jude 24, 25. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Rom. xi. 36. For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen.

Rom. xvi. 27. To God only wise, be glory through Jesus Christ, for ever and ever. Amen.

Mark ix. 23. "All things are possible to him that believeth."

Yes, Lord, and therefore I beg that faith of Him to whom all things are possible, that I may be able to *discover*, to *avoid*, to *resist*, and to *root out*, whatever is evil in me.

O Jesus, obtain this grace for thy otherwise helpless creature.

Grant that I may this day escape all the snares laid for me by the *devil*, the *world*, or mine own corrupt heart.

Grant that I may this day omit no part of my duty.

1 Tim. iv. 15. "Give thyself wholly to these things, that thy profiting may appear to all."

God grant that I may do so; and I pray God preserve me from ease, idleness, and trifling away my precious time.

Philemon 4. "I thank my God, making mention of thee always in my prayers."

Extend and suit thy graces to all conditions of men, that we may all be *upright in our dealings*, obedient to our governors, peaceable in our lives, sober, honest, temperate, chaste in our conversation, and charitable to the poor, and one towards another.

Increase the number and the graces of all such as love and fear Thee, enlighten the minds of the *ignorant*, awaken the consciences of the *careless*, silence the *gainsayers*, convert the *profane*, and all that hold the truth in righteousness.

Rebuke the spirit of antichrist, idolatry, and liber-

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tinism,—the sins of intemperance, licentiousness, litigiousness, and defrauding the public.

In tender mercy remember, O God, all *sick* and *dying persons*, that they may omit nothing that is necessary to make their peace with Thee. Be gracious unto all that are under any *affliction* of mind or body, or under any pressing calamity, all *desolate widows* and *fatherless children*,—all that call upon Thee in their distress, and have none else to help them.

Prov. xxi. 1. "The king's power is in the hand of the Lord; as the rivers of waters, he turneth it whithersoever he will."

Let this thy power, O Lord, be magnified on all that are in authority. That we may be governed with truth and justice, by men fearing and honoring God, protecting the Christian Religion, and punishing evil doers. To this end vouchsafe them, I beseech Thee, all the graces necessary for their high station, and for their eternal happiness.

Col. iv. 1. "Masters give unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

O heavenly Lord and Master, bless me with good and faithful servants. Let thy blessing be upon them, and upon my affairs committed to their care; and may I never be wanting in my duty to them, for Jesus Christ's sake.

RELATIONS, BENEFACTORS, &c.

Be gracious, O God, to all my relations, benefactors, enemies, and all that have desired my prayers; all who, by their own labors, do minister to our necessities, together with all our known and unknown benefactors. Render, O God, a good reward, and a plentiful return, to all those who have been kind and charitable. Grant that we may all so live here, as that we may meet hereafter in the Paradise of God.

John xvi. 23. "Verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

These are what I ask O God and Father, above all things, for myself, and for all that have desired my prayers: That we may be restored to thy likeness, and never deface it by our sins; that the image of Satan may be destroyed in us; that all carnal affections may die in us; and that all things belonging to the Spirit may dwell in our hearts by faith; That thy name, and the name of our Lord Jesus Christ may be glorified in us, and we in him; that our hearts may be entirely thine; that we may never grieve thy Holy Spirit; but that we may continue thine for ever, for Jesus Christ's sake. Amen.

Ephes. iv. 29. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

Grant, O God, that I may delight in thy Law; that my conversation may be truly Christian.

May I never hear with pleasure, nor ever repeat, such things, as may dishonor God, or injure my neighbor, or my own character.

James iv. 11. "Speak not evil one of another."

Ephes. v. 4. "Foolish talking or jesting are not convenient, but rather giving of thanks."

Ps. cxxxiii. 3. "Set a watch, O Lord, before my mouth, and keep the door of my lips."

Matt. xii. 34. "Out of the abundance of the heart the mouth speaketh. How can ye, being evil, speak good things?"

O Holy Spirit of grace, enable me to overcome the shame of a degenerate age, which will hear of nothing with delight, but what concerns this world. O touch my heart with the true love of God, the excellences of his laws, the pleasantness of his service, and the wonders of his providences. This I beg for Jesus Christ's sake.

John xv. 7. "Ask what ye will, and it shall be done unto you."

These, O Jesus, are the things that I ask. *Intercede for me!* that I may be truly sensible of the diseases I labor under, and thankfully embrace the means which thy goodness hath ordained for my recovery.

Grant that the end of all my actions and designs may be the glory of God.

Enable me to resist all the sinful appetites of my corrupt nature.

Grant that I may hunger and thirst after righteousness.

Vouchsafe me the spirit of adoption,—of supplication and prayer,—of praise and thanksgiving.

Obtain for me, O Jesus, the graces of mortification and self-denial; the graces of a true humility, and the fear of God.

Grant, O God, that I may never knowingly live one moment under thy displeasure, or in any known sin.

Grant, O God, that as I have been regenerate, and made thy child by adoption and grace, I may daily be renewed by thy Holy Spirit, for Jesus Christ's sake.

Enable me, gracious God, to escape the corruption that is in the world through lust, that I may be partaker of the Divine nature.

Lord, grant me grace to withstand the temptations of the world, the flesh, and the devil; and with a pure heart and mind to follow Thee, the only God, through Jesus Christ our Lord. Amen.

Let thy love, O God be shed abroad in my heart, by the power of the Holy Ghost, and grant that it may appear in my *life*, my *conversation*, my *words*, and *actions*, for Jesus Christ's sake.

Blessed be God that I was admitted into the fellowship of Christ's religion. Grant, O God, that I may avoid all those things that are contrary to my profession, and follow all such things as are agreeable to the same, for Jesus Christ's sake.

Keep me, I beseech Thee, O heavenly Father, under the protection of thy good providence, and make me to have a perpetual fear and love of thy holy name; through Jesus Christ our Lord.

Put away from me all hurtful things, and give me those things that be profitable for me, through Jesus Christ.

Mercifully grant unto me, O God, such a measure of thy grace, that running the way of thy commandments, I may obtain thy gracious promises, and be made partaker of thy heavenly treasure through Jesus Christ our Lord. Amen.

Forgive me those things whereof my conscience is afraid, and give me those good things which we are not worthy to ask, but through the merits and mediation of thy Son Jesus Christ.

That I may obtain that which thou dost promise, make me to love that which thou dost command, through Jesus Christ.

Keep me from all things hurtful, and lead me to all things necessary to my salvation, through Jesus Christ.

The Lord deliver me from every evil work, and preserve me to his heavenly kingdom: To whom be glory for ever and ever. Amen.

O that thy Holy Spirit may direct and rule my heart, O God, through Jesus Christ.

Of thy bountiful goodness, O Lord, keep me, I beseech Thee, from all things that may hurt me, that I may cheerfully accomplish those things which thou wouldst have done, through Jesus Christ our Lord.

Grant, O God, that I may be cleansed from all my sins, and serve thee with a quiet mind, through Jesus Christ.

Deliver me, O Lord, from the bonds of those sins, which through my frailty I have committed, for Jesus Christ's sake.

FAITH.

O that I may believe in thee, O God, and put my

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whole trust and confidence in Thee alone, and not in any thing that I myself can do.

Grant, O God, that I may so perfectly, and without all doubt, believe in thy Son Jesus Christ, that my faith in thy sight may never be reproved, for the sake of the same Jesus Christ.

AGAINST WAVERING.

Grant, O God, that we may not be carried about with every blast of vain doctrine, but that we may be firmly established in the truth of thy holy gospel, through Jesus Christ.

Grant, O God, that I may perfectly know thy Son Jesus Christ.

Grant, O God, that I may perfectly know thy Son Jesus Christ to be the *Way*, the *Truth*, and the *Life*; the *Author* of the *Way*, the *Teacher* of the *Truth*, and the *Giver of Life*; that I may steadfastly walk in the way that leadeth to eternal life, through the same Jesus Christ.

COVETOUSNESS.

Give me grace to forsake all covetous desires, and inordinate love of riches and pleasures through Jesus Christ.

Grant that I may both perceive and know what things I ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ.

Grant me, O God, the true circumcision of the Spirit, that my heart, and all my members, being mortified from all carnal lusts, I may in all things obey thy blessed will.

O that we, who know Thee now by faith, may, after this life, have the fruition of thy glorious Godhead.

In all our dangers and necessities, stretch forth thy right hand to save and defend us.

CHARITY.

O send thy Holy Ghost, and pour into my heart that most excellent gift of Charity, that very bond of peace and of all virtue, without which, whosoever liveth is counted dead before thee.

Grant, I do most humbly beseech Thee, O God, that as by thy special grace, Thou dost put into my mind good desires, so by thy continual help I may bring the same to good effect, through Jesus Christ.

O everlasting God, grant, that as thy Holy Angels do thee service in heaven, so by thy appointment they may succor and defend us on earth, through Jesus Christ.

Grant me grace so to follow thy blessed Saints in virtuous and godly living, that I may come to those unspeakable joys which thou hast prepared for them that unfeignedly love Thee.

I pray God, my whole spirit, (my understanding, will, and conscience,) my soul, (my appetites, affections, and passions,) and my body, (the tabernacle of my soul,) be preserved blameless unto the coming of our Lord Jesus Christ.

May I take pleasure in abiding in thy presence, O God; in depending upon Thee; in leaving myself entirely to thy disposal, as a continual sacrifice to thy will.

Give me a victory over all my sins and imperfections; increase in me the grace of *faith*, *hope*, and *charity*, of *humility*, *meekness*, *patience*, and *resignation*, and all other Christian virtues: for Jesus Christ's sake.

Preserve me, gracious God, from *spiritual pride*; from ascribing anything I have done, or can do, to myself, and robbing Thee of the glory of saving me from eternal ruin.

Take possession, O Jesus, of thy right in my soul, which thou hast redeemed with thy most precious blood; and root out all self-righteousness, self-interest, and self-will; that thou mayest be my righteousness, and all in me.

REPENTANCE.

Give me, O God, such a true sorrow for my sins, as shall enable me to embrace all the necessary means, how bitter soever, for rooting sin out of my soul.

HUMILITY.

1 Pet. v. 5. *God resisteth the proud, and giveth grace to the humble.*

I have all the reason in the world to be humble. Without God I am nothing. Without his help and grace I can do nothing that is good. Without his word I know nothing. Of myself, I deserve nothing but punishment. Of my own, I have nothing but faults, imperfections, and sins, an inclination to evil, an aversion to good, unruly senses, ungovernable passions, unreasonable affections.

1 Cor. i. 30. "O Lord Jesus Christ, who art made unto us of God, our *wisdom* by revealing him and his glorious perfections; our *righteousness*, by satisfying the justice of God in our nature; our *sanctification*, by procuring for us the Holy Ghost, and by restoring us, being sinners, to God's favor; our *redemption*, by redeeming us from death eternal. O Jesus, for these mighty favors, all love and glory be to Thee, with the Father and the Holy Ghost for ever. Amen.

THE WAY OF AN HAPPY LIFE.

Lay nothing too much to heart; desire nothing too eagerly—rejoice not excessively, nor grieve too much for disasters; be not violently bent on any design; nor let any worldly cares hinder you from taking care of your soul; and remember, that it is necessary to be a Christian (that is, to govern one's-self by motives of Christianity) in the most common actions of civil life.

Col. iii. 17. "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him."

He that would not fall into temptation, must have a presence of mind, a watchful eye over himself; he must have great things in view; distinguish betwixt time and eternity; or else he will follow what passion, not what reason and religion suggest.

CHRISTIAN PERFECTION.

Whosoever aspires after, (being so united to God, as to be one spirit with him,) must resolve to do all things with this sole view, TO PLEASE GOD. This I purpose, this I forbear, this I undertake, this I do, this I suffer in obedience to the will of God. This should be our express purpose, at all times, when we have time to make it; and should be often renewed, lest our own will come to be the ruler of our actions. If I am careful to do this, I shall always have my end, whether I succeed, or be disappointed, being convinced it is God's will.

Rom. xvi. 14. "Put ye on the Lord Jesus, and make not provision for the flesh, to fulfill the lusts thereof."

Grant, O Lord, that "I may keep under my body, and bring it into subjection, lest by any means I should be a cast-away."*

"Be ye all of one mind, having compassion one of another. Be pitiful, be courteous: not rendering evil for evil, nor railing for railing, but contrariwise blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good. Let him seek peace, and ensue it."†

Give me, O Lord, a wise, a sober, a serious, a religious heart.

Preserve me from evil councils, and rash enterprises. O make thy way plain before my face.

Support me this day under all the difficulties I shall meet with.

I offer myself to thee, O God, this day, to do in me, and with me, as to Thee seems most meet.

Vouchsafe me, gracious God, the spirit of adoption,

* 1 Cor. ix. 27. † 1 Pet. iii. 8, 9, &c.

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whereby I may cry *Abba, Father*, and apply to Thee, through Jesus Christ, not as an angry judge, but as to a merciful and loving father.

Remember, that the life of man is only to be valued for its usefulness.

John xv. 12, "This is my commandment, that ye love one another."

O Thou, who hast given me this command and pattern, give me a sincere desire of following, and grace and power to do it.

James v. 15. "And the prayer of faith shall save the sick; and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him."

O Lord of life and death! have mercy upon all those who are visited with sickness; sanctify this thy fatherly correction, that they may search their ways, and see whence this visitation cometh. Have mercy upon all that are appointed to die, and grant that they omit nothing that is necessary to make their peace with Thee, and that they may be delivered from death eternal. And God grant that we may apply our hearts to that holy and heavenly wisdom, while we live here, which may in the end bring us to life everlasting, through Jesus Christ our Lord. Amen.

NOON.

1 Tim. ii. 1. *I exhort, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men.*

Acts xvii. 26. "For we are all of one blood." And Charity, that more excellent way, is a tender affection for the whole creation of God.

O God, almighty and merciful, let thy fatherly kindness be upon all whom thou hast made. Hear the prayers of all that call upon Thee; open the eyes of them that never pray for themselves; pity the sighs of such as are in misery; deal mercifully with them that are in darkness: and increase the number of the graces of such as fear and serve Thee daily. Preserve this land from the misfortunes of war; thy church from all dangerous errors; this people from forgetting Thee, their Lord and benefactor. Be gracious to all those countries that are made desolate by the sword, famine, pestilence, or persecution. Bless all persons and places to which thy providence has made me a debtor; all who have been instrumental to my good by their assistance, advice, or example: and make me in my turn useful to others. Let none of those that desire my prayers want thy mercy; but defend, and comfort, and conduct them through, to their lives' end.

"In every thing give thanks; for this is the will of God, in Christ Jesus, concerning you."

Cause us, O God, to profit by all the visitations of thy grace and mercy.

"It becometh well the just to be thankful."

O Lord and Father, I am not worthy of the least of all thy mercies, which thou hast showed thy servant, neither can I render due thanks and praise for them; but, O Lord, accept of this my sacrifice of praise and thanksgiving.

For all the known, and for all the unobserved favors, deliverances, visitations, opportunities of doing good, chastisements, and graces of thy Holy Spirit, vouchsafed to me, I bless thy good providence; beseeching thee to pardon my ingratitude, that I have passed so many days and years without observing, and without acknowledging, thy great goodness to thy unworthy servant.

For when I soberly consider my dependance upon Thee, for my life, welfare, health of body, peace of mind, grace, comfort, and salvation, I ought to be very thankful.

Glory be to God, my Creator; glory be to Jesus, my Redeemer; glory be to the Holy Ghost, my sanctifier, my Guide, and Comforter: all love, all glory, be to God most high. Amen.

Let us never ascribe any thing to ourselves, but all to the grace of God, and render to him all the glory of his works.

Preserve me, O God, from the insensibility of those who receive thy favors without being affected with them, and from the ingratitude of those who look upon them as a debt.

Psal. xc. 1, 2 "It is a good thing to give thanks unto the Lord; and to sing praises unto thy name, O Most High! To show forth thy loving kindness in the morning: and thy faithfulness every night."

Many and great have been the favors and blessings which Thou hast bestowed on this nation; for which, O Lord, in conjunction with those who praise Thee for them, and in the stead of those who forget to praise Thee, I bless and praise thy holy name. Bless the Lord, O my soul, and forget not all his benefits.

Our Father which art in Heaven.

Acts xvii. 28. "In Thee we live and move and have our being."

Grant that we may love Thee with all our heart, and mind, and soul, and strength.

Blessed be God, who dealeth with us with the tenderness of a father.

O that we may remember that our Father and our inheritance is in heaven!

I commit myself, and all that belongs to me, to thy fatherly care and love.

Verily, whatever ye ask the Father in my name, he will give to you.* This is the great support and comfort of sinners. Hear us, for thy Son's sake; for as sinners we have no right to ask any favor.

What manner of love is it, that we should be called the sons of God!†

Hallowed be thy name.

"Thou art worthy, O Lord, to receive honor, and power, and glory, for Thou hast created all things."

"In this is my Father glorified, that ye bring forth much fruit."

May thy children have a great regard for every thing that belongs to Thee.

May I never dishonor Thee, O Heavenly Father, by word or deed.

May I glorify Thee daily by a good life. Fill my heart with a great concern and zeal for thy glory."

"Let every thing that hath breath praise the Lord."

"They that honor me, I will also honor."

How little have I done to promote thy glory! God be merciful unto me.

Thy kingdom come.

May all the kingdoms of the world obey thy laws, and submit to thy providence, and become the kingdoms of the Lord, and of his Christ.

Bless the pious endeavors of all those who strive to propagate the gospel of thy kingdom.

Vouchsafe to reign in my heart; and let not Satan ever have dominion over me.

Fit us O God, for the coming of thy kingdom. May I submit and rejoice to be governed by Thee.

O that thy Holy Spirit may direct and rule my heart; subdue in me all pride and covetousness, hatred, malice, envy, lust, and all uncleanness, and whatever shall offend Thee.

Thy will be done in earth, as it is in heaven.

1 Thess. iv. 3. "This is the will of God, even our sanctification."

Thou hast sent us into the world, not to do our own will, but thine.

* John xvi 23. † John iii. 1.

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O subject my will to thine.

May thy name be honored by the good lives of Christians.

O that I may have respect unto all thy commands.

May thy will revealed to us in thy holy word, be the rule of my will, of my desires, my words, life, and actions.

Give us this day our daily bread.

John vi. 27. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."

Lord, give us evermore this bread. Give us the necessaries of life; but above all, the bread that nourisheth to eternal life.

And forgive us our trespasses as we forgive them that trespass against us.

Luke vi. 37. "Forgive, and ye shall be forgiven."

Grant O Heavenly Father, that I may close with this merciful condition of pardon.

Thou hast been all mercy to me, O God, grant that I may be so to all others.

Blessed be the Lord, who hast put our salvation into our own hands. May thy grace, O Father, give me an heart ever ready to forgive.

And lead us not into temptation.

1 Cor. x. 13. "Let him that thinketh he standeth *(firm)* take heed lest he fall."

Let not any confidence in ourselves provoke Thee, O God, to leave us to ourselves.

2 Pet. ii. 9. "The Lord knoweth how to deliver the godly out of temptation."

Thou O Father, knowest my infirmities, and the power of my enemies; be not wanting to me in the hour of temptation.

Matt. xxvi. 41. "Watch and pray, that ye enter not into temptation.

Make me mindful of my weakness, that I may be more watchful and importune for grace.

Fortify my soul against the temptations of the world, the flesh, and the devil, for Jesus Christ's sake.

But deliver us from evil.

1 Pet. v. 8. "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

Grant, O Heavenly Father, that this adversary may never find me off my guard, or from under thy protection.

In all my saving trials, give me grace and power to overcome to thy glory.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

To Thee, to Thee alone, and to thy Son, and Holy Spirit, be glory for ever and ever. Amen.

EVENING.

Psal. cxli. 2. *Let my prayers be set forth in thy sight, as the incense; and let the lifting up of my hands be as an evening sacrifice.*

That it hath pleased God to add another day to the years of my life; that none of his judgments, to which for my sins I am liable, have fallen upon me; that by his grace he hath kept me from all scandalous sins, and from the dangers of an evil world; that he has given me occasions of doing good, and grace to make use of them; that he hath supplied me and my family with the necessaries of this life, and with means of attaining a better:—Accept, O God, of my unfeigned thanks for these, and for all thy mercies from day to day bestowed upon me. Add this to all my favors, I beseech Thee, that I may never forget to be thankful.

Possess my heart with such a deep sense of my obligations to and dependence upon Thee for life, and health, and grace, and salvation, that religion may be my delight, as well as my duty.

But that I may serve Thee with a quiet mind, forgive me the things whereof my conscience is afraid, and avert the judgments which I have justly deserved. Remember not the offences of my youth; and in mercy blot out those of my riper years. Pardon my sins of the day past, and of my life past, and grant that they may never rise up in judgment against me. Amen.

1 John ii. 1. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

O most powerful advocate, I put my cause into thy hands, let thy blood and merits plead for me: and by thy mighty intercession, procure for me a full discharge of all my sins.

John v. 14. "Sin no more, lest a worse thing come unto thee."

Lord, the frailty of man without Thee cannot but fall. In all temptations, therefore, I beseech Thee to succor me, that no sin may ever get the dominion over me."

Psal. xci. 1. "Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty."

May the Almighty God take me, my family, my relations, my friends, my benefactors, and my enemies, under his gracious protection; give his holy angels charge concerning us; preserve us from the prince and powers of darkness, and from the dangers of the night; and keep us in perpetual peace and safety: through Jesus Christ our Lord. Amen.

Hear me, O God, not according to my weak understanding, but according to the full importance of that Holy Prayer, which Jesus Christ has taught us, and which I presume to offer:—

"Our Father which art in heaven, &c."

Our Father which art in heaven, hallowed be thy name.

God will be glorified in the salvation of souls.

If the Almighty God were not my Father, I might expect vengeance instead of mercy.

May I show by my life that God is my father!

This earth is not the inheritance of the children of God.

Blessed be God, who dealeth not with us with the authority of a lord over his servants, but with the tenderness of a father over his children.

Thy kingdom come.

I own Thee for my king; do Thou make and own me for thy faithful subject. Enlarge thy kingdom, for the honor of thy great name. May I preserve thy kingdom within me, the government of thy Spirit. Bring me into subjection to thyself, by thy grace.

Thy will be done in earth, as it is in heaven.

That thou mayest have a church on earth as obedient to thy will as that is in heaven.

O Heavenly Father, subdue in me whatever is contrary to thy holy will. Grant that I may ever study to know thy will, that I may know how to please Thee.

Thy will, O God, is the perfection of justice! let me never prescribe to Thee what thou oughtest to give me. What Thou willest, we may be sure, is best for us; we cannot be sure of what we will for ourselves. Hearken not to the corrupt desires of my heart, but to the voice of thy own mercy.

Give us this day our daily bread.

Yes, my God, I will have recourse to Thee daily; for on Thee I depend daily for life, and breath, and grace, and all things.

Give me a true understanding and love for thy Word, the bread which nourisheth to eternal life.

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For Thou, O Lord, has taught us, not to seek that bread which perisheth, but that which endureth to eternal life.

And forgive us our trespasses as we forgive them that trespass against us.

May I ever show mercy to men, that I may receive it from Thee, my God.

Do I value my soul, and think this too hard a condition?

Thou art all mercy to me; grant that I may be all-merciful to my brethren, for thy sake, O Father.

And lead us not into temptation, but deliver us from evil.

For thou knowest our infirmities, and the power and malice of our enemies.

Thou knowest how to deliver the godly out of temptation.

Grant, O God, that I may never run into those temptations, which in my prayers I desire to avoid!

Vouchsafe me the gift of perseverance, on which my eternal happiness depends.

Lord, never permit my trials to be above my strength.

O Holy Spirit of Grace, be not wanting to me in the hour of temptation. And, in all temptations, give us power to resist and overcome. Leave us not in the power of evil spirits to ruin us. Support us under all our saving trials and troubles.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Let thy fatherly compassion grant what the Son of thy love has encouraged us to pray for.

By thy Almighty power, make good whatever is defective in me.

EXAMINATION.

Eccles. xviii. 20. *Before judgment, examine thyself: and in the day of visitation thou shalt find mercy.*

Discover to me, O Thou searcher of hearts, whatever is amiss in me, whether in life or principle.

DEATH.

From sudden, from unprepared death, good Lord, deliver me, my family, and all that desire my prayers. May we never be surprised in sin; and may thy mercy supply whatever shall be wanting in our preparation for death.

For myself, with the submission of a penitent sinner under the righteous sentence of death passed upon all mankind, I beg that I may so live, as that I may with joy resign my life to Thee, O Father, trusting in thy mercy and goodness, and promises in Jesus Christ, at the hour of death, and in the day of judgment. Amen.

Ephes. iv. 6. "Let not the sun go down upon your wrath."

Lord, grant, that I may lie down to sleep with the same charitable dispositions with which I desire and hope to die.

I beseech Thee for all that are my enemies, not for judgment and vengeance, but for mercy, for the remission of their sins, and for their eternal happiness.

Psal. xiii. 3. "*Lighten my eyes, O Lord, that I sleep not in death.*

Deliver me from the terrors of the night, and from the pestilence that walketh in darkness.

Let my sleep be free from sin; preserve me, O Lord, from evil dreams, and evil spirits.

Into thy hands I commend myself, my spirit, my soul, and body, O Lord, thou God of truth.

Grant that I may remember Thee upon my bed.

Psal. iv. 9. *I will lay me down in peace, and take my rest; for it is Thou, Lord, only that makest me dwell in safety.*

May the Saviour and Guardian of my soul take me under his protection this night and evermore.

SUNDAY MEDITATIONS.

PRAYERS, THANKSGIVINGS, &c.

A Daily Form of Thanksgiving.

O Almighty God, and most merciful Father, who, day after day, dost minister to sinful man infinite occasions of praising Thee, accept of my unfeigned thanks for all the blessings I have and every day receive from thy good providence.

That of thine own mere goodness, and without any merit of mine, or of my forefathers, Thou hast given me a being from honest and religious parents, and in such a part of the world where the Christian religion is purely taught, and thy Sacraments duly administered.

That thou didst endue me with reason and perfect senses; and to make these more comfortable to me, didst give me a sound and healthful body.

That Thou gavest me an early knowledge of Thee, my Creator and Redeemer.

That Thou hast preserved me ever since my birth, and hast vouchsafed me health and liberty, and a competency of means to support me.

That Thou hast redeemed me by thy Son, and given me a share in his merits; sanctified me by thy Holy Spirit; and has heaped many favors upon me.

That Thou hast given me honest friends to admonish, to counsel, to encourage and to support me, by their interest and advice.

That Thou hast been my refuge in tribulation, and my defence in all adversities; delivering me from dangers, infamy, and troubles. For all known or unobserved deliverances, and for the guard thy holy angels keep over me, I praise thy good providence.

When I went astray, Thou didst bring me back: when I was sad, Thou didst comfort me; when I offended Thee, Thou didst forbear and gently correct me, and didst long expect my repentance; and when, for the grievousness of my sins, I was ready to despair, Thou didst keep me from utter ruin; Thou hast delivered me from the snares and assaults of the devil; Thou hast not only preserved my soul, but my body, from destruction, when sickness and infirmities took hold of me.

O Lord and Father, I cannot render due thanks and praise for all these mercies bestowed upon me: Such as I have I give Thee; and humbly beseech Thee to accept of this my daily sacrifice of thanksgiving.

Pardon, O God, all my former ingratitude; and that I have passed so many days without observing, without admiring, without acknowledging and confessing, thy wonderful goodness to the most unworthy of thy servants.

For (now I soberly consider my dependence upon Thee) as there is no hour of my life that I do not enjoy thy favors, and taste of thy goodness, so (if my frailty would permit) I would spend no part of my life without remembering Thee.

Praise the Lord, then, O my soul, and all that is within me praise his Holy name.

Glory be to Thee, O Lord, my Creator. Glory be to Thee, O Jesus, my Redeemer. Glory be to the Holy Ghost, my Sanctifier, my Guide, and Comforter.

All love, all glory, be to the high and undivided Trinity, whose works are inseparable, and whose dominion endureth world without end. Amen.

When I seriously consider, great God, my dependence upon thy Providence, and that the favors and mercies I have received are infinitely more in number than the acknowledgments I have made, I am justly

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ashamed of my ingratitude, and afraid lest my unthankfulness should provoke Thee to hinder the current of thy blessings from descending upon me.

Forgive, O merciful Father, my past negligences, and Give me grace for the time to come to observe and to value thy kindness, as becomes one who has received so much more than he deserves.

Preserve in my soul, O God, such a constant and clear sense of my obligations to Thee, that upon the receipt of every favor, I may immediately turn my eyes to him from whom cometh my salvation. That my manifold blessings may fix such lasting impressions upon my soul, that I may always praise Thee faithfully here on earth, until it shall please Thee, of thy unbounded mercy, to call me nearer the place of thy heavenly habitation, to praise my Lord and deliverer to all eternity.

PROVIDENCE.

God has more ways of providing for us, of helping us, than we can possibly imagine; it is infidelity to desire to confine him to our ways and methods.

Matt. viii. 25. "Lord, save us, we perish."

Nothing can better express our own inability, and our whole dependence upon God: two sure conditions of obtaining help.

Since thy mercy, O God, is ever ready to help all that call upon Thee in time of distress, let thy goodness answer my wants.

Keep me under the protection of thy good providence, and make me to have a perpetual fear and love of thy holy name, through Jesus Christ.

The more destitute we are of human aid, the more ought we to trust to that providence which God is pleased to exert in extreme necessity.

O God, give me grace never to condemn thy providence; let me adore the wisdom of thy conduct, the holiness of thy ways, and the power of thy grace.

How many sins should we commit, if God did not vouchsafe to oppose our corrupt will! Blessed be his holy name, for not leaving me to my own choices.

Psal. xc. 12. "So teach us to number our days, that we may apply our hearts unto wisdom."

BIRTH-DAY.

Blessed be God for my creation and birth: for giving me a being from honest parents fearing God, and in a Christian and Protestant country; for giving me perfect members and senses, a sound reason, and an healthful constitution—for the means of grace, the assistances of the Holy Spirit, and for the hopes of glory; for all the known or unobserved favors, providences, and deliverances, by which my life hath hitherto been preserved; most humbly beseeching Thee, my God and Father, to pardon my neglect or abuse of any of thy favors, and that I have so very much forgotten Thee, in whom I live and move, and have my being.

Good Lord, forgive me the great waste of my precious time; the many days and years of health, and the many opportunities of doing good, which I have lost; and give me grace, that for the time to come I may be truly wise, that I may consider my latter end, and work out my salvation with fear and trembling, ever remembering *that the night cometh when no man can work;* and that the day of my death may be better to me than the day of my birth.

O gracious God, grant that before Thou takest from me that breath which Thou gavest me, I may truly repent of the errors of my life past; that my sins may be forgiven, and my pardon sealed in heaven; so that I may have a place of rest in Paradise with thy faithful servants, till the general resurrection; when the good Lord vouchsafe me a better and an everlasting life, through Jesus Christ Amen.

NEW-YEAR'S DAY.

Blessed be God, who has brought me safe to the beginning of another year.

Blessed be God, that I am of the number of those who have time and space for repentance yet given them.

My God, make me truly sensible of this mercy, and give me grace to consider often how short and how uncertain my time is; that there is one year more of a short life passed over my head; and that I am so much nearer eternity, that I may in good earnest think of another life, and be so prepared for it, as that death may not overtake me unawares.

Lord, pardon all my misspent time, and make me more diligent and careful to redeem it for the time to come, and when I come to the end of my days I may look back with comfort on the days that are past.

Grant that I may begin this new year with new resolutions of serving Thee more faithfully; and if, through infidelity or negligence, I forget these good purposes, the good Lord awaken in me a sense of my danger.

My heart is in thy hands, O God, as well as my time; O make me wise unto salvation; that I may consider in this my day the things that belong unto my peace; and that I may pass this, and all the years I have yet to live, in the comfortable hope of a blessed eternity, for the Lord Jesus' sake. Amen.

LORD'S-DAY.

Amos viii. 4. "When will the Sabbath be gone, that we may sell wheat?"

Deliver us, gracious God, from this sin of covetousness; from being weary of thy sabbaths, which are ordained to preserve in our hearts the knowledge of Thee, and of thy Son Jesus Christ.

O that we may desire and rejoice in the return of this day, and serve Thee faithfully on it; and that we may enjoy an everlasting sabbath with thy saints, for Jesus Christ's sake. Amen.

O that I may be glad, when they say unto me, Come, let us go to the house of God!

PRAYER FOR ALL MANKIND.

1 Tim. ii. 1. "I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

O God, almighty and merciful, let thy fatherly goodness be upon all that Thou hast made.

Have mercy upon all Jews, Turks, infidels, and heretics; and grant that none may deprive themselves of that happiness which Jesus Christ has purchased by his death.

Bless the pious endeavors of all those that strive to propagate the gospel of Christ; and may its saving truths be received in all the world!

Preserve thy Church in the midst of the dangers that surround it: purge it from all corruptions, and heal its divisions, that all Christian people may unite and love as becomes the disciples of Christ.

Grant that all bishops and pastors may be careful to observe the sacred rites committed to their trust: That godly discipline may be restored and countenanced:

That Christians may not content themselves with bare shadows of religion and piety, but endeavor after that holiness without which no man can see the Lord.

That such as are in authority may govern with truth and justice; and that those whose duty it is to obey, may do it for conscience sake.

Let all that sincerely seek the truth, be led into it by the Holy Spirit; and to all such as are destitute of necessary instruction, vouchsafe a greater measure of thy grace.

Support and comfort all that labor under trials and afflictions, all that suffer wrongfully: and by thy mighty grace succor all those that are tempted.

Give unto all sinners a true sense of their unhappy state, and grace and strength to break their bonds.

Visit, with thy fatherly comforts, all such as are now in their last sickness, that they omit nothing that is necessary to make their peace with Thee.

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Be gracious to all those countries that are made desolate by the sword, famine, pestilence, or persecution. And sanctify the miseries of this life, to the everlasting benefit of all that suffer.

Preserve this land from the miseries of war; this church from persecution, and from all wild and dangerous errors; and this people from forgetting Thee, their Lord and Benefactor.

Avert the judgments which we have justly deserved; and mercifully prevent the ruin that threatens us; and grant that we may be ever prepared for what thy Providence shall bring forth.

Bless all persons and places to which thy Providence has made me a debtor; all who have been instrumental to my good, by their assistance, advice, or example; and make me in return useful to others.

Let none of those who cannot pray for themselves, and desire my prayers, want thy mercy; but defend, and comfort, and conduct them through this dangerous world, that we may meet in paradise, to praise our God for ever and ever. Amen.

Enlighten the minds and pardon the sin of all that err through simplicity.

Let the wickedness of the wicked come to an end, but guide Thou the just.

Relieve and comfort all that are troubled in mind or conscience;—all that are in danger of falling into despair;—all that are in dangerous error;—all that are in prison, in slavery, or under persecution for a righteous cause;—all that are in any distress whatever, that all may improve under their sufferings.

Have mercy upon and reclaim all that are engaged in sinful courses, in youthful lusts, in unchristian quarrels, and in unrighteous lawsuits.

Direct all that are in doubt, all that seek the truth.

O God the Creator and Redeemer of all, have mercy upon all whom thou hast made and redeemed. Amen.

MONDAY MEDITATIONS.

RESIGNATION.

Luke xxii. 42. *Nevertheless, not my will, but thine be done.*

O God, who takest delight in helping the afflicted, help a soul too often distressed with an inward rebellion against thy just appointments.

Who am I, that I should make exceptions against the will of God, infinitely *great*, *wise*, and *good!*

I know not the things that are for my own good.

My most earnest desires, if granted, may prove my ruin.

The things I complain of and fear, may be the effects of the greatest mercy.

The disappointments I meet with may be absolutely necessary for my eternal welfare.

I do therefore protest against the sin and madness of desiring to have *my will* done, and not the *will of God.*

Grant gracious Father, that I may never dispute the reasonableness of thy will, but ever close with it, as the best that can happen.

Prepare me always for what thy providence shall bring forth.

Let me never *murmur*, be *dejected*, or *impatient*, under any of the troubles of this life; but ever find rest and comfort in *this*, THIS IS THE WILL OF MY FATHER, AND OF MY GOD: grant this for Jesus Christ's sake Amen.

To the glory of God, and justification of his infinite good, I do here acknowledge, that in all the dispensations of providence which have befallen me *to this* day, however uneasy to flesh and blood, I have notwithstanding, experienced the kindness of a father for his child; and am convinced, that it would have been much worse for me had I had my own choices.

O God, grant that for the time to come I may yield a cheerful obedience to all thy appointments. Amen.

Corrupt nature cannot comprehend that afflictions are the effects of the divine love. It must be thy grace, O Lover of Souls, which must work in me this conviction, which I beseech Thee to vouchsafe me.

Never set a greater value upon this world than it deserves.

If a man be not eager or positive in his desires, he will more readily embrace the appointments of Providence.

If we place our hopes, or our dependence upon the *power*, the *wisdom*, the *counsel*, or the *interest*, we have in man, and not in God only, we shall surely be disappointed.

Job xiii. 15. "Though he slay me, yet will I trust in him."

O my crucified King and Saviour, let my submission to whatever afflictions shall befall me, for thy sake, or by thy appointment, be to me a pledge and an assurance of my fidelity to Thee, and conformity to thy sufferings.

It is a favor to be punished and to suffer in *this life*, when a man makes a good use of his sufferings. But to suffer by constraint, is to suffer without comfort and without benefit.

Our union and conformity with the will of God ought to be instead of all consolation.

Grant, O God, that I may always accept of the punishment of my sins with resignation to thy good pleasure.

Remember me, O Lord, in the day of trouble; keep me from all excess of fear, concern, and sadness.

Grant me an humble and resigned heart, that with perfect content I may ever acquiesce in all the *methods* of thy grace, that I may never frustrate the *designs* of thy mercy, by unreasonable fears, by sloth, or self-love. Amen.

Think often of God, and of his attributes, his mercy, compassion, fidelity, fatherly care, goodness, protection. Dwell on these thoughts till they produce such a well-grounded confidence as will support us under all difficulties, and assure us that he cannot possibly forsake those that depend on him.

When God deprives us of any thing that is most dear to us; health, ease, conveniences of life, friends, wife, children, &c.—we should immediately say, *This is God's will;* I am by him commanded to part with so much; let me not therefore murmur or be dejected, for then it would appear that I did love that thing more than God's will.

When God thus visits us, let us immediately look inwards; and lest our sins should be the occasion, let us take care that we seriously repent, and endeavor to make our peace with God: and then he will either deliver or support us, and will convince us, that we suffer in justice for our faults; or for our trial, and to humble us; for God's glory, and to sanctify us.

1 Pet. v. 5. "Be clothed with humility: for God resisteth the proud, but giveth grace to the humble."

Give me grace, O God, to study, to love, to adore, and to imitate that humility, which thy blessed Son hath taught us both by his word and by his most holy example.

BUSINESS.

Ephes. v. 17. "Understanding what the will of the Lord is."

To engage in any business of importance without knowing this, and taking counsel of God, may cost us dear.

Isaiah xxx. 1. "Wo to them that take counsel, but not of me, saith the Lord."

But then, let a man take heed, that when he goes to inquire of the Lord, he does not set up idols in his own heart, lest God answer him according to his idols.

We are to pray for the direction of God's Spirit, upon all great occasions; especially, we are humbly

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to depend on his direction, and cheerfully to expect it, which he will manifest, either by some plain event of his providence, or by suggesting such reasons as ought to determine the will to a wise choice.

But to follow the inclinations of the will without reason, only because we find ourselves strongly inclined to this or that, is a very dangerous way, and may engage us in very dangerous practices.

MASTER. SERVANT.

Death, in a very little time, may make the master and the servant equal. Let us anticipate this equality, by treating our servants with compassion; having respect to Christ in the person of our servant; to Christ, who took upon him the form of a servant for our sakes.

TUESDAY MEDITATIONS.

TROUBLE, PERSECUTION, AFFLICTIONS, &c.

Psal. l. 15. *Call upon me in the time of trouble, so will I hear thee, and thou shalt praise me.*

O God, who seest all our weakness, and the troubles we labor under, have regard unto the prayers of thy servant, who stands in need of thy *comfort*, thy *direction*, and thy *help*.

Grant that I may suffer like a Christian, and not grieve like an unbeliever;—that I may receive troubles as a punishment due to my past offences; as an exercise of my faith, and patience, and humility; and as a trial of my obedience;—and that I may improve all my afflictions, to the good of my soul, and thy glory.

Thou alone knowest what is best for us; Let me never dispute thy wisdom or thy goodness.

Direct my reason, subdue my passions, put a stop to my roving thoughts and fears, and let me have the comfort of thy promise, and of thy protection, both now and ever, for Jesus Christ's sake. Amen.

Heb. xii. 7. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye are without chastisement whereof all are partakers, then are ye bastards and not sons."

Micah vii. 9. "I will bear the indignation of the Lord, because I have sinned against him."

If I am despised or slighted, I ought to consider it as a favor, since this is a mark of God's children; and therefore I ought to thank him for it, and not be angry with those whom he makes his instruments to subdue and mortify my pride.

1 Pet. iv. 13. "Rejoice, in as much as ye are made partakers of the sufferings of Christ; that, when his glory shall be revealed, ye may be glad also with exceeding joy; viz. because your reward will be proportionable to your sufferings."

Matt. v. 11, 12. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

The mystery of the cross is to be learned under the cross.

Matt. x. 28, 29, 30. "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. The very hairs of your head are all numbered."

1 Pet. v. 6, 7. "Humble yourselves under the mighty hand of God, (under great afflictions which he suffers to befall you,) that he may exalt you in due time: casting all your care upon him, for he careth for you"

Matt. vi. 10. "Thy will be done."

It is just, Great God, it should be so; for who shall govern the world but he that made it? And yet we poor creatures repine, when any thing crosses our hopes or designs. What strange unthoughtfulness! what presumption is this! And it is thy great mercy that any one of us are sensible of this folly, and become willing to be governed by Thee.

With all my heart and soul, O God, I thank Thee, that in all the changes and chances of this mortal life, I can look up to Thee, and cheerfully resign my will to thine.

It is the desire of my soul, and my humble petition, that I may always be ready and willing to submit to thy providence, that thou mayest order what thou judgest to be most convenient for me.

I have trusted Thee, O Father, with myself; my soul is in thy hand, which I verily believe Thou wilt preserve to eternal happiness; my body, and all that belongs to it, are of much less value. I do, therefore, with as great security and satisfaction, trust all I have to Thee; hoping thou wilt preserve me from all things hurtful, and lead me to all things profitable to my salvation.

I will love Thee, O God; being satisfied that all things, however strange and irksome they appear, shall work together for good to those that do so.

I know in whom I have believed; I have a Saviour at thy right hand, full of kindness, full of care, full of power; he has prayed for me, that this faith fail me not; and by this faith I am persuaded, that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death which I may fear, nor life which I may hope for, nor things present which I feel, nor things to come which I may apprehend, shall ever prevail so far over me, as to make me not to resign my will entirely to Thee.

In an humble, quiet, and dutiful submission, let me faithfully run the race that is set before me, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, despised the shame, endured the cross, and is now seated at the right hand of God; to whom I most humbly beseech Thee to bring me in thy good time; and for whatever shall fall out in the mean while, *Thy will be done*. Amen.

LOOK UNTO JESUS.

He was despised and rejected of men;—his life was sought for by Herod;—He was tempted by Satan;—hated by the world which he came to save;—set at nought by his own people;—called a deceiver, and a dealer with the devil;—was driven from place to place, and had not where to lay his head;—betrayed by one disciple, and forsaken by all the rest;—falsely accused, spit upon, and scourged;—set at nought by Herod and his men of war;—given up by Pilate to the will of his enemies;—and a murderer preferred before him;—was condemned to a most cruel and shameful death;—crucified between two thieves;—reviled in the midst of his torments;—then had gall and vinegar given him to drink; suffered a most bitter death, submitting with patience to the will of his Father.

O Jesus, who now sittest at the right hand of God, to succor all who suffer in a righteous way: be Thou my Advocate for grace, that in all my sufferings, I may follow thy example, and run with patience the race that is set before me. Amen.

Take all things that befall you as coming from God's providence, for your particular profit. And though they are evil in themselves, yet as he *permits*, or does not think fit to *hinder* them, they may be referred to him.

God no sooner discovers in your heart an ardent desire of well-doing, and of submitting to his will, but he *prepares* for you occasions of trying your virtue; and therefore, confident of his love, receive cheerfully a medicine prepared by a physician that can-

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not be mistaken, and cannot give you any thing but what will be for your good.—See Eccles. chap. ii.

Lord, prepare my heart, that no afflictions may ever so surprise, as to overbear me.

Dispose me at all times to a readiness to suffer what thy providence shall order or permit.

It is the same cup which Jesus Christ drank of; it is he sends it. He sees it absolutely necessary that I must be first partaker of his sufferings, and then of his glory.

Matt. x. 22. "And ye shall be hated of all men for my name's sake; but he that shall endure to the end shall be saved."

It is indeed grievous to nature to be thus treated; but when it is for thy name's sake, O Jesus, and for the sake of thy truth, and for being true to Thee; how lovely is this hatred, and how advantageous, when salvation is the reward!

Matt. x. 24. "The disciple is not above his master, nor the servant above his Lord."

He who keeps this saying in his heart, will never complain of what he suffers, nor seek for any other way to save himself but by humiliation and the Cross.

SUFFERING.

O Lord, grant that whenever I suffer it may be for being faithful to Thee, and without drawing it unreasonably upon myself.

We are in God's hands; we often take ourselves out of his hands, by trusting to the help and protection of men, more than that of God.

God can render none miserable but those whom he finds sinners. Let us apply this to ourselves when in affliction, but not unto others, or to their personal faults.

Rev. iii. 19. "As many as I love, I rebuke and chasten: be zealous, therefore, and repent."

Blessed be God, who vouchsafes, by salutary chastisements, to awaken us when we fall asleep through sloth and lukewarmness.

Grant O God, that I may never murmur at thy appointments, nor be exasperated at the ministers of thy providence.

In Thee, O Jesus, we find matter of consolation in every affliction that can possibly befall us.

All visitations are from God. He is not delighted with the miseries of his poor creatures; afflictions are therefore designed for our good. He will either show us the reason of his visitation, or make us reap the fruits of it."

People that may be well disposed, may yet live under the power of some evil custom, which is displeasing to God;—a man may have been guilty of some great sin which he has yet never truly repented of, or been truly humbled for. This was the case of the sons of Jacob;—they had attempted the life of, and afterwards sold, their brother, and endangered the life of their aged father; under which guilt they passed their life well enough for many years, till God visited them; and then they thought of their sin, confessed, and repented,

God, by afflictions, often fits us for greater degrees of grace which he is going to bestow,

Though I suffer, yet I am well, because I am what God would have me to be.

Lord, do not permit my trials to be above my strength; and do Thou vouchsafe to be my strength and comfort in the time of trial.

Give me grace to take in good part whatever shall befall me; and let my heart acknowledge it to be the Lord's doing, and to come from thy providence, and not by chance.

God makes use of afflictions—sometimes by way of prevention; *lest I should be exalted*, said St. Paul;*—To reform them; *before I was afflicted, I went astray*;† To perfect them; patience, courage, submission to the will of God, are graces not so much as understood by people who meet with no adversaries; *we must through much tribulation enter into the kingdom of God*;*—To prove men, and show them for examples; if a man had no enemies, how could he show his charity in forgiving them?

John xi. 5. Afflictions are no marks of God's displeasure. *Jesus loved Mary and Lazarus*, yet they were both afflicted.

Punishment is due to sin. We must be punished here or hereafter;—it is the cause of all afflictions, and designed by our gracious God to bring us to repentance.

Prosperity is a most dangerous state: we fancy it is owing to our merit, and it is followed with pride, neglect of duty, fearlessness.

It is happy for us when God counts us worthy to suffer for his name's sake.

Afflictions, undergone with resignation, are the great test of our love of God; when we love him, then he chastens us. May God sanctify all our afflictions to us all.

May I receive every thing from thy hand with patience and with joy.

Remember me, O God, in the day of trouble. Secure me by thy grace, from all excess of *fear, concern*, and *sadness*.

Let the afflictions I meet with be in some measure serviceable towards the appeasing of thy wrath. Let them prove the happy occasion of forwarding my conversion and salvation.

TEMPTATION

We are exposed to temptation all our days. Men are never more dangerously tempted, than when they think themselves secure from temptations. This is a proof of the power the devil has over them. We tempt God when we expose ourselves unnecessarily to dangers, through a false confidence of his assistance

DESPAIR. HOPE.

Grant O God, that, amidst all the discouragements, difficulties, dangers, distress, and darkness of this mortal life, I may depend upon thy mercy, and on this build my hopes, as on a sure foundation.

Let thine infinite mercy in Christ Jesus deliver me from despair, both now and at the hour of my death.

RESIGNATION.

Grant that I may receive the punishment of my sins with patience and resignation.

INJURIES. PERSECUTION.

Give me, O, God, an heart to consider, that man could have no power against me, unless it were given from above.

ENEMIES.

A Christian should not discover that he has enemies any other way than by doing more good to them than to others. *If thine enemy hunger, feed him: if he thirst, give him drink.* He will therefore be careful not to lose such occasions.

O Jesus! whose charity all the malice of thy bitterest enemies could not overcome, shed abroad in my heart that most excellent gift of charity; the very bond of peace, and of all virtues.

Eccles. viii. 7. "Rejoice not over thy greatest enemy being dead; but remember that we die all."

Our enemies are our benefactors, procuring for us a new right to heaven.

I pray God convert all those who hate us without a cause.

I beseech Thee for my enemies, not for vengeance

* 2 Cor. xii. &c. † Psalm cxix.

* Acts xiv. 22.

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but for mercy; that thou wouldst change their hearts by thy grace, or restrain their malice by thy power.

IN TIME OF WAR.

O Sovereign Lord! who for our sins art justly displeased, I prostrate myself before Thee, confessing my own sin and the sin of this people; acknowledging the justice of any scourge which Thou shalt think fit to bring upon us; and trembling to think how much I may have contributed towards it.

Thou hast already spoken to us, both by thy judgments and mercies, both by the scarcity and plenty of bread, and we have not regarded it. Thou hast taken away the lives of many, very many, in their very sins, by which numerous widows and fatherless children have been left miserable.

The sins of *licentiousness* and *drunkenness, of swearing, lying*, and *perjury*; of *litigiousness, injustice, and defrauding the public*; are made light of.

The sins of *impiety*, of *profaneness*; of *despising the means of grace and salvation*, are too common amongst us.

What shall we say to prevail with God to avert the judgments which these sins deserve?

God be merciful unto us, and put a stop to this torrent of wickedness, put thy fear into all our hearts, that we may return to Thee; that we may repent, and bring forth fruit meet for repentance; and that iniquity may not be our ruin.

May the dread of thy now threatened judgments deter us from evil;—may thy goodness and patience lead us to repentance:—weaken the power of Satan;—take from among us the spirit of slumber, of ignorance, and inconsideration.

Let every one of us see and feel the plague of his own heart, and say, *what have I done to bring these evils upon us?* So that bringing forth fruits answerable to amendment of life, we may escape the judgment now hanging over us; and above all, thy judgment against sinners in the world to come. And this I beg for Jesus Christ his sake. Amen.

JUDGMENT DAY.

Grant, O Lord, that I may be of the number of those that shall find mercy at that day.

ZACCHEUS.

The good Lord grant that I may give a proof of the sincerity of my conversion by a change of life.

WEDNESDAY MEDITATIONS.

COVETOUSNESS. FASTINGS. DIFFICULTIES. SELF-DENIAL.

Matt. iv. 9, 10. *All these things will I give thee.—Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

GREAT and glorious God, who alone art worthy of our love and service, cure me of, and preserve me from, the sin and vanity of admiring this world.

Give me grace to renounce all covetous desires, all love of riches, and pleasures;—to desire only what is necessary, and to be content with what Thou, O Lord, thinkest so.

Not to be troubled at the loss or want of any thing besides thy favor:

That no business, no pleasures, may divert me from the thoughts of the world to come:

That I may cheerfully part with all these things, when thou requirest it of me.

And that I may be ever prepared to do so, dispose me to a temperance in all things, and to lay up my treasures in heaven for Jesus Christ's sake. Amen.

Luke vi. 24. "Wo unto you that are rich, for ye have received your consolation."

A man must have but little faith, who can read these words, and yet love riches, and the pleasures they afford.

Lord, grant that I may resist every temptation to the love of creatures; lest they steal my heart from Thee, my God, whom I desire to love with all my soul.

I know that I must in a great measure renounce all other objects of my affection, in order to love Thee with all my heart. Lord, give me grace and strength to put this in practice.

1 John ii. 15, "Love not the world, nor the things that are in the world; if any man love the world, the love of the Father is not in him."

Grant, O God, that I may never hope to reconcile two things so inconsistent as the love of Thee and the world.

Matt. v. 3. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

To be poor in spirit—is to be disengaged from wealth, to look upon it as a burthen or a trust.

1 Tim. vi. 8. "Having food and raiment, let us be therewith content."

And yet even the Christian world is not content without superfluities and excess. These disorders are not less criminal, because so common.

Give me, O God, the eyes of faith, that I may see the world just as it is;—the vanity of its promises, the folly of its pleasures, the unprofitableness of its rewards, the multitude of its snares, and the dangers of its temptations.

FASTING.

Jesus Christ spared not his innocent flesh, but fasted; the sinner cherisheth his continually, refusing it nothing.

Fasting is in some sense a punishment, a remedy for present temptations, and a preservative against future.

Psal. cii. 4. "My heart is smitten and withered like grass; so that I forget to eat my bread."

The humble and afflicted soul is not much concerned to please the appetite.

Luke vi. 25. "Wo unto you that are full, for ye shall hunger;" that is, Ye whose daily meals are feasts, who make profession of a life of sensuality, who know not what it is to fast; wo to such Christians!

If we judge ourselves with severity, we shall be judged with mercy.

IN TIME OF TROUBLE.

Psal. xxxix. 11. "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth."

O merciful God, who in thy wise providence dost so order even natural events, that they serve both for the good of the universe, and for the conviction of particular sinners, so that men shall have reason to acknowledge thy glorious attributes;—I do with great sorrow of heart, but with all submission to thy good pleasure, confess thy mercy as well as justice to me in the *judgments, afflictions, sorrows of this day.*

I acknowledge thy voice, O merciful God; I acknowledge my own transgressions, which have provoked Thee to speak to me after this manner, and at this very time.

O Lord, give me true repentance for all the errors of my life, and particularly for that which was, in all probability, the occasion of this affliction.

Blessed be God, that my punishment was not as great as my crime.

Blessed be God, that he has given me time to repent of the sin that provoked him to deal with me after this manner.

Blessed be God, that when he spake to me once, yea twice, that I regarded it at last.

Good God of mercy, give me grace that I may not

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provoke Thee any more to repeat this word to me, but that I may faithfully perform those vows which are upon me. This I cannot do without thy gracious assistance, which I most humbly beseech Thee to vouchsafe me, for Jesus Christ's sake, who by his merits has purchased this grace for all that faithfully ask it of Thee; for his sake, O merciful God, grant me this grace. Amen.

I do in all humility accept of the punishment of mine iniquities.

I will hold my peace, and not open my mouth, because it is thy doing and my deservings.

I know, O Lord, that it is good for me to be in trouble, or thou wouldst not suffer it to be so.

Let thy merciful kindness be my comfort according to thy promise to all that love and serve Thee.

DIFFICULTIES.

We are to pray for the particular direction of God's Holy Spirit upon all great occasions; we are humbly to depend upon, and cheerfully to expect it.

IN A LAWSUIT.

Convince me, O God, if I am under any mistake in this affair.

Direct, assist, and support me under all the difficulties I shall meet with.

Put an happy end, in thy good time, to this troublesome controversy.

Dispose the hearts of those with whom we have to do, to peace and justice.

Give me grace to rest satisfied with whatever shall be the issue, believing assuredly, that God can make good any loss I may sustain, or sanctify it to my eternal welfare.

Lord, in this, and in all other things I undertake, Thy will be done, and not mine.

O manifest thy will to me, preserve me from evil counsels, and from rash enterprises.

FAITH.

Grant, O God, that I may with humility receive, and with perseverance hold fast, all those truths which Thou hast revealed.

I thank Thee, O God, for thy Holy Word, and for that Thou hast not left us, in the affairs of eternity, to the uncertainty of our own reason and judgment.

Defend me against all delusions of error; the snares of wit and learning; the railleries of profane men; and from deserting the truth. Grant, O God, that neither education, interest, prejudice, or passion, may ever hinder me from discerning the truth.

Open the eyes of all that are in error; heal the wounds of the divided church; that we may be one fold under one shepherd. Amen.

John xvi. 13. "The Holy Spirit shall guide you into all truth."

O Holy Spirit, make me to understand, embrace, and love the truths of the gospel.

Give, O God, thy blessing unto thy word, that it may become effectual to my conversion and salvation, and to the salvation of all that read and hear it.

Give me grace to read thy Holy Word with reverence and respect, becoming the gracious manifestation of thy will to men; submitting my understanding and will to thine.

Let thy gracious promises, O God, contained in thy word, quicken my obedience. Let thy dreadful threatenings and judgments upon sinners frighten me from sin, and oblige me to a speedy repentance, for Jesus Christ his sake.

Cause me, O God, to believe thy word, to obey thy commands, to fear thy judgments, and to hope in, and depend upon, thy gracious promises, contained in thy Holy Word, for Jesus Christ's sake.

Give me a full persuasion of those great truths which Thou hast revealed in thy Holy Word.

The gospel will not be a means of salvation to him who reads, or hears it only, but to him who reads, loves, remembers, and practises it by a lively faith.

Cause me, O God, rightly to understand, and constantly to walk in, the way of thy commandments.

Grant us in this world knowledge of thy truth, and in the world to come life everlasting, for Jesus Christ's sake.

From hardness of heart, and contempt of thy word, good Lord, deliver us.

Give us grace to hear meekly thy word, to receive it with pure affection, and to bring forth the fruits of thy Spirit, to amend our lives according to thy Holy Word. Amen.

SELF-DENIAL.

Eccles. xix. 5. "He that resisteth pleasure crowneth his life."

Vouchsafe me, gracious God, the graces of mortification and self-denial, that my affections and flesh being subdued unto the spirit, and my heart and all my members being mortified from all carnal and worldly lusts, I may ever obey thy blessed will, through Jesus Christ our Lord. Amen.

All mankind being under the sentence of death, certain to be executed, and at an hour we know not of; a state of repentance and self-denial, of being dead and crucified to the world, is certainly the most suitable, the most becoming temper that we can be found in, when that sentence comes to be executed; that is, when we come to die:—Especially when we consider, that this short and uncertain time, allowed us betwixt the sentence and execution, will determine our condition for eternity.

If this be the case of fallen man, as most certainly it is, then thoughtless unremitting pleasure is the greatest indecency;—a fondness of the world, the greatest folly;—and self-indulgence, downright madness.

And consequently, the contrary to these, namely, a constant seriousness of temper, an universal care and exactness of life, and indifference for the world, self-denial, sobriety, and watchfulness, must be our greatest wisdom.

And this discovers to us the reason and the necessity of all the duties of Christianity, and of God's dealings with fallen man in this state of trial.

For instance:—Jesus Christ commands us to *deny ourselves*, and to take up our cross daily, not because he can command what he pleases, (for he is infinite goodness, and can command nothing but what is good for his creatures,) but because the corruption of our nature requires that we should be forbidden every thing which should increase our disorder.

And because this disorder has spread itself through all the powers of our souls and bodies, and inclines to evil continually, he requires that our self-denial should reach as far as our corruption.

He commands us, therefore, to deny our own wisdom, because we are really blind as to what concerns our own true good, and should infallibly ruin ourselves, if left to our own choices.

He commands us to deny our *appetites*, because intemperance would ruin us.

He forbids us to give way to our *passions*; because a thousand evils will follow, if we should do so.

He obliges us to keep a very strict watch over our hearts; because from thence proceed hypocrisy, covetousness, malice, and many other evils.

We are forbid to set our hearts upon the world, and every thing in it, because our eternal happiness depends upon our loving God with all our heart and soul.

We are obliged to love our neighbor, and our very enemies, and are forbid to hate, to contend with, to hurt, to go to law with him, because this would exasperate our minds, and grieve the Holy Spirit of

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God, by which we are sanctified; being against that charity which God delights in.

We are forbid all repining when God afflicts us, because, as sinners, suffering is due to us. And because our bodies have a very great influence over our souls, we are commanded to *fast*, and to be strictly temperate at all times, and to deny ourselves the love of sensual pleasures and self-indulgence.

We are commanded to deny all the ways of folly, vanity, and false satisfactions, that we may be able to take satisfaction and pleasure in the ways of God.

In short;—in whatever instances we are commanded to deny ourselves, it is because it is absolutely necessary, either to cure our corruption, or to qualify us for the grace of God, or to hinder us from grieving God's Holy Spirit, and forcing him to forsake us.

The more we deny ourselves, the freer we shall be from sin, and the more dear to God.

God appoints us to sufferings, that we may keep close to Him; and that we may value the sufferings of his Son, which we should have but a low notion of, did not our own experience teach us what it is to suffer.

They that deny themselves will be sure to find their strength increased, their affections raised; and their inward peace continually advanced.

1 Tim. vi. 8. "Having food and raiment, let us therewith be content."

Let us not imagine that excess, luxury, and superfluity, and the love of pleasures, are less criminal, because they are so common.

TAKE UP THE CROSS.

This is designed as a peculiar favor to Christians, as indeed are all Christ's commands. Miseries are the unavoidable portion of fallen man. All the difference is, Christians suffering in obedience to the will of God, it makes them easy; unbelievers suffer the same things, but with an uneasy will and mind.

To follow our own will, our passion, and our sense, is that which makes us miserable. It is for this reason, and that we have a remedy for all our evils, that Jesus Christ obliges us to submit our will, our passions, &c. to God.

The good Christian is not one who has no inclination to sin, (for we have all the seed of sin in us;) but who, being sensible of such inclinations, denieth them continually, and suffers them not to grow into evil actions.

Every day deny yourself some satisfaction; your *eyes*, objects of mere curiosity;—your *tongue*, every thing that may feed vanity, or vent enmity;—the *palate*, dainties;—the *ears*, flattery, and whatever corrupts the heart;—the *body*, ease and luxury;—bearing all the inconveniences of life, (for the love of God,) cold, hunger, restless nights, ill health, unwelcome news, the faults of servants, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings, lowness of spirits, the struggle in overcoming our corruptions; bearing all these with patience and resignation to the will of God. *Do all this as unto God, with the greatest privacy.*

All ways are indifferent to one who has heaven in his eye, as a traveller does not choose the pleasantest, but the shortest and safest way to his journey's end; and that is, the way of the cross, which Jesus Christ made choice of, and sanctified it to all his followers.

Matt. viii. 20. "The Son of Man has not where to lay his head."

This should fill us with confusion, whenever we are overmuch concerned for the conveniences of life.

Our affections being very strongly inclined to sensible good, for the sake of which we are often tempted to evil, and fall into great disorders, we should resolve to sacrifice our will to reason, and reason to the will of God.

God does not require it of us, that we should not feel any uneasiness under the cross, but that we should strive to overcome it by his grace.

VIRTUES OF AN HOLY LIFE.

Fervency in devotion;—frequency in prayer;—aspiring after the love of God continually;—striving to get above the world and the body; loving silence and solitude, as far as one's condition will permit; humble and affable to all;—patient in suffering affronts and contradictions;—glad of occasions of doing good even to enemies; doing the will of God, and promoting his honor to the uttermost of one's power;—resolving never to offend him willingly, for any temporal *pleasure*, *profit*, or *loss*. These are virtues highly pleasing to God.

Self-denial does not consist in fasting and other mortifications only, but in an *indifference for the world*, its *profits*, *pleasures*, *honors*, and its other idols.

It is necessary that we deny ourselves in little and indifferent things, when reason and conscience, which is the voice of God, suggests it to us, as ever we hope to get the rule over our own will.

Say not, it is a trifle, and not fit to make a sacrifice of to God. He that will not sacrifice a little affection, will hardly offer a greater. It is not the thing, but the reason and manner of doing it; namely, for God's sake, and that I may accustom myself to obey his voice, that God regards, and rewards with greater degrees of grace.

The greater your self-denial, the firmer your faith, and more acceptable to God. The sincere devotion of the rich, the alms of the poor, the humility of the great, the faith of such whose condition is desperate, the contemning the world when one can command it at pleasure, continuing instant in prayer, even when we want the consolation we expected: These, and such-like instances of self-denial, God will greatly bless.

They who imagine that self-denial intrenches upon our liberty, do not know that it is this only that can make us free indeed, giving us the victory over ourselves, setting us free from the bondage of our corruption, enabling us to bear afflictions, (which will come one time or other,) to foresee them without amazement, enlightening the mind, sanctifying the will, and making us to slight those baubles which others so eagerly contend for.

Mortification consists in such a sparing use of the creatures, as may deaden our love for them, and make us more indifferent in the enjoyment of them. This lessens the weight of concupiscence which carries us to evil, and so make the grace of God more effectual to turn the balance of the will.*

Carnal man cannot comprehend that God loves those whom he permits to suffer;—but faith teacheth us, that the cross is the gift of his love, the foundation of our hope, the mark of his children, and the title of an inheritance in heaven. But unless God sanctify it by his Spirit, it becomes an insupportable burthen, a subject of murmuring, and an occasion of sin.

He that loveth life (that is, is fond of it) for the sake of the pleasures and advantages it affords, will soon lose the love of heavenly things; the love of God, of his soul, and of the duty he owes to them: he hates it, who does not value it in comparison of eternal life, which he hopes for. A Christian gives proof of this by mortifying himself.

Those whom God loves, in order to an happy eternity, he weans from the pleasures of this present life.

Temperance consists in a sober use of all earthly,

* Norris's Christian Prudence, p. 300.

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visible things, and in confining ourselves within the compass of what is necessary.

WITH GOD ALL THINGS ARE POSSIBLE.

The Almighty God enable me to conquer the temptation of riches, and to get above the allurements of this present life!

Christian self-denial is, to resist and crucify in ourselves the spirit and inclinations of Adam—the flesh, its affections and lusts,—to die to our passions, in order to follow the motions of the Spirit.

FASTING.

Necessary to bring our hearts to a penitent, holy, and devout temper; and to perform the vows that are upon us.

By *fasting*, by *alms*, and by *prayers*, we dedicate our *bodies*, *goods*, and *souls*, to God in a particular manner.

THURSDAY MEDITATIONS.

Ephes. iv. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

Ephes. v. 4. *Foolish talking, and jesting, are not convenient.*

PRESERVE me, O God, from a vain conversation. Give me grace never to be ashamed or afraid to speak of Thee, and of thy law.

Give me a lively sense of the value of religion, and make it the delight of my heart; that I may speak of it with judgment, seriousness, and affection, and at all seasonable times.

May that good Spirit, which appeared in the likeness of tongues of fire, warm my heart, and direct my thoughts.

Matth. xii. 34. "Out of the abundance of the heart the mouth speaketh. How can ye, being evil, speak good things? By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Ps. cxli. 3. "Set a guard, O Lord, upon my mouth, and keep the door of my lips."

Ps. xxxvii. 30. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment."

Hearts truly touched with the love of God, will communicate light and heat to each other,—will speak honorably of God, of his perfections, his justice, goodness, wisdom, and power,—the excellency of his laws,—the pleasantness of his service,—the instances of his love,—the rewards he has promised to his friends, and the punishments he has prepared for his enemies.

Matth. v. 16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

1 Thess. v. 11. "Wherefore comfort yourselves together, and edify one another."

Heb. x. 14. "Let us consider one another, to provoke unto love, and to good works."

And let us join a good life to our religious conversation; and never contradict our tongue by our deeds.

We always do good or harm to others by the manner of our conversation; we either confirm them in sin, or awaken them to piety.

It is too true that some evil passion or other, and to gratify our corruption, is the aim of most conversations. We love to speak of past troubles;—hatred and ill-will make us take pleasure in relating the evil actions of our enemies. We compare, with some degree of pride, the advantages we have over others. We recount, with too sensible a pleasure, the worldly happiness we enjoy. This strengthens our passions, and increases our corruption. God grant that I may watch against a weakness which has such evil consequences.

May I never hear, never repeat with pleasure, such things as may dishonor God, hurt my own character, or injure my neighbor.

James iv. 11. "Speak not evil one of another."

Truly humility makes us see our own faults, without concerning ourselves with the faults of others.

AGAINST ANGER.

Eccles. vii. 9. "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools."

O Lord, who art a God ready to pardon, slow to anger, and of great kindness, remove far from me all occasions and effects of causeless and immoderate anger; all pride and prejudice, and too much concern for the things of this world: all intemperate speeches and indecent passions.

Give me, O God, a mild, a peaceable, a meek, and an humble spirit, that remembering my own infirmities, I may bear with those of others:—That I may think lowly of myself, and not be angry when others think lowly of me; that I may be patient towards all men; gentle and easy to be entreated, that God, for Christ's sake, may be so towards me. Amen.

Ephes. iv. 26. "Be angry, and sin not: Let not the sun go down upon your wrath."

Prov. xix. 11. "The discretion of a man defereth his anger."

A soft answer turneth away strife.

Prov. xvi. 32. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Rom. xii. 20. "Be kindly affectioned one towards another."

Suppress the very beginnings of anger.

Do not use to indulge it even where there are real faults; but try the gentle way, which may probably succeed better, and to be sure with more ease by far.

Seldom do people vex us on purpose, and yet prejudice very often makes us think that they do.

A sense of one's own integrity will make one pass by injuries more easily.

Be not too much concerned to tell the injuries you have received.

Accustom yourselves to silence, if you would learn to govern your tongue.

Deliver me, O God, from all violent and sinful passions, and give me grace to stand against them.

Matth. v. 4. "Blessed are the meek."

Instruct me, Lord, in this Christian virtue; Thou who art the master and teacher of it.

FOR FORGIVENESS OF INJURIES.

Luke vi. 37. "Forgive, and ye shall be forgiven."

O God, who alone canst order the unruly wills and affections of sinful men, show mercy to thy servant, in forcing my corrupt nature to be obedient to thy commands.

O God, who hast made it my everlasting interest, as well as my duty, to forgive my neighbor whatever wrong he hath done me; help me to overcome all the difficulties I have to struggle with, all pride, prejudice, and desire of rendering evil for evil, that I may not deprive my soul of that mercy which thine infinite goodness has offered to sinners.

James ii. 13. "He shall have judgment without mercy, that hath shown no mercy."

O blessed God, help me in this great concern, that I may never fall under thy wrath, for want of showing mercy to others; but grant, O blessed Je-

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sus, that in this I may be thy disciple indeed.—Amen.

SLANDER.

Matth. xi. 19. "The Son of Man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners."

Whatever measure a good man takes, he will hardly escape the censures of the world; the best way is, not to be concerned at them.

It is an instance of humility silently to bear the calumnies which are raised against us, when they relate to ourselves only; but it is a duty of prudence and charity modestly to vindicate ourselves, when the honor of God and the church is concerned.—Both Jesus Christ and John the Baptist were slandered: who then will complain that they cannot satisfy the world, and stop men's mouths?

Psal. cxx. 2. "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

UNCHARITABLENESS.

Envy makes us see what will serve to accuse others, and not perceive what may justify them. A truly good man is always disposed to excuse what is evil in his brethren as far as truth will suffer him.

FRIDAY MEDITATIONS.

PENITENCE.

Luke xviii. 3. *The publican, standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

What would become of *me*, if Thou, O God, shouldst not have mercy upon me?

When I seriously consider these dreadful truths,—*That all they are accursed, who do err, and go astray from thy commandments,—That the unprofitable servant was cast into outer darkness;*—When I think of these things, I cannot but fear for myself, and tremble to think of the account I have to give.

Isaiah lxvi. 2. "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."

Psal. xxxiv. 11. "The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit."

Look upon me, gracious Lord, with an eye of mercy.

Psal. xxv. 2. "For thy name's sake, O Lord, pardon my iniquities, for they are great."

My only comfort is, they are not too great for thy mercy.

And the Lord Jesus our advocate has assured us even with an oath, *That all sin shall be forgiven unto the sons of men.* That is, if with hearty repentance and true faith they turn unto God.

O most powerful advocate! I put my cause into thy hands;—let it be unto thy servant according to this word;—let thy blood and merits plead for my pardon;—say unto me, as thou didst unto the penitent in thy gospel, *Thy sins are forgiven.* And grant that I may live to bring forth fruits meet for repentance.

Matt. vi. 14. "If ye forgive men their trespasses, your heavenly Father will also forgive your trespasses."

Even the power to perform this most kind condition must be from thy grace, O Jesus!

And I trust thou wilt grant me this grace, because the very will to ask it is from Thee, and from thy will, which wills nothing in vain.

Perfect, therefore, O my Saviour, the work which Thou hast begun in me; and let me feel the effects of thy grace, in the constancy of my devotion,—in the care of my soul,—in the faithful discharge of my duty,—and in all such acts of righteousness, piety, and charity, by which I shall be judged at the last day.

John v. 14. "Sin no more, lest a worse thing come unto thee."

Make me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful and more importunate for grace, for the time to come.

Matt. v. 7. "Blessed are the merciful, for they shall obtain mercy."

Give me, O Lord, a true compassion for the wants and miseries of others, that thou mayst have compassion upon me.

Luke xvi. 10. "There is joy in the presence of God over one sinner that repenteth."

Lord, increase the number of penitents, and the joys of heaven, in delivering me and all sinners from the power of the devil, and in vouchsafing us the grace of a true conversion.

Matt. v. 4. "Blessed are they that mourn: for they shall be comforted."

O Lord, grant that I may seek for comfort not in the things of this world, but by a sincere repentance for my sins, by which God is dishonored, and his judgments hanging over my head.

Luke xix. 10. "The Son of Man is come to seek and to save that which was lost."

O comfortable words for lost sinners; God himself seeks to save them. O thou, who sought me when I was astray, save me for thy mercy's sake, and preserve that which thou hast sought and found.

Matt. ix. 28. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

O Jesus, conduct and keep me to thyself, or I may surely miss the way.

Phil. ii. 12. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.

It was not in myself, O God, to begin the work of my conversion;—finish, I beseech Thee, that which Thou hast begun in me; may I close with thy grace and persevere unto my life's end.

Micah vii. 18. "God retaineth not his anger for ever, because he delighteth in mercy."

Ezra ix. 15. "O Lord God, behold, we are before thee in our trespasses; we cannot stand before thee for this."

Numb. xiv. 19. "Pardon, I beseech Thee, the iniquity of thy servant, according to the greatness of thy mercy."

O say unto me, as thou didst unto Moses, *I have pardoned thee.*

Ezek. xviii. 22. "All his iniquities that he hath committed, they shall not be mentioned unto him."

Lord, be merciful unto us, for we have sinned in the midst of light, and even against light.

1 John i. 9. "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

These are comfortable words to one whom the sight of his sins has cast into a dread of the judgments of God. Both *that* dread, and the hatred of sin, and the dependence upon the promise of God, and the love that that produces in the soul, are owing entirely to the blood of Jesus Christ.

2 Sam. ix. 8. "What is thy servant, that thou shouldst look upon such a dead dog as I am?"

My only support is, that my sins have not put me out of the reach of that mercy which is infinite.

Who can understand his errors? O cleanse Thou me from my secret faults.

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O Lord, be favorable unto me; pardon and deliver me from all my sins.

Grant that my sins may never rise up in judgment against me, nor bring shame and confusion of face upon me.

My soul truly waiteth still upon God, for of him cometh my salvation.

John vi. 20. "It is I, be not afraid."

Lord Jesus, in all the troubles that shall befall me, speak these comfortable words to my soul, *It is I, be not afraid;* and then I shall be secure both from presumption and despair.

John viii. 24. "If ye believe not that I am he, (that is, the Messiah, the Son of God,) ye shall die in your sins."

O Jesus, the only refuge of sinners, does the world know what it is to die in sin?——I believe, Lord, increase my faith, and deliver us all from the dreadful state of final impenitency.

31. "If ye continue in my word, then are ye my disciples indeed."

May I, O Jesus, love the truths of thy word; make the gospel my delight; and continue in the practice of them to my life's end.

51. "If a man keep my saying, he shall never see death."

O Jesus, Thou hast made known to us another death, besides that which separates the soul from the body. O may thy grace and mercy secure us from the bitter pains of eternal death.

Luke vii. 7. "Say the word, and my servant shall be healed."

I acknowledge, O Jesus, the almighty power of thy grace to heal all the disorders of my soul; O deal with me according to the multitude of thy mercies, and heal my soul of its sad disorders.

John iii. 24. "God is a spirit; and they that worship him must worship him in spirit and in truth."

Give me, O Jesus, an inward disposition to holiness, an humble and contrite heart, a dependence on the will of God, an acknowledgment of his goodness, and a zeal for his glory; to which all the ordinances of his law and gospel should lead us.

GOOD USE OF TIME.

Grant, O Lord, that, as I have but a short time to live, and an eternal interest depending, I may not squander away one moment in vanity, or in that which will not profit me in the day of adversity.

Rom. xi. 16. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved."

O God, the God of Abraham, look upon thine everlasting covenant; cause the captivity of Judah and of Israel to return. They were thy people; O be Thou their Saviour, that all who love Jerusalem, and mourn for her, may rejoice with her for Jesus Christ's sake, their Saviour and ours.—Amen.

IN TIME OF PUBLIC DISTRACTIONS.

O Sovereign Lord! I prostrate myself before Thee, confessing my own sin, and acknowledging the justice of any scourge which Thou shalt bring upon us; and trembling to think how much I may have contributed towards it;—beseeching Thee to have compassion on us, in these days of confusion.

O Lord, prevent the judgments that threaten us;—purge this nation from all such crimes as may be the cause of thy heavy displeasure against us,—from *licentiousness* and *drunkenness;*—from *swearing, lying, and perjury;*—from *sacrilege, injustice, fraud, disobedience, malice,* and *uncharitableness.*—Take from us the spirit of *atheism, irreligion,* and *profaneness;* and in mercy rebuke and convert all such as give encouragement or countenance to any of these vices, which may provoke Thee to give us up to infidelity or destruction. O let thy anger be turned away from us;—give us not over unto the will of our adversaries, and unto such as strive to bring all things into confusion. Preserve this Church in the midst of all dangers; and restore unto us peace and unity; and grant us grace to make a better use of these blessings for the time to come, for Jesus Christ's sake. Amen.

Isaiah lxii. 6. "Ye that are the Lord's remembrancers, keep not silence: give him no rest, till he establish and till he make Jerusalem (his Church,) a praise on the earth."

Thy kingdom come.—Though we are altogether unworthy of the good times Thou hast promised thy Church, yet we beseech Thee deprive us not of them.

O Lord, hear; O Lord, forgive; O Lord, hearken, and do not defer these good days, for thine own sake, oh! our God.

We hope a day is coming, when all the world will come and worship thee, O God.—See Jer. xxxi.

CHRIST'S PATIENCE.

What sorrows did he undergo, and with what patience did he suffer them! Patient, when Judas unworthily betrayed him with a kiss,—patient, when Caiaphas despitefully used him;—patient, when hurried from one place to another;—patient, when Herod with his men of war set him at naught;—patient, when Pilate so unrighteously condemned him;—patient, when scourged and crowned with thorns;—patient, when his cross was laid upon him, when he was reviled, reproached, scoffed at, and every way abused. Lord Jesus, grant me patience, after this example, to bear thy holy will in all things.

CHRIST'S LOVE AND CHARITY.

Where shall we take our pattern, but from Thee?—Thou calledst thy followers thy friends. Thou didst stoop down to wash their feet, who were not worthy to untie thy shoe. Thou didst forgive and restore Peter, when he had abjured Thee. Thou didst vouchsafe to satisfy Thomas, who would not believe but upon his own terms. Thou didst forgive and pray for thy bloody persecutors. O thou Fountain and Pattern of Love, grant that I may love Thee above all things, and my neighbor as myself!

SATURDAY MEDITATIONS.

PREPARATION FOR DEATH.

Deut. xxxii. 29. *O that they were wise, that they would consider their latter end.*

John ix. 4. *The night cometh, when no man can work.*

A VERY gracious intimation. Lord, grant that I may never forget it; and that *now, now* is the time, in which to provide for eternity.

What a wise man then, when he comes to die would wish he had done, that he ought to do forthwith; for death is at hand, and the consequences of a surprise most dreadful. He will then wish, if he has not done it, with all his soul.

First. That he had made a just and Christian settlement of his wordly concerns; so as not to be distracted with the cares of this world, when all his thoughts should be upon another.

Secondly. That he had made his peace with God by a timely repentance.

Thirdly. That he had faithfully discharged the duties of his calling.

Fourthly. That he had weaned his affections from things temporal, and loosened the ties which fasten us to the world.

Fifthly. That he had crucified the flesh with its

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affections and lusts; so that, being weary of this life, he might be more desirous of a better.

Sixthly. That he had got such habits of patience and resignation to the will of God, during his health, as may render death, with all the train of miseries leading to it, less frightful and amazing.

Seventhly, and lastly. That by a constant practice of devotion preparatory for death, he had learned what to pray for, what to hope for, what to depend on in his last sickness.

And this, gracious Lord, is what I wish for, what I pray for, and what I purpose shall be the constant practice of my life. Amen.

2 Kings xx. 1. "Set thine house in order, for thou shalt die and not live."

May God, who has every way provided for me, and put it into my power to be *just* to all men, *charitable* to the poor, *grateful* to my friends, *kind* to my servants, and a *benefactor* to the public: may he add this to all his favors, and grant that in making *my last will*, I may faithfully discharge all these engagements; and that for want of that, no curse may cleave to myself, or to any thing I shall leave behind me. Amen.

But, above all things, I beg of Thee, O God, to enable me to set my inward house, *my soul*, in order, before I die.

Give me true repentance for all the errors of my life past, and steadfast faith in thy Son Jesus Christ: that my sins may be done away by thy mercy, and my pardon sealed in heaven.

Prov. xxvii. 13. "Whoso confesseth and forsaketh his sin shall have mercy."

Behold, O God, a creature, liable every moment to death, prostrate before Thee, begging for Jesus Christ's sake, that faith and repentance to which Thou hast promised mercy and pardon.

Discover to me, O Thou Searcher of Hearts, the charge that is against me; that I may know, and confess, and bewail, and abhor, and forsake, and repent of all the evils I have been guilty of.

Have mercy upon me, have mercy upon me, most merciful Father, who desireth not the death of a sinner; for thy Son Jesus Christ's sake, forgive me all that is past.

And, O blessed Advocate, who art able to save them for ever who come unto God by Thee, seeing Thou ever livest to make intercession for us, I put my cause into thy hands: let thy *power* defend me; thy *blood* and *merits* plead for me; supply all the defects of my repentance; procure for me a full discharge of all my sins before I die: and by thy mighty grace, confirm and strengthen me in all goodness during the remainder of my life, that my death may be a blessing to me, and that I may find mercy at the great day. Amen.

Ephes. iv. 24. "Put on the new man, which after God is created in righteousness and true holiness."

This, O God, is what I desire and purpose, by thy grace, to do; and do again renew the vows which I have so often made, and too often broken.

I renounce the devil and all his works; the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, resolving, by thy grace, neither to follow nor be led by them.

And, O God, assist me, that neither sloth nor corruption may ever make me lay aside or forget these resolutions; but that I may live to Thee,—be an instrument to thy glory, by serving Thee faithfully; and that I may be found so doing when thou art pleased to call me hence, for Jesus Christ's sake. Amen.

Col. iii. 2. "Set your affections on things above, not on things on the earth."

And may Almighty God, who alone can do it, effectually convince me of the vanity of all that is desirable in this present life, that I may not, like an unbeliever, look for happiness here.

Give me, O Lord, a perfect indifference for the world, its *profits*, *pleasures*, *honors*, *fame*, and all its *idols*.

Represent thyself unto me as my true happiness, that I may love Thee with all my heart, and soul, and strength; so that when I am called out of this world, I may rejoice in hope of going to the paradise of God, where the souls of the faithful enjoy rest and felicity, in hopes of a blessed resurrection, through Jesus Christ our Saviour. Amen.

Luke ix. 23. "If any man will come after me let him deny himself, and take up his cross daily and follow me."

Blessed Jesus, who pleasest not thyself, but tookest upon Thee the form of a servant, give me resolution to deny my inclinations;—to subdue my corrupt affections, and to show the fruits of repentance;—for misspending my time, by retirement;—for the errors of my tongue, by silence;—and for all the sins of my life, by a deep humiliation patiently submitting to all the troubles with which Thou shalt think fit to exercise or punish me; so that being effectually weaned from this world, and weary of its corruptions, I may long to repose myself in the grave, in hopes of a better life, through thy mercy and merits, O Lord Jesus Christ. Amen.

1 Pet. iv. 8. "Charity covereth a multitude of sins."

Possess my soul, O God, with a sincere love for Thee, and for all mankind.

Let no malice or ill-will abide in me. Give me grace to forgive all that have offended me; and forgive my many offences against Thee, and against my neighbor.

Make me ever ready to give, and glad to distribute, that thy gifts passing through my hands, may procure for me the prayers of the poor; and that I may lay up in store for myself a good foundation against the time to come, that I may attain eternal life, through Jesus Christ our Lord. Amen.

Thy will be done.

Fortify my soul, blessed Jesus, with the same spirit of submission with which Thou underwentest the death of the cross, that I may receive all events with resignation to the will of God;—that I may receive troubles, afflictions, disappointments sickness, and death itself, without amazement; these being the appointment of thy justice for the punishment of sin, and of thy mercy for the salvation of sinners.

Let this be the constant practice of my life, to be pleased with all thy choices, that when sickness and death approach, I may be prepared to submit my will to the will of my Maker.

And O that, in the mean time, my heart may always go along with my lips in this petition,—THY WILL BE DONE. Amen.

Heb. ix. 27. "It is appointed unto men once to die; but after this the judgment."

May the thoughts of death, and of what must follow by the grace of God, mortify in me all carnal security, and fondness for this world, and all that is in it, the lust of the flesh, the lust of the eye, and the pride of life. And O that I may make my calling and election sure, that I may die in peace, and rest in the mansions of glory, in hopes of a blessed resurrection and a favorable judgment at the great day.

And may the consideration of a judgment to come oblige me to examine, to try, and to judge myself, that I may prevent a severe judgment of God by a true repentance, and lead a life answera-

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ble to amendment of life, and that I may find mercy at the great day.

John v. 28. "All that are in the graves shall hear his voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

May that dreadful word oblige me to work out my salvation with fear and trembling, that, through the merits of Jesus Christ, I may escape that dreadful doom!

And may the hopes of heaven and happiness sweeten all the troubles of this mortal life!

O Lord Jesus, who hast redeemed us with thy precious blood, make me to be numbered with thy saints in glory everlasting. Amen.

O let my name be found written in the Lamb's Book of Life at the great day!

I thank Thee, O Lord, for all the favors of my life, and especially for that Thou hast vouchsafed me *time* and a *will* to *think* of and *prepare* for *death*, while I am in my full strength, while I may redeem my misspent time, and bring forth fruits meet for repentance.

Let us consider *death* as a punishment, to which, as sinners, we are justly condemned.

My God, I humbly submit to it, and to thy *justice*; and trust in thy *mercy*, and *goodness*, and *promises*, both now, and at the hour of death.

Death is inevitable; the *time* uncertain; the *judgment*, which follows, without appeal; and followed by an *eternity* of *happiness* or *misery*.

Lord, grant that I may consider this as I ought to do.

Let me remember that I shall come forth out of the grave, just as I go in; either the object of God's *mercy*, or of his *wrath*, to all *eternity*.

He lives to no purpose who is not glorifying God.

Our greatest hopes should lie beyond the grave.

No man must go to heaven when he dies, who has not sent his heart thither while he lives.

Our greatest security is to be derived from duty, and our only confidence from the mercy of God through Jesus Christ.

Sickness, if you consider it as painful to nature, and not as a favor from God, will be a torment to you. To make it really comfortable, believe it to be ordered by a loving Father, a wise Physician; that it is the effect of his mercy for our salvation; that being fastened to the cross, you become dearer to God, as being most like his own Son. God will loose you when it is best for you.

We often hinder our recovery by trusting to physic more than to God: means succeed just as far as God pleases;—if he send diseases as a remedy to cure the disorders of the soul, he only can cure them;—while you are chastened, you are sure God loves you;—you are not sure of that, when you are without chastisement.

A timely preparation for death frees us from the fear of death, and from all other fears.

A true Christian is neither *fond* of life, nor *weary* of it.

The sting of death is sin; therefore, an holy life is the *only* cure for the fear of death. We ought to fear sin more than death, because death cannot hurt us but by sin.

Phil. i. 21. "To me to die is gain."

O that I may be able to say this, when I come to die; and so I shall if I live as becomes a Christian.

Holiness being a necessary qualification for *happiness*, it follows that the holiest man will be the happiest, (for there are certain degrees of glory,) therefore a Christian should lose no time to gain all the degrees of virtue and holiness he possibly can; and he that does not do so, is in a fair way of not being happy at all.

It concerns us more than our life is worth, to know what will become of us when we die.

Who will pretend to say that he is not in a very few days to die?

The only happiness of this life is to be secure of a blessed eternity.

Now is the time in which we are to choose *where* and *what* we are to be to all eternity; there is, therefore, no time to be lost to make this choice.

No kind of death is to be feared by him who lives well.

If we consider death as the night of that day which is given us to work in, in which to work out our salvation; and that when the night is come, no man can work; how frightful must death be to such as are not prepared for it! And if we consider it as the beginning of eternity, it is still more dreadful.—It is for this reason called the *King of Terrors*; and the Psalmist, when he would express the worst of evils, saith, *The terrors of death are fallen upon me.*

Judges xiii. 23. "If the Lord were pleased to kill us, he would not have received a burnt-offering at our hands, neither would he have showed us all these things."

This is the comfort of all God's servants: if he gives them opportunities of renewing their vows, and a will to do them;—if he accepts their alms and their good deeds, that is, gives them a heart to do such;—if he touches their hearts with a sense of their unworthiness;—if he chastens them with afflictions;—if he visits them with his Holy Spirit, &c.;—all these are reasons for a Christian to hope, that these graces are not in vain, but that God will crown them with pardon, favor, and happiness eternal.

Matt. xxv. 6. "And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him."

A terrible voice to all such as shall meet him, not as a bridegroom, but as an inexorable Judge.

Grant, O Lord, that I may not be of the number of those who dread thy coming, who cannot but with regret submit to the necessity of dying, and who have neglected to prepare for death till the last hour.

Matt. xxv. 10. "And the door was shut."

Death shuts the door. No more to be done. It is then too late to repent, to resolve, to promise, and to do any thing.

Matt. xxv. 13. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

A person, whose life is full of good works, whose heart is devoted to God, whose faith and hope are pure and sincere, will never be surprised by death.

Matt. xxvii. 50. *Jesus Christ yielded up the Ghost.* And so his death became a voluntary sacrifice. Let mine be so, O blessed Jesus! Let thy death sanctify me; and let my spirit be received with thine!

Rom. v. 1. "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

Give me, O Lord, that desire and earnest longing, which I ought to have, for that happy moment which is to release me from this state of banishment, and translate me to a better place; and grant that I may never lose the sight of that important moment.

Let me, O God, have my lot and portion with thy saints.

When we come to die, the great enemy of our souls will then attack us with all his stratagems. It is good, therefore, to be prepared.

If he attacks your faith, say with St. Paul, "I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day."

I believe in God the Father, who hath made me and all the world.

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I believe in God the Son, who hath redeemed me and all mankind.

I believe in God, the Holy Ghost who sanctifieth me, and all the people of God.

I give Thee hearty thanks, O heavenly Father, that thou hast vouchsafed to call me to the knowledge of thy grace and faith in Thee. Confirm this faith in me evermore,—grant that I may die in this faith, and in the peace and communion of thy Holy Church; and that I may be united to Jesus, the head of this Church, and to all his members, by a love that shall never end. Amen.

John iii. 15. "Whosoever believeth in Jesus Christ shall not perish, but have eternal life."

I believe:—Lord, increase my faith: and let it be unto thy servant according to this word.

Luke xxiii. 43. "This day shalt thou be with me in paradise."

O blessed Jesus! support my spirit when I come to die, with this comfortable promise. *This day shalt thou be in paradise.*

We indeed suffer justly the sentence of death. O Thou, who didst nothing amiss, and yet didst suffer for me; *remember me, O Lord, now that Thou art in Thy kingdom.*

What terror, what affliction, can equal that of a Christian, who has never thought of weaning his heart from the world till he comes to die; who can find nothing in this life, but what must render him unworthy of mercy! But the greatest of all miseries would be to despair of mercy, and not to have recourse to it.

Need a person, who has received the sentence of death, be persuaded to prepare for death? And is not this our case?

Luke xii. 36. "And ye yourselves like unto men that wait for their Lord."

He who waits for his master will always endeavor to be in that state in which he desires to be found.

A Christian should not look upon death with anxiety, but with the satisfaction of a good servant, who waits with impatience for his master's return, in hopes of being approved of.

Luke xii. 40. "Be ye ready also, for the Son of Man cometh at an hour when ye think not."

And are not so many sudden deaths sufficient to convince us of the folly of assuring ourselves of one day? Let every one of us, therefore, count himself of the number of those that are to be surprised by death; this will make us watchful.

Luke xii. 43. "Blessed is that servant, whom his Lord when he cometh shall find so doing;" that is, doing his duty.

And then, miserable will he be, whom death surpriseth either doing *evil*, or doing *nothing*, or doing that which God does not require of him. Can one imagine, that the generality of Christians believe this truth; suffer me not, O God, to fall into a forgetfulness of it.

We complain (saith Seneca) of the shortness of life; he answers, *Vita, si scias uti, longa est*—Life is long, if you know how to use it. But then it is Christianity only can teach us how to use our life; namely, *in working out our own salvation:* And we are sure it is long enough for *that*, because God has appointed it for that very end.

As Christianity alone can take from us the love of life, so it is this alone that can free us from the fear of death.

Eternity adds an infinite weight to all our actions, whether good or bad.

If we desire that our death should, like that of Jesus Christ, be a sacrifice of love and obedience, we must take care to make our life so too.

Acts ix. 39. "This woman was full of good works and alms-deeds; and she died."

Happy that soul which death finds rich, not in gold, furniture, learning, reputation, or barren purposes and desires, but in good works.

Acts vii. 59. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

O my God, enable me to live to Thee; that when the hour of death shall come, I may thus with confidence offer up my spirit to Jesus Christ.

Rev. iii. 3. "Thou shalt not know what hour I will come upon thee."

Is it not, then, the highest presumption to persuade ourselves that we have always time sufficient, when Jesus Christ himself declares that we have not one moment certain?

It is purely for want of faith, that we tremble at the approach of our deliverer; and which is to destroy in us the reign of sin, and instate us in that of glory.

Let us resign up ourselves to God, as to the manner in which it shall please him to determine our lives, praying only that it may be to his glory and our salvation.

What does it signify how this house of clay perisheth, which hinders the perfect renovation of the soul, and the sight of God?

2 Cor. v. 1. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

We know, we believe, we promise ourselves this, but we think too seldom of it, and we still make less use of what we know, in order to wean our hearts from this world.

Would we look upon our bodies as houses of clay just ready to fall, we should think of that eternal house, we should sigh after our native country, and be willing to leave a place of misery and banishment.

Remember that death is the punishment of sin; we ought therefore to resign ourselves up to it in a Christian manner, looking upon ourselves as condemned to it in Adam.

He who has lived and looked on earth, as in a place of banishment, will look upon death as a gracious deliverance from it.

Consider well, that life is given and continued for no other end, but to glorify God in working out our own salvation.

A man goes with confidence to meet the bridegroom, when he has been faithful to him, and believes him to be his friend.

Heb. ii. 15. "And deliver them who through fear of death were all their life long subject to bondage."

Bondage is the sentence of rebellious slaves;—we were condemned to it in Adam; and being under this sentence of death and the Divine Justice, we ought to expect it with submission, and be always preparing for it. This is the only way to be secure, and from fearing death when it comes.

Gather us, O God, to the number of thine own, at what time and in what manner Thou pleasest:—only let us be without reproach, and blameless;—let faith, and love, and peace accompany our last periods.

We look upon a body without a soul with horror. We can see a body with a soul, which is like to die eternally, without concern.

Wretched man that I am, who shall deliver me from the body of this death? I thank God, (I am delivered,) through Jesus Christ our Lord.

Grant, O Lord, that though my outward man decay daily, yet that my inward man may grow and increase in piety and virtue unto the day of my death.

He that hath lived best will stand in need of mercy at the hour of death, and in the day of judgment; and he that hath lived the worst, has not

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sinned beyond the efficacy of the blood of Christ, provided his repentance be sincere.

My God! let thy glory be magnified by saving a sinner, by redeeming a captive slave, by enlightening a heart overwhelmed in darkness, by changing a wicked heart, by pardoning innumerable transgressions, iniquities, and sins.

If my hopes were placed upon any thing but the infinite mercies of God, in Jesus Christ, which can never fail, I should utterly despair.

Acts ii. 21. "Whosoever shall call on the name of the Lord, shall be saved."

These, my God, are thine own words;—give me leave to trust in them, to depend on them, both now, and at the hour of death.

John xvii. 4. "I have finished the work which thou gavest me to do."

O Lord, the very best of men come infinitely short of this pattern; how then shall I, an unprofitable servant, appear before my Lord and Judge!

Gen. iii. 15. "The seed of the woman shall bruise the serpent's head."

This, my God, is thy sure, thy eternal promise; I believe it; I trust in it; I will hold me fast by it.

Luke xxii. 42. "Nevertheless, not my will, but thine be done."

May I, O blessed Jesus, when my death approaches, breathe out my last with these words, and with the same spirit of submission.

DEATH OF FRIENDS.

Let us cast our eyes upon sin, which is the cause of death, and then we shall weep with reason.

Preserve in us a lively sense of the world to come.

And when I shall not be able to pray for myself, the good Lord favorably hear the prayers of his Church for me.

Grant that in the day of the general resurrection, I may then hear those joyful words of thy Son,—*Come ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world.*.

Grant that I may have a perfect conquest over the world, sin, and death, through Christ, who by his death hath overcome him who hath the power of death.

Luke xxiii. 43. "This day shalt thou be with me in paradise."

Oh Jesus, who hadst compassion on this thief, even at the hour of death, have mercy upon me, who now repent of all my misdoings. Suffer not the gates of paradise to be shut against me when I die, *Thou hast opened the kingdom of heaven to all believers.*

Restore my soul, at the great day to life eternal.

Give me the patience of Job, the faith of Abraham, the courage of Peter, and the comfort of Paul, and a true submission to thy will.

Apply to my soul all the wholesome medicines of thy Son's passion, death, and resurrection, against the power of Satan, against all unreasonable fears and despair, and ease my fearful conscience.

Hear the prayers of thy Church for me, and for all in my condition, for Jesus Christ's sake.

Psa. lxxi. 9. "Cast me not away in the time of age; forsake me not when my strength faileth me."

Grant, O Lord, that the end of my life may be truly Christian; without sin, without shame, and if it so please Thee, without pain.

Psa. lxxiii. 26. "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever."

1 Sam. iii. 18. "It is the Lord; let him do what seemeth him good."

Lord be merciful unto me, heal my soul, for I have sinned against Thee.

I confess my wickedness, and am sorry for my sin.

For thy name's sake, O Lord, be merciful unto my sin for it is great.

The Lord is nigh unto them that are of a contrite heart, and will save such as are of an humble spirit.

Psa. xxxix. 8. "And now, Lord, what is my hope; truly my hope is in Thee."

Psa. ciii. 14. "Lord, thou knowest whereof we are made; that we are but dust."

Let my misery, my fear, my sorrow, move Thee to compassion.

Despise not, O Lord, the work of thine own hands.

I freely forgive all that have offended me.

Oh Thou, that never failest them that seek Thee, have pity on me.

Nevertheless, though I am sometimes afraid, yet put I my trust in Thee.

O Lord, I beseech Thee, deliver my soul, Gracious is the Lord, and righteous; yea, our God is merciful.

O go not far from me, for trouble is at hand, and there is none to help me.

The sorrows of my heart are enlarged: O bring Thou me out of my troubles.

O keep my soul, and deliver me; let me not be confounded, for I have put my trust in Thee.

Withdraw not thy mercy from me, O Lord; let thy loving kindness and thy truth always preserve me.

O Lord, let it be thy pleasure to deliver me; make haste, O Lord, to help me.

Show thy servant the light of thy countenance, and save me for thy mercy's sake.

O deliver me, for I am helpless and poor, and my heart is wounded within me.

Wherefore hidest Thou thy face, and forgettest our misery and trouble?

My God! save thy servant, who putteth his trust in Thee.

Thou, O Lord, art full of compassion and mercy, long-suffering, plenteous in goodness and in truth.

When I am in heaviness, I will think upon God; when my heart is vexed I will complain.

Will the Lord absent himself for ever? Will he be no more entreated?

Hath God forgotten to be gracious? And I said, it is mine own infirmity; but I will remember the years of the right hand of the most High.

Luke xii. 33. *Sell all that ye have, and give to the poor.* That is, renounce all the pleasures that wealth affords, rather than defraud the poor and distressed of their right:—It is utterly impossible to take delight in wealth, and love God with all the soul.

Matt. xxv. 40. "For as much (for as often) as ye have done it unto one of the least of these my brethren, ye have done it unto me."

As often:—Who then would miss any occasion? *The least*:—Who then would despise any object? *To me*:—So that in serving the poor, we serve Jesus Christ. O comfortable declaration!

Mark ix. 41. "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ:—verily, (with an oath he assures us,) he shall not lose his reward."

This should always, if possible, be our intention: This *poor, oppressed, miserable* man belongs to Christ. This would wonderfully enhance the value of our good deeds before God.

ALMS.

1 Cor. xiii. 2. *And though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing.*

If external acts of charity do not proceed from

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charity, that is, from a love of God, and of our neighbor for his sake, they are as nothing in the sight of God. My God, pour into my heart the most excellent gift of charity, the very bond of peace and of all virtue.

Gal. vi. 10. "Let us do good unto all men."

He who seeks for Jesus Christ in the poor, in order to relieve and assist *him*, will not be too solicitous to find any other merit in them than that of Jesus Christ.

For our earthly things, O Lord, give us heavenly; for temporal, eternal.

Luke iii. 11. "He that hath two coats, let him impart to him that hath none."

That is, let him that hath plenty, and to spare, of the necessaries of life, let him give to him that wants.

The proportion of charity appointed by God himself to his own people, for the relief of the poor, was every year a thirtieth part of all their income, or a tenth every third year.

This was the Jews' proportion. He that came short of this was a breaker of the law, and without repentance and restitution, had no hopes of pardon.

The Christian's proportion ought to be greater, as his hopes and reward will be greater.

We should in all our charities direct our eyes towards Christ and his members; it is this which heightens the smallest gifts. Men reward what is done on human motives; God, such as are done for his sake.

He that for his good actions expects the applause of men, runs the hazard of losing the reward of God.

The poor are, as it were, the receivers of the rights and dues belonging unto God; we must have a care of defrauding them.

Luke xi. 41. *But rather give alms of such things as you have,* (or as you are able,) *and all things are clean to you.* That is proportion your alms to your estate, lest God proportion your estate to your alms.

It is a necessary Christian duty, (whatever men think of it,) to part with our worldly enjoyments for the sake of Christ.

The very best of men are only instruments in God's hands to receive and to give what God bestows upon them. And this they should do, without any desire of glory or self-interest.

Let us make light of money and riches, and send it before us into the heavenly treasures, where neither moth nor rust doth corrupt; but where it will be kept, to our eternal advantage, under the custody of God himself.

Thou, O Lord, hast been all mercy to me; grant that I may be all mercy to others for Christ's sake.

Remember to give to those that are ashamed to ask; and do not forget your poor relations, lest you be worse than an infidel.

Rom. xii. 18. "He that showeth mercy, let him do it with cheerfulness."

The good Lord preserve me from vanity, and from seeking applause for my charity.

Not unto me, but unto Thee, O God, be the thanks, and praise, and glory.

The merits of the poor are not to be the rule of our charity. God himself maketh the sun to shine upon the evil and the good.

If we would but moderate our vanity, we should always have enough for charity.

Send thy blessing upon my substance, and continue to me a willing mind to help such as have need, according to my ability.

Good advice, and devout petitions, should accompany our charity.

O God, who knowest the necessities of all thy creatures, give thy poor the spiritual things they stand in need of.

Support thy poor members, O Jesus, under all their difficulties, and sanctify their bodily wants to the salvation of their souls.

Lord, grant that they may bear their poor estate with patience and resignation, and that we may one day meet in the paradise of God.

Jesus Christ is continually humbled in his members; some are poor, in prison, sick, naked, hungry, &c. Let me, O Lord, see and help Thee in all these objects.

A man that has faith will be glad to discharge himself of some part of the burthen of temporal goods, in order to secure those that are eternal; and to be in some measure the preserver of his brethren.

Psa. cxii. 5. *A good* (a charitable) *man will guide his affairs with discretion;* that is, he will cut off and retrench all needless expenses in apparel, diet, diversions, &c. that he may give to him that needeth.

Let your alms be in secret as much as may be.

CHARITY; OR THE LOVE OF GOD AND OUR NEIGHBOR.

It is but the first essay of charity to give alms.

Whoever shows mercy to men, will certainly receive mercy from God.

1 John iii. 15. "Whosoever hateth his brother is a murderer."

A man has already killed him in his heart, whose life is grievous to him, and at whose death he would rejoice.

1 John iii. 15. "He that loveth not his brother abideth in death."

Can we believe that it is God that saith this, and delay one moment to be reconciled?

It is not enough to love our brethren; we must love them upon a principle of faith, in the name, for the sake, and as members of Jesus Christ.

Luke vi. 37. "Forgive, and it shall be forgiven you."

Give me, O my God, an heart full of Christian meekness and charity, that I may willingly forget the evil I have received, and be always disposed to do good to others.

We love our neighbor after a Christian manner, when we love him for God's sake; and for God's sake do him good.

THE LITANY.

O God the Father of Heaven; have mercy upon me, keep and defend me.

O God the Son, Redeemer of the world: have mercy upon me, save and deliver me.

O God the Holy Ghost; have mercy upon me, strengthen and comfort me.

Remember not, Lord, mine offences, nor the offences of my forefathers; neither take Thou vengeance of our sins: Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

From thy wrath and heavy indignation; from the guilt and burthen of my sins; from the dreadful sentence of the last judgment;

Good Lord, deliver me.

From the sting and terrors of conscience; from impatience, distrust, and despair; from extremity of sickness and pain, which may withdraw my mind from God;

Good Lord deliver me.

From the bitter pangs of eternal death; from the gates of hell; from the powers of darkness: and from the illusions of Satan;

Good Lord deliver me.

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By thy manifold and great mercies; by thy manifold and great merits; by thine agony and bloody sweat; by thy bitter cross and passion; by thy mighty resurrection; by thy glorious ascension and most acceptable intercession; and by the graces of the Holy Ghost;

Good Lord, deliver me.

For the glory of thy name; for thy loving mercy and truth's sake;

Good Lord, deliver me.

In my last and greatest need; in the hour of death; and in the day of judgment;

Good Lord, deliver me.

As thou hast delivered all thy saints and servants which called upon Thee in their extremity;

Good Lord, deliver me;—and receive my soul for thy mercy's sake.

Be merciful unto me, and forgive me all my sins, which, by the malice of the devil, or by my own frailty, I have at any time of my life committed against Thee.

Lay not to my charge what in the lust of the eye, the pride of life or vanity, I have committed against Thee.

Lay not to my charge what, by an angry spirit, by vain and idle words, by foolish jesting, I have committed against Thee.

Make me partaker of all thy mercies and promises in Christ Jesus.

Vouchsafe my soul a place of rest in the Paradise of God, with all thy blessed saints; and my body a part in the blessed resurrection.

O Lord God, Lamb of God, that takest away the sins of the world;

Have mercy upon me.

Thou that takest away the sins of the world;

Grant me thy peace.

Thou that sittest at the right hand of God;

Have mercy upon me.

Have mercy upon me, and receive my prayer; even the prayer which Thou hast taught me;

Our Father, which art in heaven, &c.

O Lord, deal not with me after my sins; neither reward me after mine iniquities.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desires of such as be sorrowful; mercifully assist my prayers which I make before Thee, at such times especially as I am preparing for death and for eternity. And, O Lord, graciously hear me, that those evils, those illusions, and assaults which my great enemy worketh against me, may be brought to naught, and by the providence of thy goodness they may be dispersed; that thy servant, being delivered from all temptations, may give thanks to Thee, with thy Holy Church to all eternity.—*Amen.*

Let us endeavor, by a timely repentance, to prevent the reproaches which otherwise our consciences will cast upon us at the hour of death.

THE SUPPORT OF A PENITENT, AT THE HOUR OF DEATH.

John iii. 16. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life."

1 John ii. 1. "We have an advocate with the Father, Jesus Christ the righteous,"—who came into the world to save sinners,—who died for us when we were his enemies, that he might offer us unto God.

It is our Judge himself that hath assured us, that *all sins shall be forgiven unto the sons of men.*

EJACULATIONS.

TAKE from me all evil imaginations,—all impurity of thought,—all inclinations to lust,—all envy, pride, and hypocrisy,—all falsehood, deceit, and an irregular life,—all covetousness, vain-glory, and sloth,—all malice, anger, and wrath,—all remembrance of injuries,—every thing that is contrary to thy will, O most Holy God.

May I never hear with pleasure, nor ever repeat, such things as may dishonor God, or injure my neighbor, or my own character.

O give me light to see, an heart to close with, and power to do thy will, O God.

LOVE OF GOD, &c.

Bless me, O God, with the love of Thee, and of my neighbor. Give me peace of conscience, the command of my affections; and for the rest, *Thy will be done.*

O King of Peace, give us thy peace, keep us in love and charity.

Make thyself, O God, the absolute master of my heart.

They that be whole need not a Physician. It belongs to Thee, O Sovereign Physician, to make us sensible of our maladies, and to make us go to Thee for help. O say unto my soul this word of salvation, *Behold, thou art made whole.*

Without me ye can do nothing. Miserable, indeed, is he who pretends to walk without Thee. O give me light to see, an heart to close with, and a power to do thy will. From thy Spirit I hope to receive these graces.

John xii. 26. "If any man serve me, let him follow me; and him will my Father honor."

Let me never flatter myself that I serve Thee, my Saviour, unless I follow thy example at the expense of every thing I love or fear besides. O keep my heart fixed upon that *honor* which God has prepared for those that follow Thee.

O Divine Spirit, render me worthy of thy presence and consolation.

Fill my heart with an holy dread of thy judgments.

Give me a true sense and knowledge of the danger and the evil of sin; and may I, with a prudent moderation only, be concerned for temporal things.

Jesus Christ is always in his temple, and near you, (if your soul be fit for him to dwell in;) to Him apply on all occasions:

As your *Master*, for grace to study, to love, and to follow his instructions. He requires nothing but what he first practised himself:

As your *Lord*, that you may love and serve him faithfully, and fulfil all his commands:

As your *Pattern*, that you may follow his example, and imitate his virtues:

As your *Saviour*, that he may be your refuge and confidence, your strength and support, your peace and consolation, your Saviour now and at the hour of death:

As your *King*, that he may give laws to your soul, and that you may surrender yourself to his commands; and never rebel, or resist his authority:

As your *Shepherd*. Keep me in thy flock by thy almighty grace. I am one of the lost sheep which thou camest to seek. Take me under thy care, and restore me to thy fold. Increase thy flock for the honor of thy name.

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WILFUL SIN.

Let me rather choose to die, than to sin against my conscience.

PENITENT.

I am ashamed to come before Thee, but I must come or perish. I know that thou art angry with me for my sins, but I know too that Thou pitiest me, or why do I yet live? Make me full of sorrow for my sin, and full of hope of thy mercy and pardon. Look upon the infirmities of thy servant, and consider his weakness. Sensible of my own sad condition, weak and miserable, sinful and ignorant, liable to eternal death, I prostrate myself before Thee, imploring thy help and pardon.

Gracious God, never abandon me to the opposition I shall at any time make to thy grace.

Blessed be God that he has so often directed me, and not left me to the desires of my own heart.

Put a stop to the torrent of wickedness and profaneness, which carries all before it.

I confess my sins to Thee, O God; do Thou hide them from all the world.

Eternity. Lord, imprint upon my heart a lively idea of eternity, that the sorrowful passages of this life, which are so uneasy and frightful to nature, may vanish or be borne with patience.

Example. Pardon my sin, and forgive all such as have been misled by any evil example of mine.

Matt. v. 48. "Be ye perfect, even as your Father which is in heaven is perfect."

O divine repairer of our corrupt nature, may thy all-powerful grace make me as perfect as Thou hast commanded me to be!

HOLINESS.

O God, who hast called me to holiness, give me a firm faith in thy power through our Lord Jesus Christ, that by his assistance I may get the mastery over all my sins and corruptions; that I may be redeemed from all iniquity; that I may be holy, as he who has called me is holy.

Possess my soul with an earnest desire of pleasing Thee, and with a fear of offending Thee.

Let me be ever ready to forgive injuries, and backward to offer any.

Give me, O Lord, faith and patience, that I may neither murmur at thy appointments, nor be angry against the instruments of thy justice.

Deliver me from the errors and vices of the age I live in; from infidelity, wicked principles, from profaneness, heresies, and schism.

I most heartily thank Thee, O God, for thy perpetual care of me, for all thy mercies bestowed upon me, for the blessings of nature and of grace.

Grant, O God, that I may never receive thy grace in vain, but that I may live like one who believes and hopes for the joys of heaven.

Let me ever be sorry for my sins; thankful for thy blessings, fear thy judgments, love thy mercies, remember thy presence.

Give me an humble mind, a godly fear, and a quiet conscience. Weaken, O Lord, the power of Satan in this place, and the tyranny of his ministers.

IN TIME OF PESTILENCE OR DANGER

Set thy saving mark upon our houses, and give order to the destroyer not to hurt us.

John xvi. 23. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."

Upon this promise, blessed Lord, I depend; beseeching Thee, O heavenly Father, for thy dear Son's sake, to give me the graces I most stand in need of.

AFTER PRAYERS.

Vouchsafe us those graces and blessings which Thou knowest to be needful for us, notwithstanding our great unworthiness.

Riches. Shut my heart, O Lord, against the love of worldly riches, lest I betray Thee, as Judas did.

May thy Holy Spirit, O God, fill my heart, that it may appear in all my words and actions that I am governed by it.

Luke x. 33. "And when he saw him, he had compassion on him."

O Jesus, the true Samaritan, look upon the wounds which sin hath caused in my soul, and have compassion on me.

May I always resign my will and my desires to him who knows what is good for us, better than we ourselves do.

HOLY SCRIPTURES.

Give me, O God, a sincere love for the truths of the gospel, a teachable heart, and an obedient will.

Perseverance. Finish, O my God, the works of mercy and conversion, which Thou hast begun in me.

Save, O Lord Jesus, a soul which thou hast redeemed by thy blood.

There is no merit in me, O God, to attract thy mercy and goodness, but only my great misery and blindness. May I make a suitable return by an holy life.

According to the greatness of thy goodness, and the multitude of thy mercies, look upon me.

Sanctify my soul and body with thy heavenly blessings, that they may be made thy holy habitation, and that nothing may be found in me, that may offend the eyes of thy majesty.

Protect and keep me in the midst of the dangers of this corrupt world; and by thy light and grace direct me in the way to everlasting life, through Jesus Christ.

Morning. I laid me down and slept, and rose again, for the Lord sustained me. Blessed be the name of the Lord.

Raise me up, O Lord, at the last day, to life and happiness everlasting.

Blessed be the Lord for his mercies renewed unto me every morning.

O that my eyes may ever be fixed upon the example that our blessed Lord hath left us, and that I may daily endeavor to follow him. Amen.

Night. May the Saviour and Guardian of my soul take me under his protection this night and evermore.

1 Cor. vii. 35. "Attend upon the Lord without distraction."

O holy Spirit of grace, help my infirmities, that I may fix my thoughts upon my duty; and that I may serve Thee with all my heart and mind.

That I may never give way to wandering thoughts, but watch against them continually.

Look upon me, O Lord, and pity me; make me and let me be thine by the choice of my will.

Make me serious and thoughtful at all times, that I may not fail being so when I attend upon God.

Let not my heart, O God, be inclined to any evil thing. Keep me, O God, from every thing that may displease thee. O make me wise unto salvation.

Phil. iv. 13. "I can do all things through Christ, which strengtheneth me."

O that I may never forfeit this power by presumption or want of faith.

John xx. 28. "Thomas said, My Lord and my God."

Thou art, indeed, O Jesus, my Lord, for Thou hast redeemed me by thy precious blood: Thou art

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my God, for I am dedicated to Thee, and sanctified by thy Spirit.

Acts ii. 44. "And all that believed were together, and had all things common."

May God grant, that as we are all members of the same body, have one and the same Father, the same Saviour, the same Spirit, and hope to meet in the same paradise; that we may live in unity and godly love, and be charitable according to our ability.

The good Lord grant, that in the day of Christ I may rejoice that I have not run in vain, nor labored in vain.

THE LORD'S PRAYER EXPLAINED.

Our Father, which art in Heaven.

I BESEECH thee, O heavenly Father, not for myself only, but for all thy children, that we may all live worthy of the relation which we bear to thee; *that we may not sin, knowing that we are accounted thine:* nor wilfully offend so great, so good, so tender a Father: but that we may *love* thee, and *fear* thee, not as *slaves*, but as *children:* that we may put our whole trust in thee, and depend upon thine infinite *power, wisdom, goodness*, and *promise to take* care of us; that we may leave it to thee to choose what is best for us; and bear with *patience* and *resignation* all thy fatherly corrections: and that we may serve thee with comfort and pleasure all our days, in hopes of the inheritance which thou hast promised thy obedient children.

Hallowed be thy name.

Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and all thy works praise thee. Fill our hearts, O God, with a zeal for thy glory, that we may do thee honor, by leading holy lives, and by paying a great regard for every thing that belongs to thee; thy *name*, thy *day*, thy *house*, thine *ordinances*, and thy *ministers;* and that others, seeing our good works, *may glorify our Father which is in heaven*

Thy Kingdom come.

Enlarge thy Kingdom, O God, and deliver the world from the dominion and tyranny of *Satan*, that the kingdoms of the earth may become the kingdoms of Jesus Christ. Hasten the time which thy Spirit hath foretold, *when all nations whom thou hast made shall worship thee and glorify thy name.* Bless the good endeavors of those that strive to propagate the Gospel of thy kingdom: and prepare the hearts of all men to receive it. May all such as own thee for their King, become thy faithful subjects!—Vouchsafe to reign in our hearts, and subdue our will entirely to thine: and prepare us by thy good Spirit for the kingdom of glory.

Thy Will be done in Earth, as it is in Heaven.

Dispose me, and all thy children, O Lord and Father, to submit cheerfully to whatever thy providence shall order for us: hearken not to the corrupt desires of our hearts; but to the voice of thine own wisdom, goodness and mercy. Give us a true knowledge of our duty, with an heart disposed to close with thy will, whenever it shall be made known to us, and to perform it with pleasure. Subdue in us whatever is contrary to thy holy will, that through thy grace we may at last become perfect, as our heavenly pattern is.

Give us this day our Daily Bread.

We look up unto, and depend upon thee, O heavenly Father, for all the *necessaries* and *conveniences* of this present life. And may our *bodily* wants engage us to go daily to the throne of grace, for the wants of our souls! Let thy blessing go along with our honest endeavors, and keep us from all unjust ways of bettering our condition. Give us grace to impart to such as are in want, of what thou shalt give us more than our daily bread; and with all thy other favors, give us, we beseech thee, the blessing of a *thankful* and *contented* mind.

And forgive us our Trespasses as we forgive them that trespass against us.

Forgive us those sins, O heavenly Father, which separate us from Thee: forgive us every day of our lives; for every day we stand in need of pardon: give me, and all Christians, a *forgiving temper*, that we may fulfil this condition of our pardon. Thou art good and merciful in forgiving us: grant we may be so to others; remembering our own infirmities. And may we all live in the same *charitable temper*, in which we *hope and desire to die.*

And lead us not into Temptation, but deliver us from Evil.

O God and Father, who hatest iniquity, and knowest our infirmities, leave us not to the *malice* and *power* of the evil one, the devil, to deal with us as he pleaseth;—nor to *ourselves*, and to our own corrupt *hearts* and *lusts*, lest we rashly run into temptation. Keep us out of the way of temptations, and under the protection of thy good Spirit: suffer us not to be surprised by them, nor tempted above what we are able to bear. Give us grace to resist them, and to watch and pray daily, that we enter not into temptation.

For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

The whole creation is thine, and under thy government. Thine is the *power:* thou canst do whatsoever we pray for. Thou canst cause thy *name* to be sanctified in all the earth, and set up thy kingdom in all the world, and in our hearts;—thou canst cause *thy will to be done on earth as it is in heaven:* and incline us all to submit to it. Thou canst give all things needful both for our *souls* and for our *bodies.* Thou, and thou alone, canst *forgive* us our sins, and dispose us to forgive one another; Thou canst secure us in the day of temptation, and deliver us from the power of the devil. To Thee, to Thee alone, be glory to all eternity.

MORNING AND EVENING PRAYERS,

For Families and Particular Persons.

MORNING PRAYER FOR A FAMILY.

Let some one of the Family that can read, say devoutly what followeth, the rest attending.

THE Lord hath brought us safe to the beginning of this day; let us therefore give thanks for this and for all his mercies.

Let us pray that we may live in the fear of God, and continue in love and charity with our neighbors:

That his Holy Spirit may direct and rule our hearts, teaching us what we ought to do and what to avoid:

That the grace of God may ever be with us to support us in all danger, and carry us through all temptations:

That the Lord may bless all our honest endeavors, and make us content with what his providence shall order for us:

And that we may continue his faithful servants this day, and unto our lives' end.

For all which blessings let us devoutly pray.

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Then all devoutly kneeling, let one say,

O God, by whom the whole world is governed and preserved, we give thee humble thanks for thy fatherly care over us, beseeching thee to make us truly sensible of thy mercies, and thankful for them.

Give us grace that we may walk as in thy sight, making a conscience of our ways; and, fearing to offend thee, may never fall into the sins we have repented of.

Enable us to resist the temptations of the world, the flesh, and the devil; to *follow* the motions of thy good Spirit; to be *serious* and *holy* in our lives; *true* and *just* in our dealings; *watchful* over our thoughts, words, and actions; *diligent* in our business: and *temperate in all things*.

May thy blessing be upon our persons—upon our labors,—upon our substance,—and upon all that belong to us.

Give us grace, that we may honestly improve all the talents which thou hast committed to our trust: and that no worldly business, no worldly pleasures, may divert us from the thoughts of the life to come.

Make us sensible and thankful for all thy favors; and mindful of the wants of others.

By thy mighty power defend us in all the assaults of our enemies; and grant that this day we fall into no sin; neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight.

May our gracious God give us what is needful for us, and grace not to abuse his favors; and withal give us contented minds!

Give us in this world the knowledge of his truth, and in the world to come life everlasting. Amen.

Hear us, O God, not according to our weak understandings, but according to the full meaning of that *form of prayer* which Jesus Christ has taught us.

Our Father which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

On Sunday Morning, *let the following Prayer be added to your daily Prayer.*

O Lord, who hast consecrated this good day to thy service, give us grace so to observe it, that it may be the *beginning* of an happy week to us, and that none of thy judgments may fall upon us for profaning it. Fix in our hearts this great truth, that *here* we have *no abiding place*, that we may seriously and timely provide for another life; and grant that this great concern may make us very desirous to *learn* our duty; and *to do* what thou requirest of us. And blessed be God, that we have *Churches* to go to; that we have *time* to serve our Creator; that we have Pastors to teach us! The Lord prosper their labors, and give us grace to profit by them; that they and we may enjoy an everlasting Sabbath with thy saints in heaven, for Jesus Christ's sake!

EVENING PRAYER FOR A FAMILY.

Let one standing, read, or say devoutly what followeth: the rest of the family attending.

By the favor of God we are come to the evening of this day: and we are so much nearer our latter end.

Let us seriously consider this, and pray God to fit us for the hour of death.

Let us with penitent hearts beseech him to pardon our sins; and to deliver us from the evils which we have justly deserved.

Let us resolve to amend where we have done amiss, and pray God that his grace may ever be with us.

And that we may be safe under his protection, who alone can defend us from the power of darkness.

For all which blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O Lord, and heavenly Father, we acknowledge thy great goodness to us, in sparing us when we deserved punishment; in *giving* us the necessaries of this life; and in *setting* before us the happiness of a better.

The merciful God *pardon* our offences; *correct* and amend what is amiss in us; that as we grow in years, we may grow in grace; and the nearer we come to our latter end, we may be the better prepared for it!

In the midst of life we are in death.

Lord, grant that these thoughts may make us careful how we live, that we may escape the bitter pains of eternal death.

Take from us all *ignorance, hardness of heart*, and too much carefulness for the things of this life.

Make us an *household* fearing God, submitting ourselves to thy good pleasure, and putting our whole trust in thy mercy.

May God, whose kingdom ruleth over all, bless such as are put in authority, that they may govern with truth and justice; and that we, whose duty it is to obey, may do it for conscience sake!

Grant that true religion and piety may be secured and countenanced amongst us; and that *impiety, profaneness*, and *infidelity* may effectually be discouraged, that thy judgments may not fall upon this sinful nation.

Continue to us, and all the reformed Church, the means of grace and salvation. Cause that the saving truths of the Gospel may be received in all the world; and that *Christians* may not content themselves with *shadows of religion*, but endeavor after *that holiness*, without which no man must see the Lord.

Remember, gracious God, for good, all those that are over us in the *Lord*, who watch for our souls, as they that must give account, that they may do it with joy. We commend unto thy tender compassion all that are in error, and sincerely seek the truth:—All such as are destitute of necessary means of instruction:—All that are engaged in sinful courses, that they may have grace and strength to break their bonds:—All that labor under trials and afflictions:—All sick and dying persons, that they may omit nothing that is necessary to make their peace with thee, before they die:—And also such as never pray for themselves, that they may see, before it be too late, the danger of living without God in the world. Vouchsafe unto us an interest in the prayers of thy Holy Church throughout the world, which have been this day offered to the throne of grace.

Let thy blessing, O Lord, be with us;—Defend us from all perils and dangers of this night: and grant that when we depart this life, we may rest in peace, and in hope of a blessed resurrection through Jesus Christ our Lord. Amen.

Hear us, O merciful God, not according to our weak understanding, but according to the full

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meaning of that *form of prayer* which Jesus Christ has taught us.

Our Father, which art in Heaven, &c.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

On Sunday Evening, *let the following Prayer be added to your daily Prayers.*

ALMIGHTY God, by whom all things were made and preserved, give us hearts to know, and grace to consider this, that we may cheerfully commit ourselves, and all that belongs to us, to thy merciful care; that we may ever look up to thee for what we want; be thankful for thy favors; never resist thy dealings with us, or neglect the means of grace which thy providence affords us. Blessed be God, who giveth us what is ever best for us: who keepeth us from dangers, and hath provided for us better than all our works can deserve! The good Lord make us mindful of our duty, that as we often hear how we ought to walk, and to please God, we may continue to do so unto our lives' end, through Jesus Christ our Lord. Amen

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PRAYERS FOR PARTICULAR PERSONS BOTH MORNING AND EVENING.

IN THE MORNING,

Consider the danger of going into an evil world, and then you will never fail to pray for the blessing, protection, and grace of God, every morning of your life.

THE PRAYER.

Psal. cxvi. *What shall I render unto the Lord, for his mercies renewed unto me every morning?*—I will offer the sacrifice of thanksgiving, and pay my vows unto the Most High.

And may God accept of my most hearty thanks for my preservation and refreshment, and for all the blessings of the night past, and of my life past!

Possess my soul, gracious God, with such a sense of this thy goodness, and of my dependence upon thee for *life, health, prosperity,* and *comfort*, that it may be my delight, as it is my duty and interest, to serve and obey thee.

And that I may do this with a quiet mind, forgive me the sins of which my conscience is afraid; and avert the judgments which I have justly deserved.

Give me grace that I may continue in thy fear all the day long: and that I may live and act as having thee, O God, the constant witness of my conduct; and that it may be the purpose of my soul never to offend thee wilfully.

May thy restraining grace preserve me from the temptations of an evil world, from the frailty and corruption of my own nature, and from the evil principles and practices of the age we live in!

Possess my heart with a sincere love for thee, and for all mankind; and grant that I may have this comfortable and sure proof of thy love abiding in me, that I may study to please thee, and keep thy commandments.

Give me a tender compassion for the wants and miseries of my neighbor, that thou mayest have compassion upon me, O God.

In all my ways, I do acknowledge thee. Do thou, O Lord, direct my paths, and teach me to guide my affairs, my designs, my words and actions, with charity, discretion, justice and piety.

Show me the way that I should walk in, and give me grace to follow the conduct of thy good Spirit, that I may do my duty, in that state of life in which thy providence has placed me.

Let me ever remember, *that the night cometh when no man can work;* and that now is the time in which to provide for eternity.

Grant, gracious God, that no worldly pleasure, no worldly business, may ever make me lose the sight of death, or forget the dangers that surround me.

Fill my heart with the dread of the punishments prepared for impenitent sinners, and my soul with a sense of the blessings which will be the sure reward of all them that love thee, and obey thy laws.

Hear me, O heavenly Father, not according to my imperfect petitions, but according to the full meaning of that holy prayer which thy beloved Son hath taught us.

Our Father, which art in heaven: hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

PRAYERS FOR PARTICULAR PERSONS.

EVENING PRAYER.

Every thoughtful person before he lieth down to sleep, will put himself under the protection of God, who giveth his angels charge concerning his elect, to preserve them from the powers of darkness, from the dangers of the night, and from all sad accidents.

THAT it hath pleased God to add another day to the years of my life, and that he hath kept me from the dangers of an evil world:—for these, and for all his mercies from day to day bestowed upon me, I bless his good and gracious providence, most earnestly beseeching him to pardon my offences of the day past, and to grant that they may never rise up in judgment against me.

Lord, the frailty of man, without thee, cannot but fall; in all temptations therefore I beseech thee to succor me, that no sin may ever get the dominion over me.

Give me a salutary dread of the corruption of my own heart. Make me truly sensible of the end of sin, and mindful of my own infirmities and backslidings.

Vouchsafe unto all sinners a true sense of their unhappy state, a fear of thy judgments, and grace, and strength to break their bonds.

Enlighten my soul with saving truth: correct me in mercy, and reduce me when I go astray. Make me ever mindful of my latter end, and fix in my heart a lively sense of the happiness and misery of the world to come.

May the thoughts of death mortify in me all pride and covetousness, and a love for this world: and may my firm belief of a judgment to come, make me ever careful to please thee, my Lord and Judge, that I may find mercy at that day!

Grant that I may lie down in sleep with the same charitable and forgiving temper, in which I desire and hope to die.

And may the Almighty God take me, and all that belongs to me, under his gracious and powerful protection! May he give his angels charge concerning us, and keep us in perpetual peace and safety, through Jesus Christ our Lord!

St. John xvi. 23. "Verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

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In thy name, O Jesus, and in the full meaning of the words which thou hast taught us, I pray God, for thy sake, to hear me, and to give me what is most convenient for me.

Our Father, which art in heaven: hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE END.

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